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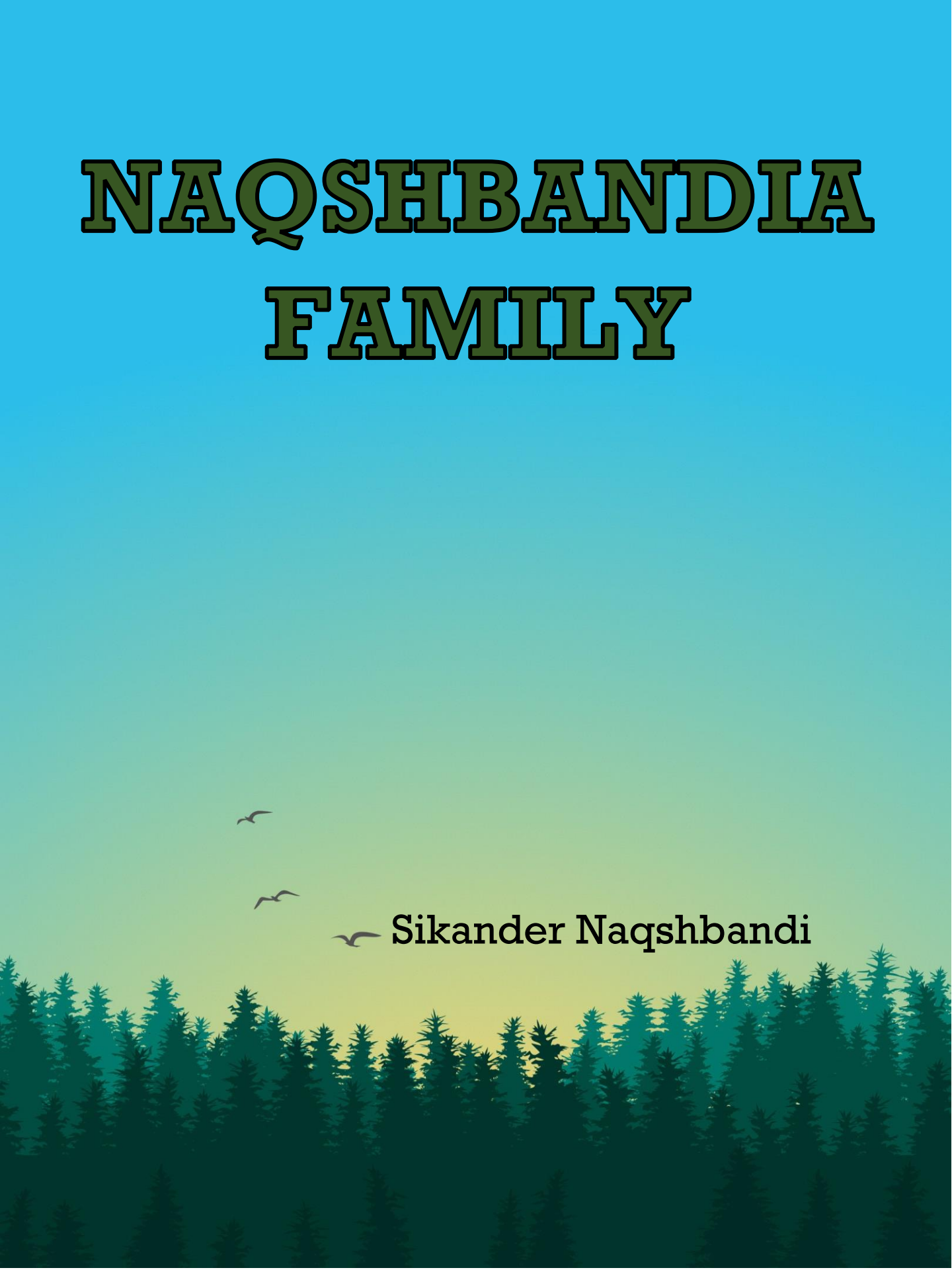

Sikander Naqshbandi

NAQSHBANDIA FAMILY

Syed Sibte Sikander Naqvi Hanafi
Naqshbandi Mujaddidi

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Professor Dr. Hazrat Hafiz Munir Ahmad Khan Sahib (db).

The names of those who got guidance and light in life

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

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أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ

(Isn't Allah sufficient for His servant)

(Surah Al-Zumr. 36)

Taqreez

Preacher of Islam, Sheikh Tariqat Hazrat Khwaja Mufti Rehan Zia (db.)
Fazil Jamia Ashrafia, Lahore (Pakistan)
Khalifa of Hazrat Sufi Maqbool Ahmed Naqshbandi (Mudzillahu)

Praise be to Allah, and peace be upon him,

Especially on the last of the Prophets and on the Messenger of Allah (ﷺ) and the companions of the congregation.

Later, Hamad and Salat, I read the book "Naqshbandiya Family" from a bird's eye view, an encyclopedia. May Allah Ta'ala accept the effort of Mr. Sikandar Naqshbandi Sahib to unite the sea of elders in this book. In this book, the honourable compiler has tried to cover the conditions of most of the elders of the chain (Silsila Aliya Naqshbandiya). Apart from Pakistan and India, he has also mentioned the monasteries of Silsila Aliya in Bahrain, Turkey and Afghanistan.

Just as in the Holy Qur'an, Allah Ta'ala has mentioned the Prophets (AS) for the sake of comforting the Messenger of Allah (ﷺ), so for us, too, the mentions of the elders of the religion have the stability of the religion. Some of our elders have written that the lineage of Silsila Alia Naqshbandiya is the lineage of al-Zahb (Gold chain).

The purpose of mentioning these generations of elders that reached the Holy Prophet ﷺ is to acknowledge that all of them were the spreaders of the pure religion and the ones who completely eradicated innovations and myths.

May Allah Ta'ala accept the *Masai Jamila* (Comprehended effort) of Mr. Sikandar Naqshbandi Sahib. Amen

Only

Rehan (Afi Anhu)

{**Hazrat Khawaja Mufti Rehan Zia (db)**}

Submitted by the author

اَلْحَمْدُ لِلّٰهِ نَحْمَدُ ہٗ وَ نَسْتَعِیْنُہٗ وَ نَسْتَغْفِرُہٗ وَ نؤمِنُ بِہٖ وَ نَتَوَکَّلُ عَلَیْہِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ
اَنْفُسَنَاوَمِنْ سَیِّاٰتِ اَعْمَالِنَا مِنْ یَّھْدِ ہِ اللّٰهُ فَلَا مُضِلَّ لَہٗ وَ مِنْ یُّضْلِلْہُ فَلَا ھَادِ یَ لَہٗ وَ نَشْھَدُ اَنْ لَّا اِلٰهَ
اِلَّا اللّٰهُ وَحْدَ ہٗ لَا شَرِیْکَ لَہٗ وَنَشْھَدُ اَنَّ سَیِّد نَا وَسَنَدَ نَا وَ نَبِیِّنَا وَ مَوْلَانَا مُحَمَّدً ا عَبْدُ ہٗ وَ رَسُوْلُہٗ
صَلَّی اللّٰهُ تَعَالٰی عَلَیْہِ وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَ بَارَکَ وَسَلَّمَ تَسْلِیْمًا کَثِیْرًا کَثِیْرًا○

اَمَّا بَعْدُ!

فَاعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ
وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ( )

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets (AS) who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69)
(Surah Nisa - 69)

ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ( )

Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience. (Surah Ash Shora – 13)

{اَلْمَرءُ مَعَ مَنْ اَحَبَّ}

(Sahih Bukhari)
A man will be with the one he loves

اَللّٰهُمَّ صَلِّ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَ عَلٰی اٰلِ سَیِّدِ نَا مُحَمَّدٍکَمَا صَلَّیْتَ عَلٰی اِبْرَاھِیْمَ
وَعَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَجِیْدٌ۔
اَللّٰهُمَّ بَارِکْ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَّ عَلٰی اٰلِ سَیِّدِ نَامُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاھِیْمَ
وَ عَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَجِیْدٌ .

Worldly rulers, nobles, and kings have power; wealth has piled up; power is intoxicating; servants are enslaved; and the army and police are in their hands. Yet their rule is over the necks rather than the people's hearts. Most of the time, their government cannot go beyond the people's necks. There are a few Rulers whose rule extends beyond the neck to the heart. People should accept their government sincerely, in contrast to the scholars, the Auliya Allah, peacemakers, and dervishes of Allah, who sometimes do not even have a single meal but are intoxicated in their condition. Neither a servant nor a subservient circle, but the great rulers of the world, the rich and the ordinary people, are afraid to go in front of them and bow down in reverence. Every word that comes out of their tongues impacts the depths of their hearts. People themselves make their crowns on their heads. They keep their orders on their heads and eyes. They are ready to risk their life and property on a twitch of their eyebrows.

The self's function is to prevent good deeds and encourage evil deeds. In the Holy Qur'an, Allah says that the Nafs commands evil. Nafs induces a person to do bad things like lies, deception, jealousy, fraud, murder, and destruction, and the person who believes what he says is not intended in the sight of Allah. Fortunate is the person who does not obey him and controls the Nafs. He is protected from all moral evils and lives according to the divine commandments. Allah Ta'ala (ﷻ) says that, indeed, successful is the one who purifies the Nafs, and unsuccessful is the one who reduces it to dust. There are three significant defects of the Nafs: Destructive beliefs, evil actions, and negligence. Man can be protected from these defects through Tasawwuf and Suluk. Hazrat Khwaja Baqibillah (ra) said that the method of Naqshbandiya consists of three things. Being firm on the belief of Ahl-e-Sunnah-ul-Jamaat, worship Allah alone and in the presence of the heart (Zikr-e-Qalbi). Whoever neglects even one of them has gone out of their way. We seek refuge in Allah, the Almighty, that he does not humiliate after giving honour and does not reject after accepting.

Hazrat Imam Rabbani Mujaddid Alf Al Thani (ra) says! The purpose of following the Sufia karams method is to increase belief in the doctrines of the Shari'ah, which is the reality of faith. Along with this, there should be ease in the jurisprudence, i.e., prayer, fasting, and other acts of worship. Other than that, there is no other purpose.

The quality and beauty of the elders of Naqshbandiya is that they encompass both Shariat and the Tariqat. They convey the knowledge of Shariah to the ordinary people as a teacher on *Musnad Irshad,* and great Sufi karams are also seen on Musnad Irshad. This book mentions the great trust (i.e., divine guidance) which Allah entrusted to the Prophets (AS). That trust passed through various Prophets (AS) to our Prophet Muhammad Mustafa Ahmad Mujtaba (ﷺ). After him,

Naqshbandiya Family

Allah Almighty stopped the chain of Prophets (AS) and Messengers and chose certain elders from among the ummah through whom this trust will continue to reach the next generations and continue to be transmitted until the Day of Judgment. In the Holy Qur'an and Hadith, strict warnings have been issued to those who entrust their trust to incompetents. Therefore, these holy persons are cautious in handing over this trust to others. Those considering buying Amanat should thoroughly research and test them in various ways to evaluate their efficiency. If they find any deficiency, they make them capable by educating and training them. For this training, the elders have created different curricula; among them are the lessons of Riazat, Azkars, and Suluk (behaviour). Those who succeed in this test entrust this trust (through their caliphate) to them. Just as a physical exercise instructor teaches his students different methods. Teachers give exercises differently, but all aim to strengthen the body, increase energy, and improve health. In the same way, other spiritual masters (sheikhs, murshids) train their disciples in different ways, but all aim to strengthen the soul and enable it to carry the heavy trust that the mountains forbid it to have. That is why other series were founded. In this book, we will mention the elders of Naqshbandiya and their practices.

There is a plea to Allah Almighty: O Allah! Please show me the straight path. Allah Almighty has given the way to achieve all the success and good things of this world and the Hereafter straightforwardly: follow the ways of those whom Allah has rewarded and avoid those who are angry with Allah. It happened, or they went astray. He summed up the essence of all the world's sciences in a single sentence.

Allah mentioned three classes:

- **First,** he knew that his morals and character were also high. May Allah Ta'ala grant them the highest rank.
- **The second** group had little knowledge, but their morals and character were excellent. Allah Ta'ala included them among the winners.
- **The third** group was those who knew, but their morals and character were evil. He preferred worldly pleasures to the pleasures of the hereafter. Allah Ta'ala included them in the misguided and angry group. The one who knows precedes this world's life over the Hereafter. He is not a scholar but an ignorant person.

In this book, an attempt has been made to mention the circumstances of those great persons rewarded by Allah Almighty so that we, too, can achieve success in the hereafter by following their footsteps. This humble man fully admits his lack of knowledge and understanding. The knowledge, study, and observation needed to write about the people mentioned in this book are beyond me. This is

not psychological but reality. Every effort has been made to correctly describe these great personalities and the actual events in this book. If there is any shortcoming or defect, this is a human requirement, and I request the readers to correct me with positive, constructive criticism.

Whatever qualities there are in this book are the result of the gift of Allah Ta'ala, the love of His Beloved Prophet Hazrat Muhammad (ﷺ), and the kindness of my Shaykh Tariqat Professor Dr. Hafiz Munir Ahmad Khan (*Damat Barakatahu*), and the flaws are my shortcomings. I pray to Allah Ta'ala to bestow His mercy and blessings to give me an understanding of religion in the true sense and to allow me to follow the Sahabah Karam, especially Hazrat Siddique Akbar (RA), and make it a treasure for me in the hereafter. Moreover, may this book enable you to read it yourself and inspire others. Amen

{ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ}

(Surah Hud – 88)

And my success is not but through Allah. Upon him I have relied,
and to Him I return.

Seeking Duaa

Sikander Naqshbandi (*Allah forgive him*)

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17th Muharram A-Haram 1445, Friday, August 4, 2023

Introduction to Naqshbandiya Silsila

The Silsila Naqshbandiya is attributed to Hazrat Abu Bakr Siddiq (RA). This is the appearance of Siddiqui's relation in Mashaikh Naqshbandiya. Hazrat Abu Bakr Siddique (RA) had (ضمنیتِ کبریٰ) the honour of Hazrat Ibrahimi (AS) and Sarwar-e-Alam (ﷺ). This Silsila was known by different names in different eras. From the time of Hazrat Abu Bakr Siddique (RA) to the time of Hazrat Bai Yazid Bastami (ra), this method was called Silsila Siddiqiya. From Hazrat Khawaja Ba-Yazid Bastami (ra) to Hazrat Khawaja Abdul Khaliq Ghujdawani (ra), the Silsila was known as the Tafuriya chain. From Hazrat Khawaja Abdul Khaliq Ghujdawani (ra) to Hazrat Khawaja Bahauddin Naqshband Bukhari (ra), this series was called Khuajganiya. From Hazrat Khwaja Naqshband (ra) to Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra), this series was known as Naqshbandiya. After Hazrat Mujaddid Alf al-Thani (ra), this series came to be known as the Naqshbandiya Mujaddidiya.

Hazrat Khwaja Bahauddin Naqshband Bukhari (ra) received the blessing of Siddiqui's (RA) relationship chest by chest, and the relationship between the deceased was enlightened. The biographer, Hazrat Khwaja Bahauddin Naqshband (ra), is the founder of the chain (Silsila). The literal meaning of Naqshband is "painter," and the interpretative meaning is "one who draws the physical image of divine knowledge." Some Sufia have interpreted Naqshbandiya as "one who has the image of perfection in his heart."

Various Sufia karams have described different ways to attain the annihilation and love of self, and the method of Silsila Aliya Naqshbandiya holds a special status. This method is based on following the Sunnah and avoiding innovations. The Naqshbandi people had reached their perfection in following the Prophet's (ﷺ) Sunnah. For this reason, they excelled over others. They kept the affairs and duties subject to the rules of Sharia. That's why their story was continued. An example of them is mentioned in the Holy Quran as follows:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ( ) لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ( )

Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). (Surah Al-Nur. 37)

If Talib-e-Sadiq remains in the company of Pir Kamil (Murshid) and fulfills the conditions of demand that have been declared by the Akabars (elders) of the

chain, then there is hope that Wasil (success) will be granted. If someone's Murshid is damaged due to badness, how can he make others aware of it, since he is not self-sufficient? The spiritual method is not to blame for this failure.

Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) says in his "Maktobat" letter number 281, volume one;

One step in this method is better than seven steps with other methods. The method that opens towards the perfections of prophethood through loyalty and inheritance. This way is unique. The extremes of different methods are the perfections of Wilayat. From there, there is no way open to the perfection of prophethood.

Maulana Jalaluddin Rumi (ra) says that Shariah is knowledge, and practice and reality are the effects of Tariqat. Shariah is the name of four things: confession with the tongue, belief in the heart, and purification of morals and actions (i.e., commands and prohibitions). Belief arises in three ways: imitation, reasoning, and discovery. The first two types are called Shariat. It is called the Shari'ah faith if one gets faith through these two methods. Tariqat is not something outside the Shari'ah but a distinctive name. True belief is not achieved for him without Mujahidat, Riazat, Suluk, and Tasawwuf because only knowing the commandments does not purify the self (Nafs).

There is a narration that when Hazrat Khawaja Bahauddin Naqshband (ra) saw Taliban-e-Haq performing great austerities in the mountains and caves, he prayed to Allah Almighty, saying, "O Allah! The strength of the Ummah has become weak; now they do not dare to suffer more hardships, so by Your grace, grant me a way that is easy and will reach You quickly. He continued to rumble in prostration before Allah until Allah inspired him: O Bahauddin! We grant you the method, which is the method of the Companions of our Beloved ﷺ, i.e., standing with the heart and following the Sunnah of the Prophet ﷺ. He raised his head from prostration and thanked Allah. He practiced this method until Allah Ta'ala gave this chain such progress that it spread to Rome, Syria, Arabia, Bukhara, Turkestan, Kabul, China, and the subcontinent. Millions of people were satisfied with it. In this series, personalities like Hazrat Imam Rabbani Mujaddid Alf al-Thani, Sheikh Ahmad Sirhindi (ra), passed, who created an intellectual revolution in the Indian subcontinent and reformed the great kings.

Uniqueness and Distinction of Silsila Naqshbandiya:

1. In this Silsila, the main dhikr is by the heart (Zikr-e-Qalbi), in which there is divine absorption, while in dhikr by the tongue is behaviour (Suluk) in the sacred. In other words, absorption (Jazb) and behaviour (Suluk) differ. In behaviour, the person tries to reach Allah through dhikr and Riazat, and in absorption, which is created by the remembrance of the heart, Allah draws him to Himself. An example is if one person travels on foot and another is carried by a car or plane. In this way, there is ease in the second way. Similarly, there is ease and speed in the heart's remembrance. The importance of the heart's dhikr has been said in the Holy Hadith that the secret dhikr (that is, the heart's dhikr) is seventy degrees better than the verbal dhikr.
2. In this regard, the most emphasis is placed on following the Messenger of Allah ﷺ. Progress and perfection in it all depend on the strict observance of the Sunnah of the Nabi ﷺ. In the Holy Qur'an, Allah says:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٣١

قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَـٰفِرِينَ ۝٣٢

Say (O Muhammad ﷺ to humankind): "If you (really) love Allah, then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (31) Say (O Muhammad ﷺ): "Obey Allah and the Messenger (Muhammad ﷺ)." But if they turn away, then Allah does not like the disbelievers. (32)

(Surah Al-Imran: 31 -32)

3. One of the reasons for the chain of Naqshbandiya being the closest method is that the means of reaching the Messenger of Allah ﷺ in this chain is the beloved person of Hazrat Abu Bakr Siddique (RA), who is the best of all creatures after the Prophets (AS). The stronger the resource, the faster and easier the path will be.
4. Hazrat Imam Rabbani Mujaddid Alf al-Thani Sheikh Ahmad Sirhindi (ra), while describing the merits of the Naqshbandiya chain, writes in his letter that according to the Naqshbandiya Sheikhs, this Presence in the court of Allah is personal (ذاتی) and permanent. According to these Akabars, the disappearance and replacement of presence by absence is invalid. So, the perfection of these elders is above all perfections, and above all, Nisbet.
5. Faiz (benefits) comes from two paths in the Naqshbandiya chain; one path is that of Hazrat Syedna Siddiq-e-Akbar (RA), and the other is that of Hazrat

Syedna Ali Murtaza (RA). All the rest of the chain of Tariqat is reached through Hazrat Syedna Ali Al-Murtaza (RA), and the Naqshbandiya, in particular, is achieved through both paths. Hazrat Syedna Abu Bakr Siddique's (RA) place, presence, and awareness are the highest. Therefore, this chain is called the "Zahb chain" (Gold chain).

(Al-Bayinat Shareh-e-Maktobat Volume I)

Methodology of Naqshbandiya Mujaddidiya:

The behaviour of the Auliya of Naqshbandiya is as follows.

1. **Seer illa Allah: (سیر الیٰ اللہ)**

   In it, the travel of the world of creation, the world of immortality and (واحدیت) oneness and (وحدیت) oneness are honoured.

2. **Seer Fi Allah: (سیر فی اللہ)**

   In it, there is a journey of (احدیت) oneness; this journey is actual and the shadows of names and attributes "اسماء و صفات."

3. **Seer An Allah Ballah (سیر عن اللہ باللہ)**

   In it, there is a journey of the descent from (احدیت) oneness to diversity of creation.

Note: Alam-e-Khalq (عالم خلق) refers to the creatures under the Arsh

``Alam Amar'' (عالم امر) **means** the angels above the Throne, etc.

(واحدیت) Oneness refers to the detailed conditions of divine attributes

(وحدیت) Oneness refers to the total characteristics of Allah.

(احدیت) Ahadieth refers to self-reliance, which is unquestionable in all respects.

These are the five levels, and once a human being is called Jama, the seven levels and these levels are the only valid ones. Otherwise, it is the only entity that exists from non-existence to possibility.

The itinerary of the Suluk Mujaddidiya is as follows:

1. Wilayat Saghra or Wilayat Auliya

In it, there is a (سیر الی اللہ) walk to Allah, as well as a walk which other Auliya have considered as "a walk for Allah" (سیر فی اللہ) and the truth, a walk in the "سیر ظلال" shadows.

2. Wilayat Kabira or Wilayat Prophets (AS)

It has a tour of names and attributes unavailable in other methods (Salasil).

Further, the following are the 17 detailed points fixed in this behaviour before "ذات بحت" (Zaat-Baht).

1) Wilayat Alia or Wilayat Malaik (ولایت علیا یا ولایت ملائک)

2) Perfection of Prophethood (کمالاتِ نبوت)

3) Perfection of Prophethood (کمالاتِ رسالت)

4) Kamalat-e-ul-ul-Azmi (کمالاتِ اولوالعزمی)

5) Permanent objects (قیومیت اشیاء)

6) The reality of the Kaaba (حقیقتِ کعبہ)

7) The truth of the Qur'an (حقیقتِ قرآن)

8) The reality of prayer (حقیقت صلوٰۃ)

9) The command of truth (حقیقتِ حکوم) to some people

10) Divinity alone (معبودیت صرفہ)

11) Obedience (عبدیت)

12) Khalat al-Haqiq Ibrahimiyah (AS) (خلعت حقیقت ابراہیمیہ (علیہ السلام))

13) Love of Truth Musawiyah (AS) (محبویت حقیقت موسویہ (علیہ السلام))

14) Love of Mumtazeja Haqiqat Muhammadiyah (ﷺ) (محبوبیت ممتزجہ حقیقت محمدیہ ﷺ)

15) The Popularity of the Simple Truth of Ahmadiyya (ﷺ) (محبوبیت ساذجه حقیقت احمدیه (صلی اللہ علیہ وسلم)

16) Determination is arbitrary (تعین حسبی)

17) Existential determination (تعین وجودی)

After that, the circle of non-determinism, i.e., Zaat-Baht with Safat al-Samanya al-Haqiqiyah. (دائرہ لا تعین، یعنی ذات بحت مع الصفات الثمانیہ الحقیقیۃ)

Virtue of Silsila Alia Naqshbandiya

All the Mashaikh of Ahl as-Sunnat Wal-Jamaat are correct. Salasil Qadriya, Chishtiya, Suhrawardya, and other methods and masters are valuable and venerable. Silsila Aliya Naqshbandiya is superior to other Salasil-e-Tasawwuf and Tariqat for many reasons.

1. At the beginning of this Silsila is the remembrance of Allah by the heart (Zikr-e-Qalbi), in which there is divine absorption. Whereas in linguistic mention, there is Suluk. Absorption (Jazb) and behaviour (Suluk) are two separate things. By behaviour, the servant tries to reach Allah through dhikr, Azkar, austerity, and struggle. By absorption, which arises from the remembrance of Allah by the heart, Allah draws the servant towards Himself. Salikeen of Naqshband takes their relatives to the divine court in a hidden way. The attraction of their companionship removes the thought of solitude and the worry of ostracism from the seeker's heart.
2. In this Silsila Aliya, following the Sunnah is emphasized the most. Progress and perfection in this method all depend on following the Sunnah. The Holy Quran states that this is one of the ways to attain Allah's approval.

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٣١

Say (O Muhammad ﷺ to humanity): "If you (really) love Allah, then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (31)

(Surah Al-Imran: 31)

3. In this Silsila, Hazrat Abu Bakr Siddiq (RA) is the most excellent of all creatures after Anbiya Karams (peace be upon him). This resource is so powerful that its course is quickly and easily determined.
4. Where the other method reaches the peak, it begins. Thus, this method is the closest way to Allah. Imam Rabbani Hazrat Mujaddid Alf Al Thani (ra) says! The Mashaikh of the Silsila Alia Naqshbandiya have taken the

beginning of the inner journey "سیرِ باطنی" from "عالمِ امر" , the world of immortality. The universe is determined "عالم خلق" in this context. In contrast to this, in the other chains, they start their journey from the world of creation "عالم خلق" and only after determining the world of creation "عالم خلق," they step into the world of immortality "عالمِ امر" and reach the place of passion. This is the reason why the method of Naqshbandiya is the closest to the knowledge of Allah "معرفتِ الٰہی" among all the processes.

5. One of the merits of this chain, Naqshbandiya, is that it mentions the names of two Companions of the Prophet (ﷺ) in the chain of transmission to the Messenger of Allah ﷺ. One is Hazrat Abu Bakr Siddiq (RA) and the other is Hazrat Salman Farsi (RA).

Hazrat Khwaja Ahmad Saeed Farooqi (ra) says there has been a lack of worshiping Allah in this age. That is why Sophia-e-Naqshband teaches such a student first the method of dhikr al-Qalbi and orders worship instead of Riazat and mujahida. Seekers are moderate in all situations. The focus of these Naqshbandi Sufia Karam is better and higher than the focus of many others. They order the students to follow the Sunnah of the Messenger of Allah ﷺ and to avoid innovation. As far as possible, do not recommend permissible action, leaving "رخصت" in their favour. That is why these elders have adopted the method of secret remembrance.

Part I

1. Hazrat Abu Bakr Siddiq (RA)

His name was Abdullah (RA), and his father was Abu Qahafah Uthman bin Amir (RA). The titles of Siddique and Atiq called him. He was born two years after the birth of the Messenger of Allah (ﷺ). His lineage is traced back to Marah bin Ka'b through the Messenger of Allah ﷺ's genealogy. In the era of Jahiliyah, he was one of the leaders of Quraish and the most excellent genealogy expert.

When the Messenger of Allah ﷺ was sent the revelation (Wahi), he was the first among men to believe and immediately started the work of calling to Islam. With his encouragement, Hazrat Uthman bin Affan (RA), Hazrat Abdul Rahman bin Auf (RA), Hazrat Saad bin Abi Waqqas (RA), Hazrat Zubair bin Awam (RA), and Hazrat Talha bin Ubaidullah (RA) became Muslim. All of them are counted in Asherah Mubashera.

This honour is given only to Hazrat Abu Bakr Siddique (RA), whose four generations were Sahabi and Companions. Father, mother, sons, daughters, grandson, may Allah bless them all and grant them peace.

Hazrat Abu Bakr Siddique (RA) is the first caliph of Rasulullah (ﷺ), the one who received the good news of Paradise and the best of human beings after the Prophets (AS). Many verses have been revealed in his virtues.

The Almighty says it.

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ
مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ
هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ (٤٠)

If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr radhiallahu'anhu) were in the cave, and he (ﷺ) said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace) upon him, strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowest. At the same time, the Word of Allah became the uppermost, and Allah is All-Mighty, All-Wise. (40)

(Surah Al-Tawbah. 40)

Siddique:

He is a person whose outward and inward truth has been praised to such an extent that there is no room for falsehood in him, and without any hesitation and Interaction and without asking for any respect and without companionship with the Messenger of Allah (ﷺ), he confirms the Messenger ship of Hazrat Muhammad ﷺ. He also remained sincere in his efforts to secure the Ascension.

Hazrat Saeed bin Musayyab (ra) says that Hazrat Abu Bakr Siddiq (RA) was a minister of the Prophet ﷺ. He used to consult him on all matters. Hazrat Abu Bakr Siddiq (RA) was the second to bring Islam. He was the second in the cave. He was also the second in Arish on the day of Badr. He is the second to Hazrat Rasool Anwar ﷺ in the grave. He was the second in this world, the second in the Hereafter, and his friend. The Holy Prophet ﷺ did not put anyone before Abu Bakr (RA) in his life. Allah Ta'ala mentioned him with the title of "Thani Athenian."

(Azala-tul-Khifa. 235)

Hazrat Zubair bin Bakar (ra) said! ؎

انما سمّی عتیقاً لم نه لم یکن فی نسبہٖ شیءٌ یعاب بہٖ

In other words, no such weakness in the family line would have caused you to be criticized.

(History of the Caliphs, p22, Asad al-Ghabah, chapter Ain Abdullah bin Uthman, Abu Bakr al-Sadiq, V3, p316)

Hazrat Abu Bakr Siddiq (RA) was an expert in treating camels. The capital and currency of the Arabs was the camel. That is why he was called Abu Bakr (RA), who is called a young camel. He belonged to Banu Tayyam, a branch of the Quraysh tribe. He was the closest to the Messenger of Allah ﷺ in terms of his temperament and habits of life. He had never touched alcohol even before converting to Islam. Honesty in social relations existed in life before Islam, too. He was always ready to serve and protect the Messenger of Allah ﷺ.

According to the narration of Jami Tirmidhi, when the Messenger of Allah ﷺ mentioned his ministers, he made it clear that Gabriel and Michael (peace be upon him) are my ministers in the heavens and Abu Bakr (RA) and Umar (RA) are my ministers in the world.

The Messenger of Allah (ﷺ) said, "No one's wealth has benefited me more than the wealth of Abu Bakr (RA)." (Sunnan Ibn Majah)

Rasulullah (ﷺ) said: I have repaid whoever was kind to me, except for Abu Bakr (RA), who is kind to me, for which Allah will reward him on the Day of Resurrection. (Jami Tirmidhi)

Hazrat Abu Bakr Siddique (RA) was very kind-hearted and compassionate, and used to fulfill the needs of people in need with all his heart and soul. If the enslaved person was a Muslim, his master used to heap mountains of oppression on him. He used to buy them and set them free. Among them are Hazrat Bilal Habshi (RA), Hazrat Aamir Bin Fahira (RA), Hazrat Abu Fakiha (RA), Hazrat Labina (RA), Hazrat Umme Umays (RA), Hazrat Hamama (RA), Hazrat Zunirah (RA), Hazrat Nahdia (RA) and her daughter.

Hazrat Abu Bakr Siddiq (RA) was considered a good-mannered, virtuous, and honest businessman. The people of Quraish also respected him very much. He was a scholar, so the Quraish chiefs sent him as their ambassador and adviser on many important occasions. The clan of Hazrat Abu Bakr Siddique (RA) used to decide on matters of bloodshed and ransom. He had occupied this position in his early life and was handling it very gracefully. He was very conscientious from his childhood and did not compromise on principles. Hazrat Abu Bakr Siddique (RA) never prostrated to idols, even in the age of ignorance. He was a rebel against all the ignorant customs of that era. Once, he told a group of companions that I had never prostrated before any idol. When I reached puberty, my father took me to the closet where the idols were. He locked me in that cell. When I felt hungry, I told an idol I was hungry and gave me food, but it did not respond. Then I said to an idol that I am naked, give me clothes, but he did not answer. Then, I broke those idols by pelting them with stones. Hazrat Abu Bakr Siddique (RA) never drank alcohol, even during Jahiliyah.

Hazrat Abu Bakr Siddique (RA) was free from all the social evils of the Jahiliyah era; that is the reason why all the tribes of Quraysh looked upon him (RA) with great respect. He was counted among those whose guarantee was accepted. Since then, he has been friends with the Messenger of Allah ﷺ. Most of the time, they lived together. When Hazrat Abu Bakr Siddiq (RA) came believing in the call of the Messenger of Allah (ﷺ), his capital was forty thousand dirhams, all of which he (RA) spent in the path of Allah.

Ahl al-Bayt Rasul's Affinities:

1) Hazrat Abu Bakr Siddique (RA) was the father-in-law of Rasulullah (ﷺ). After the demise of Umme al-Mominin Hazrat Khadija (RA), the Messenger of Allah (ﷺ) married Umm al-Mominin Hazrat Aisha Siddiqa (RA), the daughter of Hazrat Abu Bakr Siddique (RA).
   It is narrated from Umm Al-Momineen Hazrat Syeda Aisha Siddiqa (RA) that the Messenger of Allah (ﷺ) said! O Aisha (RA)! I saw you twice in my dream. I saw a person (angel) carrying a girl wrapped in a silk cloth, and he said this is your wife. I opened the fabric and saw that it was you. I said that if this dream is from Allah, it will surely come true.
2) Hazrat Mamuna bint Harith (RA), the wife of the Messenger of Allah (ﷺ), and Hazrat Asma bint Umays (RA), the wife of Hazrat Abu Bakr Siddique (RA), were real sisters from their mother's side. Her mother's name was Hind Bint Auf, and she was also called Khula Bint Auf. From this relationship, Rasulullah ﷺ and Hazrat Abu Bakr Siddique رضي الله عنه were close friends and hamzulf (wife's sister's husband). (Tabqat al-Kubra by Ibn Saad, Vol. 8, p.104, 223)
3) The grandson of Hazrat Abu Bakr Siddiq (RA), Hazrat Abdullah bin Zubair (RA), was the nephew of Rasulullah (ﷺ) in the relationship because the grandmother of Hazrat Abdullah bin Zubair (RA), Hazrat Safiyah bint Abdul Muttalib (RA) was the maternal aunt of Rasulullah (ﷺ).
4) Grandson of Hazrat Abu Bakr Siddique (RA), Hazrat Abdullah bin Zubair (RA), whose mother is Hazrat Asma bint Abu Bakr (RA). He is the son-in-law of Hazrat Imam Hasan (RA) because Hazrat Imam Hasan's (RA) daughter, Hazrat Umm Al-Hasan (RA), was married to Hazrat Abdullah bin Zubair (RA).
5) Muhammad bin Abi Bakr (RA), a son of Hazrat Abu Bakr Siddique (RA), whose mother is Hazrat Asma Bint Umays (RA). After the death of Hazrat Abu Bakr Siddique (RA), Hazrat Ali Al-Murtaza (RA) married Hazrat Asma bint Umays (RA). In this way, Hazrat Muhammad bin Abi Bakr (RA) was the stepson of Hazrat Ali (RA) and Hazrat Hasan (RA), and Hazrat Hussain (RA) were step-brothers. Hazrat Ali's (RA) two sons, Hazrat Aun (ra) and Hazrat Yahya (ra), were maternal brothers of Hazrat Muhammad bin Abu Bakr (RA). He loved him very much. Hazrat Ali (RA) made him the governor of Egypt during his caliphate.
6) Hazrat Shaher Bano (ra), the wife of Hazrat Imam Hussain (RA), the son of Hazrat Ali Murtaza (RA), and the wife of Hazrat Muhammad bin Abu Bakr (RA), the son of Hazrat Abu Bakr Siddiq (RA), were both real sisters. The daughters-in-law of Hazrat Ali (RA) and Hazrat Abu Bakr (RA) were real sisters. During the caliphate of Hazrat Ali (RA), Hazrat Harith bin Jaber Jafai (RA) sent two daughters of the Shah of Iran, Yazd Gard bin Shaher Yar, to his service. The younger daughter married Hazrat Muhammad bin Abu Bakr

(RA). Hazrat Zain al-Abidin was born to Imam Hussain (RA), and Qasim, the son of Hazrat Muhammad bin Abu Bakr (RA), was born. Who is Hazrat Jafar Sadiq's (RA) maternal grandfather? Because of this relationship, Hazrat Imam Hussain (RA) and Hazrat Muhammad bin Abu Bakr (RA) became friends.

(Al-Bab Al-Ansab and Alqab sons of Ali Al-Alawiyah Al-Jafariyah and Al-Aqiliyah Vol. 1 p. 22)

7) Hazrat Hafsa bint Abdul Rahman (ra), the granddaughter of Hazrat Abu Bakr Siddiq (RA), i.e., the daughter of Hazrat Abdul Rahman bin Abi Bakr (RA), was the wife of Hazrat Imam Hussain (RA). Thus, Hazrat Imam Hussain (RA) was the son-in-law of the son of Hazrat Abu Bakr Siddique (RA).

(Al-Tabqat al-Kubra by Ibn Saad, Vol. 8, p. 342)

Umm al-Mominin Hazrat Aisha Siddiqa (RA) says that when the number of Muslims reached thirty-eight (38), Hazrat Abu Bakr Siddiq (RA) insisted to the Messenger of Allah (ﷺ) that he should come to Masjid Haram with the Companions and talk about the declaration of Islam. On reaching there, Hazrat Abu Bakr Siddiq (RA) started talking, and Rasulullah (ﷺ) was also with him. He was the first preacher who called upon Allah and His Messenger (ﷺ). Hearing his address, the polytheists who were there fell on him and his companions and started beating them badly. Utbah bin Rabi'ah sat beside him and started hitting his face with his shoe. The people of Banu Tayyam came and rescued him, saying that if Abu Bakr (RA) died, they would not leave Utbah bin Rabi'ah alive. After this dire situation, when he regained consciousness, his first question was, what is the condition of Rasool Ullah ﷺ? His father reprimanded him, saying, " Because of you, you are in this condition, and you are still asking about him. His mother tried hard to get him to eat something, but he kept insisting that you should first tell me about the Messenger of Allah ﷺ's well-being. When he came to know that the Messenger of Allah (ﷺ) was in good health and resided in Dar al-Arqam, he felt relieved. He walked with his mother's support, went to the Messenger of Allah (ﷺ)'s service, and clung to him. The Messenger of Allah (ﷺ) kissed him. Seeing his condition, Rasool-Ullah ﷺ also felt pity. Hazrat Abu Bakr Siddiq (RA) said that there is nothing to worry about, only regret for the condition that this wicked person has made on my face. This is my mother, and she loves her son very much. You are a blessed person. Please preach to her about Islam. The Messenger of Allah (ﷺ) prayed for her and invited her to Islam, and she immediately became a Muslim.

(Al-Badayah wa Al-Nihayah)

Due to the social boycott of the infidels, the Messenger of Allah (ﷺ) went to the valley of Shub Abi Talib with his family, Banu Hashim. There, he and his family suffered extreme hardships and oppression for three years, which was unprecedented. They lived by eating the leaves of wild trees. Surviving these chosen personalities in such a situation is a miracle. Hazrat Abu Bakr Siddiq (RA) participated in this calamity and stayed with him in Shub Abi Talib (valley). And when the Messenger of Allah (ﷺ) was saved from there, he also came out from there.

(Biography of Khalfa Rashideen by Maulana Abdul Shakur Farooqi, Lucknow, p. 27)

Sometime after the migration to Abyssinia, the Messenger of Allah (ﷺ) allowed the Muslims to migrate to Madinah. People migrated to Medina in large numbers. Hazrat Abu Bakr Siddiq (RA) also asked for permission to relocate, then the Messenger of Allah (ﷺ) said! Do not hurry; Allah will grant you a migration to my company.

There was a time when only those people who did not have the means to migrate were left in Makkah, except the Messenger of Allah (ﷺ), Hazrat Abu Bakr Siddiq (RA), and Hazrat Ali Al Murtaza (RA). Then came the time when Allah ordered the Holy Prophet (ﷺ) to migrate to Madinah.

It had already been decided in the heavens that Hazrat Abu Bakr Siddique (RA) would accompany him on the migration journey. Later, Hazrat Jibreel (A.S.) told the Messenger of Allah (ﷺ) that Hazrat Abu Bakr (RA) would accompany him on the migration journey.

Allama Hakim (ra) has narrated from Hazrat Ali (RA) that the Messenger of Allah (ﷺ) asked Gabriel Amin (as) who would migrate with me. Gabriel Amin (as) said. Abu Bakr. (Mustadrak)

Immediately after the Holy Prophet (ﷺ) received the command to migrate from Allah, he (ﷺ) came out from his residence on Thursday at noon while everyone was in their homes to avoid the summer sun and heat. The roads were empty of people, so he (ﷺ) went to the house of Hazrat Abu Bakr Siddiq (RA). Hazrat Abu Bakr Siddique (RA) immediately understood that the order for migration had come. The Messenger of Allah ﷺ hastily asked that there be no outsider in the house. Hazrat Abu Bakr Sadiq (RA) said that only the family of yours (ﷺ) (i.e., Umm al-Momineen Hazrat Aisha Siddiqa (RA), etc.) When he was satisfied that there was no one except Hazrat Abu Bakr Sadiq (RA) and his two daughters, Hazrat Asma (RA) and Hazrat Aisha (RA), then he (ﷺ) said: The command to migrate to Yathrib (Madinah) has been revealed.

Hazrat Abu Bakr Sadiq (RA) asked who your travelling companion would be. He (ﷺ) said, "You will travel with me." Hearing this, Hazrat Abu Bakr Sadiq (Radi Allahu Taala Anhu) began to shed tears of joy. Hazrat Aisha Siddiqa (RA) says that I saw my father, Hazrat Abu Bakr Sadiq (RA), crying happily, although I did not think anyone was calling. He said, O Messenger of Allah (ﷺ), I have already bought two camels, fed them well and cleaned them. I offer you (ﷺ) one of them. He (ﷺ) said: I will take this camel for the price. So, the price was paid, and Hazrat Abu Bakr Sadiq (RA) had to accept it. From that time, preparations for migration began.

Hazrat Aisha (RA) and Hazrat Asma (RA) quickly started preparing the things. Sattu bags (grounded barley) and food items were ready. Hazrat Asma (RA) tied a piece from his waist cloth as soon as nothing could be found to tie it. (At that time, women used to wrap a cloth around their waists, which was called Nataq) Because of this, Hazrat Asma (RA) got the "Zaat al-Nataqeen" title.

The Messenger of Allah (ﷺ) laid Hazrat Ali Murtaza (RA) on his bed according to divine revelation and put his cloak over him. The trusts that the people of Makkah had with him (ﷺ) were entrusted to Hazrat Ali (RA), and he explained to him that in the morning, you should return these trusts to their owners and come to Madinah.

According to the decision of the idolaters of Makkah, they were to attack him (ﷺ) that very night, so they had besieged his house from the evening and were waiting for Hazrat Muhammad (ﷺ) to go out at night to pray; he would be suddenly attacked.

The Messenger of Allah (ﷺ) left his house in the darkness of the night, it was the night between Thursday and Friday, and recited this verse.

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ( )

And We have put a barrier before them, and a barrier behind them, and We have covered them up so they cannot see. (9)

(Surat Ya Sen. 9)

He (ﷺ) recited the verses and threw a fistful of dust at the infidels, and while leaving the midst of them, he went towards the house of Hazrat Abu Bakr Siddique (RA). No one can see them.

Hazrat Abu Bakr Siddiq (RA) gave the two camels to Abdullah bin Ariqat, who belonged to the tribe of Bani Wail bin Bakr, who was a disbeliever but a man of trust, an expert in leadership and a master of secrets. He had a reputation for

secrecy. Entrusted him and accompanied him for guidance to reach Madinah by a safe route at a reasonable wage.

Hazrat Abu Bakr Siddique (RA) was waiting for him (ﷺ). The Holy Prophet (ﷺ) and Hazrat Abu Bakr Siddiq (RA) left through the window at the back of his house and went to a cave in Jabal Thor, four miles downstream of Makkah, which is challenging to climb. They sat hidden in it.

Hazrat Umar Farooq (RA) narrates that when Hazrat Abu Bakr Siddiq (RA) left with the Messenger of Allah (ﷺ) for the Cave of Thor, on the way, he once met the Holy Prophet (ﷺ) walking in front of him and sometimes behind, sometimes to the right and sometimes to the left. When the Messenger of Allah (ﷺ) inquired about it, Hazrat Abu Bakr Siddiq (RA) said! O Messenger of Allah (ﷺ), I fear that someone may not be lying in ambush, so I start walking ahead of you (ﷺ). I go the same way; I start walking back and forth. (Bayhaqi, Hakim)

Hazrat Umar Farooq (RA) said that on that night, Prophet Muhammad (ﷺ) was walking on his toes so that the enemies would not be aware of his whereabouts by his footprints. Even the Prophet's ﷺ feet got boiled in Mubarak. When Siddique Akbar (RA) saw this situation, he took the Prophet (ﷺ) on his shoulders and started running until he reached the cave.

(Ibn Asakar)

Upon reaching the cave, Hazrat Abu Bakr Siddique (RA) said! For Allah's sake, you (ﷺ) do not enter it. I will enter and see first. If something harmful happened in it, instead of you (ﷺ), it occurred to me before that. So Hazrat Abu Bakr Siddiq (RA) went inside the cave and cleaned it from the inside. There were a few holes on one side. They were closed by tearing pieces from their clothes, but two holes were left, so Hazrat Abu Bakr Siddique (RA) put his foot on both of them and then asked the Messenger of Allah (ﷺ). Let's come inside. He (ﷺ) went inside and slept with his head on the lap of Hazrat Abu Bakr Siddiq (RA). On the other hand, something stung the feet of Hazrat Abu Bakr Sadiq (RA), but he did not move for fear that the Messenger of Allah (ﷺ) would not wake up. But due to the severity of the pain, his tears fell on the face of the Messenger of Allah (ﷺ), and his eyes were opened. Hazrat Mohammed-peace be upon him-said! Abu Bakr (RA), what is the matter? He spoke! May my parents sacrifice to you (ﷺ)! Something has bitten me. The Messenger of Allah (ﷺ) applied saliva to his burning, and the pain was gone. There is a hadith that the effect of this poison appeared again in the last days of his life, and this was the cause of his death.

(Zarqani. Mishkout Sharif by reference to Zareen)

Here, the two holy men spent three nights, namely Friday, Saturday, and Sunday. During this time, Hazrat Abdullah (Radi Allahu Taala Anhu), the son of Hazrat Abu Bakr (Radi Allahu Taala Anhu), also used to spend the night there. Hazrat Ayesha Siddiqa (RA) says he was very deeply understanding. He used to pass the night by, and both came back in the darkness of dawn. He used to spend the morning with the Quraysh in Makkah as if he had spent the night there, then he would remember well what he had heard about the plot against both of them, and when it grew dark, he would reach the cave with the news.

On the other hand, the freed slave of Hazrat Abu Bakr Siddique (Radi Allahu Taala Anhu), Amir bin Fahira (Radi Allahu Taala Anhu), used to graze goats, and when part of the night had passed, he would return to them. In this way, both men would drink milk comfortably. Then, in the morning, Amir would drive the goats. They did this for three nights. (Bukhari)

Aamir bin Fahira (RA), after visiting Makkah with Hazrat Abdullah bin Abu Bakr (RA), used to drive goats on his marks so that the marks would be erased. (Ibn Hisham)

Hazrat Asma bint Abu Bakr (RA) used to secretly deliver food to both of them after the evening. Hazrat Abu Bakr Sadiq (RA) had also kept some cash with him for the journey to meet the needs during the trip. According to the narration, the amount was 5,000 dirhams.

Bukhari, Muslim, Tirmidhi, Musnad Ahmad narrates on the authority of Hazrat Anas bin Malik (RA) that Hazrat Abu Bakr Siddique (RA) related to me that when the Messenger of Allah (ﷺ) and I were in the cave, I was there. The Quraysh came to the mouth of the cave while searching and standing there, looking everywhere. I said!

O Messenger of Allah (ﷺ), I sacrifice my parents for you. I am afraid that no harm will come to you before my eyes. We are in the cave, and the Quraysh of Makkah are above the cave. If they look down, they will see us below.

Hazrat Mohammed-peace be upon him-said! Don't be sad because Allah meant it; "لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا" Do not be painful, and Allah is with us.

(Hazrat) Abu Bakr (RA), what do you think about these two persons, whose third is Allah? That means Allah is with us.

Allah made a tree grow at the mouth of the cave and ordered the pigeons to build a nest on it, and they laid eggs in it. Allah ordered the spider to make a web in its mouth. Then, when the people of Quraish reached there in search of him (ﷺ), one of them tried to look towards the cave, but he could not see anything except

pigeons, and he said to his companion that there were pigeons. It turns out that there is none.

It is written in "Muwahib Laduniyah" that the pigeons in Mubarak Haram are from the same pigeon generation. About which the Messenger of Allah ﷺ prayed.

After three days of stay in the cave, the Quraysh's search was somewhat lacking, and the Holy Prophet (ﷺ) decided to leave for Madinah. It was narrated from Hazrat Aisha Siddiqa (RA) that Hazrat Abu Bakr (RA) asked a man from the tribe of Banu Al-Dail, whose name was Abdullah bin Ariqat Laithi. However, he was a polytheist, but a trustworthy one. Who was an expert on deserts and desert routes? The matter of bringing Madinah on wages had already been decided. The two men entrusted him with their mounts and promised him that after the third night, he would reach Ghar Thor in the morning with the camels. Therefore, on Monday night, Rabi al-Awwal 1 Hijri, it was a lunar night according to 16th September 622AD. The Messenger of Allah (ﷺ), along with Hazrat Abu Bakr (RA) and Amir bin Fahira (RA), left for Medina via the coastline. (Bukhari)

Abdullah bin Ariqat first took the three of them to the Yemeni side, then went a long way south, then turned west and along the coast, then reached a route unknown to ordinary people to the north, and turned around. This route was close to the Red Sea coast, and few people travelled.

The Prophet (ﷺ) was riding on a camel. On the other hand, there were Hazrat Abu Bakr (RA) and his freed slave, Amir bin Fahira (RA). Abdullah bin Ariqat used to walk forward on his camel to show the way. People were familiar with Hazrat Abu Bakr Siddiq (RA) because he often passed by them during trading in Syria. People were not so friendly with Rasool Ullah (ﷺ). That is why the person he met on the way used to ask Hazrat Abu Bakr (Radi Allah Ta'ala Anhu) who he was and who was walking ahead of you. Hazrat Abu Bakr (RA) replied:

هٰذَا الرَّجُلُ يَهْدِيْنِي السَّبِيْلَ

This person shows me the way.

This means that he shows the way to the hereafter and the good.

It is narrated in Bukhari Sharif from Hazrat Abu Bakr Siddique (RA) that we left Makkah and walked continuously for one day and one night. The next day at noon, the sun became very intense, so I looked around for shade to stay in for a while and found some under a rock. I reached there, got down from my horse, cleaned the ground, spread my cloak for Rasulullah (ﷺ), and asked Rasulullah (ﷺ) to sleep for a while. And I will continue to watch over you.

Then suddenly, I saw a cowherd there. Hazrat Abu Bakr Siddique (RA) asked the boy whose slave he was. He named a person he knew. He said your goats have milk, he said! Yes. He asked him to give us milk. He spoke! Yes. Then he took hold of one of the goats, and I asked him to clean the dust from its udder. Then he washed the udders by beating his palms together and milked. He had a pot for the Messenger of Allah (ﷺ). A piece of cloth was tied to its mouth. Then he added the remaining water to the milk and requested. O Messenger of Allah (ﷺ), drink milk. He (ﷺ) drank milk. Even Hazrat Abu Bakr (RA) was happy. Then the Messenger of Allah (ﷺ) and they both left. The Quraysh of Makkah knew nothing about them.

Suraqah says that messengers from Quraysh came to us and announced that whoever captures Muhammad (ﷺ) and his companion Abu Bakr (RA), dead or alive, will be rewarded with (100) camels for each. Suraqah said that I was sitting in a meeting of my people, the Bani Mudlej, and then a man came before me. He said, "I have just seen some people near the shore. I think they are Muhammad (ﷺ) and his companions."

Suraqah says, I understood that these must be the same people, but I told this man that they are not those people. You have seen so-and-so. Who has passed before us? Thinking that no one else should take the prize money, I sat in the party for a while, then went into the house and asked the maid to prepare a horse, take it to a distant mound, and wait for me. Then I took my spear and came out from the back side of the house. Placing the point of my spear on the ground, I mounted my horse and galloped quickly to get there as soon as possible. When I got close to them, I recognized them. Just then, my horse stumbled and fell. Then I stood up and put my hand to the quiver to draw the fortune and determine whether I could harm them. The people of the Arab used to draw fortunes with arrows and believed in them. Despite the prohibition of fortune telling, I continued to move forward in the temptation of reward.

I got so close to Muhammad (ﷺ) that I heard him (ﷺ) reciting, and he (ﷺ) was not paying attention to me at all. But suddenly, Abu Bakr Siddiq (RA) turned towards me, and at once, both my horse's feet sank into the ground up to the knees, and I fell. Then I cursed the horse and stood up again, but it could not lift its feet from the ground. When the horse tried to raise its feet from the ground, the balloon of dust rose into the sky. At that time, I took another fortune, but the result was the same as before. Then I called for peace, so he (ﷺ) stopped. I approached them on my horse, and at the same time, it occurred to me that when I had this trouble to reach them, they would surely succeed in their purpose. Then I said that your nation had set a reward of (100) hundred camels for you (ﷺ), and I explained all the things that the people have with him. Then I offered him the road substance and some goods. But he (ﷺ) did not bother me and did not take anything from

me. He only said not to reveal our news. I requested that you give me some writing for Aman (Peace). He (ﷺ) ordered Amir bin Fahira (RA) to write, and he wrote Aman on a piece of leather. (Bukhari)

When Hazrat Abu Bakr Siddiq (RA) saw Suraqah so close to him, he said with fear that this person wanted to harm him. On this, Rasool Allah (ﷺ) said!

(لاتحزن ان اللّٰہ معنا) Don't be sad; Allah is with us.

When Suraqah bin Malik bin Jatham was about to leave after writing the text, the Messenger of Allah (ﷺ) said, "Suraqah, what will be your glory when the royal bracelets of Kasra will be worn on your hands?" Did he say that of Kisra bin Hurmuz? Hazrat Mohammed (ﷺ) said! Yes! Suraqah cheered in disbelief.

Suraqah became a Muslim at Jiranah during the reign of Hazrat Umar Farooq (RA), when Madain was conquered. The gold and gems of Kisra were presented to Hazrat Umar Farooq (RA), Hazrat Amirul Momineen (Radi Allah Ta'ala Anhu) was called and put the royal bracelets of Kisra on the hands of Suraqah (RA) and said with his tongue! Allahu Akbar! It is an excellent glory of Allah to put the bracelets of Kisra in the hands of Suraqah Arabi. (Halabi)

Suraqah returned after taking the letter of Aman from the Messenger of Allah (ﷺ). The people who were searching for Rasool Allah (ﷺ) met him, and he told them, "I have come to see you, but no clue has been found on this side."

Another incident happened during the journey when the Messenger of Allah ﷺ left Makkah with Hazrat Abu Bakr Siddique رضي اللّٰہ عنہ, Barrera bin Khasab رضي اللّٰہ عنہ, who had not believed until then, heard the declaration of the infidels of Makkah that Muhammad (ﷺ) would be arrested and brought, and he would be given a hundred camels as a reward. Falling into this temptation, Barrera bin Khasab also took seventy horse riders of the tribe and searched for him, finding him in one place. The Messenger of Allah (ﷺ) asked him, "Who are you?" He said that I am Barrera bin Khasab. The Messenger of Allah ﷺ turned to Hazrat Abu Bakr Siddiq (RA) and spoke! O Abu Bakr (RA), our work is dry and cold, and its end is peace and good. Then he (ﷺ) asked which tribe you belong to. He said that I am from Banu Islam (بنو اسلم).

The Lord of the Universe ﷺ said! اَسْلَمْنَا ٌ ٌis good and peace. Then the Holy Prophet (ﷺ) said! Which nation of Bani Islam are you from? He said that from Banu Suham. Then he said! You got your share, which means you got your share from Islam. Hazrat Barrera bin Khasab (RA) heard this sweet conversation of the Prophet (ﷺ) and was surprised and asked who he (ﷺ) is. The Prophet ﷺ said! I am Muhammad

bin Abdullah (ﷺ), the true prophet of Allah. Upon hearing this, Hazrat Barrera (RA) became a Muslim at the hands of the Prophet (ﷺ), and the seventy riders who were with him also accepted Islam.

(Biography of Hazrat Abu Bakr Siddique (RA) by Mufti Muhammad Rashid Nizami)

It is narrated from Hazrat Asma Bint Abu Bakr (RA) that when Hazrat Abu Bakr Siddiq (RA) migrated with the Messenger of Allah (ﷺ), he took all his money with him, which amounted to six thousand dirhams. His father, Abu Qahafah (RA), who had not converted to Islam at that time and had become blind, said. Wa-Allah! Just as Abu Bakr (RA) himself has gone, He has been traumatized, so he has also taken the wealth and put us in trouble. I said no, grandfather! They have left us a lot of wealth. After that, I took some stones in a cloth and touched it with Grandfather's hand and said look, this is wealth. He said that it is suitable and sufficient for us.

After an eight-day journey, the Holy Prophet (ﷺ) reached Quba at noon on Monday, 12th Rabi al-Awwal 1 Hijri, corresponding to 23rd September 622AD. At that time, Quba was a few kilometres away from Yathrib. But it was called the suburb of Yathrib. People of the Banu Umar and the Banu Auf clans lived there in abundance. The light of Islam had reached them. The departure of Rasool Allah (ﷺ) from Makkah had reached Medina several days ago. That is why the Ansar Madinah used to come out of the town from morning till noon and wait for him (ﷺ) to see him coming from afar. They would return home when the sun became too hot and unbearable.

The Holy Prophet (ﷺ) arrived in the afternoon. At that time, the people of Quba were waiting for him and returning home when a Jew saw him (ﷺ) coming from a hill and recognized him, and cried helplessly. O people of Arabs! The one you are waiting for has arrived. As soon as people heard this voice, they rushed to welcome him (ﷺ), and the whole city echoed the slogans of Takbir.

(Ibn Hisham)

On hearing this, the Muslims armed with weapons ran to welcome him (ﷺ) and gathered around him like butterflies. When he (ﷺ) entered the Quba', the small girls of the Ansar were reciting these verses expressing great joy at the time of his entry.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتَ الْوِدَاعِ

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعِ

اَيُّهاَ الْمَبْعُوْثُ فِيْنَا جِءْتَ بِالْاَمْرِ الْمُطَاعِ

جِءْتَ شَرَفْتَ الْمَدِيْنَهَ يَا خَيْرَ دَاعِ

The full moon has risen upon us from the farewell folds
And thanksgiving is incumbent on us who supplicate to Allah
O envoy among us, you have come without commands to be obeyed.
You have come to honour the Mudd, oh, good reason.

(In some hadiths, these poems were recited by girls at the time of the Prophet's (ﷺ) entry into Madinah)

ثَنَيَّاتَ الْوِدَاعِ means the valleys of departure. When the people of Madinah sent someone to Makkah, they used to come to this gorge to bid him farewell. That's why his name, Saniyat al-Wada, became famous.

At three miles from Madinah, a settlement was in a high place. which were called Aaliya and Nabaa. Some Ansar Madinah families were settled here. The most prominent among them was the family of Bani Amr bin Auf. The name of the chief of this family was Kulsoom bin Al-Hadam. The Holy Prophet (ﷺ) stayed at his house. And Hazrat Abu Bakr Siddique (RA) remained at Hazrat Khabib's (RA) house.

(Biography of Ibn Kathir)

Those among the Ansar who had not seen the Messenger of Allah (ﷺ) began to greet Hazrat Abu Bakr Siddique (RA) with devotion and eagerness to see him. Even the sun shone on the Messenger of Allah (ﷺ). It was becoming difficult to distinguish which of the two was the Messenger of Allah (ﷺ). Hazrat Abu Bakr (RA) dispelled the people's misunderstanding by rationally overshadowing them. Hazrat Abu Bakr (RA) came in front of him (ﷺ) and shaded him with his cloak. At that time, people knew who the Messenger of Allah (ﷺ) was.

(Sahih Bukhari, Muslim Sharif, Zarqani, Sirat Ibn Hisham)

After staying in Quba for a few days, on Friday, by the command of Allah, Rasool Allah (ﷺ) and Hazrat Abu Bakr Siddique (RA) left for Madinah. On the way, they passed by the tribe of Banu Salim bin Auf, and it was time for Friday prayer. He (ﷺ) offered the Friday prayer with about a hundred people at Batin Valley, which was the first Friday and the first sermon of Islam.

Allah gave this virtue to the people of Banu Najjar. The door of Hazrat Abu Ayyub Ansari (RA) was closest to where the camel of the Messenger of Allah (ﷺ) sat. The real name of Hazrat Abu Ayyub Ansari (RA) is Khalid bin Zayd Ansari. Hazrat Abu

Ayyub Ansari (Radi Allah Ta'ala Anhu) wrapped it up and took it to his home. On this, the Messenger of Allah (ﷺ) said! The man is with his owner; however, Hazrat Asad bin Zararah (Radi Allahu Ta'ala Anhu) comes and grabs the camel's neck so the camel stays with him. Hazrat Abu Bakr Siddiq (RA) remained with Khabib bin Asaf (RA), a man from the Sukh tribe of Bani Harith bin Khazraj. Some say he stayed with Kharja bin Zayd bin Abi Zuhair (RA). (Allah knows)

After a few days, Hazrat Umm al-Momineen Souda (RA) and his (ﷺ) daughters Hazrat Fatima Al-Zahra (RA) and Hazrat Umm Kulthum (RA), Hazrat Osama bin Zayd (RA) and Umme Ayman (RA) also came. All of them were brought by Hazrat Abdullah bin Abu Bakr (RA) along with his sister, Umm Al-Momineen Hazrat Ayesha Siddiqa (RA). However, Hazrat Zainab (RA), the daughter of the Messenger of Allah (ﷺ), remained with Hazrat Abul Aas. He did not allow her to come. She could come after the Battle of Badr. (Zad al-Maad)

It is narrated that when the emigrants came from Makkah to Madinah, the weather there was rotten and smelly, and they did not like the climate. Most of the Muhajireen fell ill, among them Hazrat Abu Bakr Siddique (RA), Hazrat Bilal (RA), and Hazrat Aamir bin Fahira (RA). The severity of the fever had disturbed them. Prophet Muhammad (ﷺ) used to visit the Companions suffering from fever every day. Once, Hazrat Ayesha Siddiqa (RA) asked about her father's condition, and Hazrat Abu Bakr Siddique (RA) said this poem.

ے کل امرء مصبح فی اهله

والموت ادنی من شراک نعله

(Everyone wakes up with their family in the morning when death is closer than a shoelace)

Seeing the condition of Hazrat Abu Bakr Siddique (RA), Hazrat Aisha Siddiqa (RA) attended the Holy Prophet's (ﷺ) service and explained his condition. The Holy Prophet ﷺ said at the same time.

He prayed in the divine court. Ya Allah! Just as You have given us the love of Makkah, so give us the love of Madinah Tayyaba; give us more than that, and bless us in its Saa and Mudd (scale). And make its climate healthy for us and transfer its fever to Jahfa. (Bukhari Sharif, Muslim Sharif)

Allah accepted his (ﷺ) supplication, and the situation in Madinah became much better. The same Yathrib became Madinah Tayyaba, a healthy city with a pleasant climate.

Before sitting in front of Hazrat Abu Ayyub Ansari's (RA) house, the camel of the Lord of the Universe (ﷺ) sat in the field of a neighbourhood of Banu Malik bin Najjar.

Rasulullah ﷺ inquired about the owners of this place and found that it was owned by two orphan brothers, Sahel and Suhail, and that their guardian was Hazrat Asad bin Zararah (RA), who was the first person to convert to Islam in Medina. It was the same place that the Prophet ﷺ bought from two orphan brothers and founded the Prophet's Masjid. The cost of the site for the Prophet's Masjid was paid by Hazrat Abu Bakr Siddiq (RA). Masjid Nabawi is another example of Hazrat Abu Bakr Siddiq's (RA) sacrifice. Hazrat Abu Bakr Siddique (RA) worked side by side with other Companions in the construction of the Prophet's Masjid. Hazrat Abu Bakr Siddique (RA) was the leader in constructing the masjid and used to bring stones tied around his waist. Initially, the Prophet's Masjid was very simple; the walls were made of stone and mortar, and the roof was made of palm leaves.

After the construction of the masjid, Syedna Abu Bakr Siddiq (RA) departed to marry his daughter Syeda Ayesha Siddiqa (RA). The Messenger of Allah (ﷺ) did not have money to pay the dowry. The Holy Prophet ﷺ borrowed five hundred dirhams from Hazrat Abu Bakr Siddique (RA) and sent it to Syeda Ayesha Siddiqa (RA). Then Syeda Ayesha Siddiqa (RA) left with great simplicity. Syeda (RA) herself says that neither a camel nor a goat was slaughtered during my departure to her husband, but there was a bowl of milk that Hazrat Saad bin Ubada (RA) sent to the service of the Messenger of Allah (ﷺ).

On reaching Medina, the Messenger of Allah ﷺ established (Mawakhat) a series of meetings between the Muhajireen and the Ansar. The religious brother of Hazrat Abu Bakr Siddique (RA) was Hazrat Al-Khaza bin Zubair Ansari (RA).

(Asad al-Ghabah, Sirat Ibn Hisham)

This is Khaira bin Zayd (RA), whose daughter, Habiba bint Khaira (RA), married Hazrat Abu Bakr Siddique (RA). Hazrat Umm Kulthum bint Abu Bakr (RA) was born.

Hazrat Abu Bakr Siddiq (RA) participated in all the campaigns with the Messenger of Allah (ﷺ) and returned successfully to the places where he was sent. He was always ready to sacrifice his life and property for the sake of the Holy Prophet ﷺ and Islam. He was with the Messenger of Allah ﷺ on the occasion of the conquest of Makkah. In 9AH, the Messenger of Allah (ﷺ) sent him to Makkah Mukaramah as the Ameer of Hajj. During the last illness of the Messenger of Allah ﷺ, he was ordered to lead the Imamate. He was given the honour of Imamate in both prayer and Hajj, from which realistic eyes found the indications of Khilafah.

With the news of the death of the Messenger of Allah (ﷺ), the Companions were so shocked that they lost their senses. The minds were lost, and the voices stopped. People were surprised; some people went to the forest, and some people remained sitting where they were. Hazrat Uthman (RA) was overcome with power. He was coming and going but unable to speak. Hazrat Ali (RA) sat down and

could not move. Hazrat Umar (RA) drew his sword and said that if anyone says that the Messenger of Allah (ﷺ) has departed from the world, I will kill him. Hazrat Anas (RA) says that we have never seen a darker day than this.

Hazrat Abu Bakr Siddique (Radi Allahu Taala Anhu) came from his resting place on a horse, got off, and entered the masjid directly. He did not speak to anyone. After that, he went to the room of Hazrat Aisha Siddiqa (RA) and reached the Messenger of Allah (ﷺ). At that time, he (ﷺ) was wearing a Yemeni cloak. Hazrat Abu Bakr Sadiq (RA) opened his face, bowed, and began to cry. Then Hazrat Abu Bakr Siddique (RA) said. Sacrifice to my parents (may they rest in peace). Swear to Allah! Allah Ta'ala will not give you death twice. The death that was destined for you (ﷺ) fell upon you. He (ﷺ) was good in life, and he also accepted death with joy. That thing was severed on your death, which was not severed on the death of any of the Prophets (AS). (i.e., Nabuwat)

You (ﷺ) are beyond praise. However, you are not dependent on mourning. Life was packed, and we were so common that we were equal in the eyes of you (ﷺ). Had our death been in our control, we would have offered our lives in exchange for your (ﷺ) death. If you (ﷺ) had not forbidden crying, we would not have stopped the tears from our eyes. So, what we cannot avoid on our own are changes in circumstances and annihilation. Those who live side by side do not deviate. (Sahih Bukhari)

O Allah! Send peace to him on my behalf, O Muhammad (ﷺ). May you remember us before your Lord. Please give us a place in our hearts for the peace and tranquillity that you (ﷺ) have left. If it were not there, we would not have been able to maintain our senses in the horror that followed. O Allah! Send our greetings to your Prophet (ﷺ) and keep his memory in our hearts and minds.

Then Hazrat Abu Bakr (RA) went out to the anxious, bored people. Hazrat Abu Bakr (RA) gave a sermon. It is narrated from Hazrat Abdullah bin Abbas (RA) that when Hazrat Abu Bakr Siddiq (RA) came, Hazrat Umar (RA) was saying to the people: Wa-Allah! The Messenger of Allah (ﷺ) has not passed away, but he will surely return as Hazrat Moses (AS) came back. Then Hazrat Abu Bakr Siddiq (RA) told Hazrat Umar (RA) to sit down. Hazrat Umar (RA) refused to sit down. Then the people left Hazrat Umar (RA) and turned to Hazrat Abu Bakr Sadiq (RA), and he said:

Sermon of Hazrat Abu Bakr Siddique (RA)

O People! I declare that there is none worthy of worship except Allah. He is One, and He has no partner, and I say that without doubt, our master, Hazrat Muhammad (ﷺ), is Allah Almighty's servant and messenger. And I bear witness that the book is as it was revealed, and without doubt, the religion is the same as it began, and the hadeeth is the same as the Prophet (ﷺ) narrated and spoke. That is what Allah said; indeed, Allah is the clear truth.

Then he said, O people! Whoever worshiped Muhammad (ﷺ) should know that without doubt, Muhammad (ﷺ) has passed away, and whoever worshiped Allah should know that Allah is alive and never dies.

Then he recited this verse.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ( )

Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful. (144)

(Surat al-Imran. 144)

He then said! O people! Allah Ta'ala had already hinted about His Prophet (ﷺ)'s death, so there is no need to panic, and indeed, Allah Ta'ala liked for His Prophet (ﷺ) what Allah did. (i.e., the Hereafter) and not what you have (i.e., the world) and called to Him for its reward. After them, Allah has left His Book and the Sunnah of His Prophet (ﷺ) as a guide for you, so whoever holds fast to them (i.e., acts), he did good, and whoever made a difference between the two, i.e., accepted one and rejected the other, then he did evil.

O believers! Be the ones who establish justice, and do not let Satan mislead you and turn you away from your religion after the death of your Prophet (ﷺ). So, before the devil puts you into temptation, take the good quickly and, by excelling in the good, make the devil humble and helpless, and do not give the devil enough time to come and meet you and make you fall into some temptation. (Sahih Bukhari)

It is narrated from Hazrat Ibn Abbas (RA) that Wa-Allah! It felt like people did not know that Allah had revealed this verse, and when Hazrat Abu Bakr Siddique (RA)

recited it, everyone learned it from him (RA). Now, it was the people's condition that whoever heard it would start repeating it.

It is narrated from Hazrat Saeed bin Musayyab (RA) that Hazrat Umar (RA) said, "It came to me when I heard from Hazrat Abu Bakr Siddique (RA) the following verse. I heard him reciting that the Prophet (ﷺ) had passed away, so I felt that I would not be able to lift my burden on my feet and would fall to the ground.

(Sahih Bukhari)

Pledge of Allegiance of Hazrat Abu Bakr Siddique (RA):

After the death of the Messenger of Allah (ﷺ), the matter of his (ﷺ) succession also arose. Immediately after the death of the Messenger of Allah (ﷺ), the family of the Messenger of Allah (ﷺ) gathered at the house of Hazrat Fatima al-Zahra (RA), and the rest of the emigrants gathered with Hazrat Abu Bakr Siddique (RA). The Ansar gathered with Hazrat Saad bin Ubadah (RA) in Saqifah Bani Siedah. Meanwhile, someone told Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Farooq (RA) that the Ansar had gathered at Saqifah Bani Siedah and the matter of the caliphate was under discussion. Therefore, you should reach there immediately, lest any matter be settled and become a cause of division for the Muslim Ummah.

(Ibn Hisham)

Hazrat Umar Farooq (RA) told Hazrat Abu Bakr Siddique (RA) that we should go to our Ansari brothers to resolve the matter. On this occasion, Amin-ul-Ummat Hazrat Abu Ubayd bin Jarrah (RA) was also with him. When they reached there, Hazrat Saad bin Ubada (RA) was wearing a blanket, and his health was not good. On their arrival there, the preacher of the Ansar explained his position, explained his virtues, and declared his right to the Caliphate. (Ibn Hisham)

After that, Hazrat Abu Bakr Siddiq (RA) stood up and explained his position. He described the virtues of the first Muhajireen and then mentioned the virtues of the Ansar and their benefactions to Islam. What was revealed in the Qur'an about the Ansar and what the Messenger of Allah (ﷺ) had said in their honour was explained. You know that the Messenger of Allah (ﷺ) said that if the people walk in one valley and the Ansar takes another valley, then I will walk in the valley where the Ansar will walk. Then he said that the Arabs will not recognize anyone else except the Quraysh; therefore, the Amir should be from the Quraysh, and you will be their minister and advisor, and therefore, you have the right to agree on one of these two people. After saying this, Hazrat Abu Bakr (RA) took the hand of Hazrat Umar (RA) and Hazrat Abu Ubaidah bin Jarrah (RA) and sat in the middle. Hearing this,

Hazrat Umar (RA) and Hazrat Abu Ubaidah bin Jarrah (RA) said that it is not appropriate for anyone after the Messenger of Allah (ﷺ) to give priority to anyone over him (Hazrat Abu Bakr Siddiq RA). He is the companion of the Messenger of Allah (ﷺ), for no one is more entitled to this work than him.

(Fath al-Bari, Abu Dawood)

It is narrated from Hazrat Abdullah bin Masoud (RA) that the Ansar said on this occasion that one Ameer should be from you and one from us. On this, Hazrat Umar (RA) said: O people of Ansar! You are not aware that the Messenger of Allah (ﷺ) preferred Hazrat Abu Bakr (RA) to lead the prayer for you, so who among you would prefer to be ahead of Abu Bakr (RA)? Hearing this, Ansar said! We seek Allah's refuge to advance Hazrat Abu Bakr Siddiq (RA). (Musnad Ahmad)

It is narrated on the authority of Hameed bin Abd al-Rahman (ra) that Hazrat Abu Bakr (RA) addressed Hazrat Saad bin Ubadah (RA) and said, "You know very well that once when you were sitting in the gathering of the Messenger of Allah (ﷺ), he said, 'Quraysh is the one who will the command of the caliphate. The good among them will be subject to the good and the bad to the bad. Hearing this, Hazrat Saad bin Ubada (RA) said. You said the truth! We are ministers, and you are the ruler. (Musnad Ahmad)

Imam Ibn Al-Arabi Maliki (ra) stated that Hazrat Abu Bakr Siddiq (RA) argued for the rightful caliphate of the Quraysh on the will of the Messenger of Allah (ﷺ) to treat the Ansar well, to accept their good deeds, and to forgive the wrongdoers. It was about doing. On this, Hazrat Umar Farooq (RA) was said. O Abu Bakr (RA), raise your hand. He raised his hand. First, Hazrat Umar (RA) pledged allegiance to his hand, the Muhajireen pledged allegiance, and the Ansar promised loyalty.

The second narration is that Hazrat Umar (RA) held the hand of Hazrat Abu Bakr Siddiq (RA) to pledge allegiance, Hazrat Usayd bin Hudair Ansari (RA) and Hazrat Bishr bin Saad (RA) stood up to pledge loyalty, and Hazrat Umar (RA) took precedence over all of them. When everyone unanimously pledged allegiance to Hazrat Abu Bakr Siddique (RA), Hazrat Abu Bakr Siddique (RA) delivered the sermon. A pledge of allegiance was given in Saqifah Bani Siedah. Then, a pledge of allegiance was given in the Masjid-e-Nabawi on the second day, which was unanimous, and no one objected to it.

Khutba of Khalifa-tul Rasool Hazrat Abu Bakr Siddique (RA):

O people! I have been appointed as your guardian and am no better than you. If you see me on the right, you should help me; if you see me on the wrong, correct me. As long as I continue to obey Allah, you should abide by me, and if I start disobeying Allah, then do not obey me. The strong among you are weak to me until I receive the right from him, and the vulnerable among you are vital to me until I give him the right.

Remember that the people who abandon Jihad for the sake of Allah. Allah disgraces them, and in the nation in which wickedness spreads, Allah causes suffering. Look, if you insist that I am more entitled to this matter than in cooperating with me, will not be stingy to cooperate with me, and remember that I am also a human being, and Satan is also behind me. If you ever see me in a state of anger, get up and go away and obey me as long as I am upright, and when I am crooked, straighten me up. All I have to say is that I am asking Allah for forgiveness for you and me.

But despite this, Hazrat Abu Bakr Siddiq (RA) did not consider his choice final. Instead, it was announced in the city for three consecutive days that people don't need to pledge allegiance. They can choose another suitable person for the caliphate. But no other candidate came forward. (Ansab al-Ashraf)

After becoming the Caliph, Hazrat Abu Bakr Siddiq (RA) sent Hazrat Osama bin Zaid (RA) for Jihad, which was prepared by the Messenger of Allah (ﷺ). As soon as he became the caliph, the deniers of Zakat and the claimants of false prophethood stood up. These were such temptations that shook the entire edifice of Islam. He faced them with his wisdom and courage and ended these temptations. Taking advantage of these temptations, anti-Islamic powers also started teasing. They used to attack the Muslims in the areas where they found them weak. At the same time, Hazrat Abu Bakr Siddique (RA) was fighting against Zakat deniers, apostates, false prophet claimants, and forces hostile to Islam. Alongside this, the work of preaching and promoting religion was also underway. Reasonable arrangements were made for imparting religious education to as many people as possible. The most important work he did was to compile the Holy Qur'an in one place, because many Huffaz were martyred in the Battle of Yamamah with Maslamah Kizib. Therefore, it became essential to have the Quran in book form.

Characteristics of society in the Siddiqui era:

During the era of Hazrat Abu Bakr Siddique (RA) and the initial period of Khilafat-e-Rashida, the characteristics of society were as follows.

This society was a complete Islamic society, fulfilling all the conditions of Islam. People had full faith in Allah and the Hereafter. Islamic teachings and orders were implemented clearly. In Islamic history, the number of sins in society was very few. Religion was the life and soul of the people. Religion was not only in worship; it was fully implemented in all aspects of ethics, concepts, family and social relations, buying and selling, various means of obtaining sustenance, Amanah, commandments and prohibitions, etc. This does not necessarily mean that every member of society possesses the highest qualities. There were also hypocrites among them and people with weak morals. But because the good was prominent, the negative characters were not exposed too openly. The spirit of doing Jihad with life and property in the way of Allah and getting religious education was in full swing.

It was a society in which the true spirit of Islam existed. Ummah is not just a collection of people brought together by language, land, or colour; they share good values, and belief unites them. This Ummah is not based on land, nationality, and colour but on faith, which unites Arabs, foreigners, Abyssinians, Romans, and Persians in one battle. It eliminates the difference between the conqueror and the conquered. A clear example of this was the era of Siddiqui (RA), while these characteristics were not seen in any other society.

It was a moral society that derived its principles of morality from the precepts of religion and inclination. Men and women had equal rights. This society was devoid of nudity, promiscuity, indecency, and adultery. Such immoral incidents were rare, and those who did were punished. However, the moral principles related to the relationship between men and women were more comprehensive. The same moral principle was also found in the government and the empire. Cheating, stealing, usurping other people's property, and slandering were not even things.

It was a severe society; everyone was engaged in his affairs, and no one would interfere in the affairs of others for no reason. People did not waste their time on useless activities. Jihad, for the sake of Allah, was an essential part of the life of this society, and its spirit worked in all fields. It took no effort to mobilize people for any campaign. There was no need to give military training to the people. It was a worshiping society. People did not leave any deficiency in the payment of Fraez and Nawafil. They had a constant passion for the Qur'an and blessed hadiths. Buying and selling did not make them forget the remembrance of Allah Ta'ala. Women did not neglect the remembrance of Allah during their household chores.

For this reason, it was considered the ideal period of Islamic history. The conquest movement was the fastest in history, spreading from the Atlantic Ocean in the west to India in the east in less than fifty years. Similarly, the conversion of people from the conquered areas to Islam without any force was its most important feature. The love of Islam developed in them, and they accepted Islam with pleasure.

(Syedna Abu Bakr Siddiq (RA). Dr. Muhammad Ahmad Muhammad Aslabi 383-385)

Maqam Siddique (RA)

Imam Tirmidhi (ra) narrated from Hazrat Abu Saeed Khudri (RA) that when the Holy Prophet (ﷺ) used to visit the meetings of the Muhajir and the Ansar, no member of the conference looked at him. However, Hazrat Abu Bakr (RA) and Hazrat Umar (RA) used to look at the Prophet (ﷺ) with full eyes and smile with joy, and the Messenger of Allah (ﷺ) used to smile at both of them. Tirmidhi, Hakim, and Tibrani have written that one day, the Holy Prophet ﷺ visited the masjid with such dignity that Abu Bakr رضي الله عنه and Umar رضي الله عنه were on his right and left, then he ﷺ held their hands and spoke! On the Day of Resurrection (Roze Mahshar), they will be raised similarly.

Umm, al-Momineen Syedah Aisha Siddiqa (RA) narrated: Once the blessed head of the Holy Prophet (ﷺ) was on my lap, and the night was bright, and the stars were shining in the sky. I spoke. O Messenger of Allah ﷺ! Will anyone's good deeds be as high as the stars? The Holy Prophet (ﷺ) said! Yes, they belong to Omar (RA). Then I asked O Messenger of Allah ﷺ! What is the status of my father's virtues? He ﷺ said! All the good deeds of Umar (RA) are equal to only one of Abu Bakr's (RA) 's good deeds. (Mishkat al-Musabeh, Kitab Al-Manaqib, Chapter 3, Hadith 8606, Vol. 3, p. 043)

Maqam-e-Siddiqiat

One of Hazrat Abu Bakr's (RA) titles was Siddiq, and the other was Siddiqiat. Siddiqiat is that as many prophets (AS) and messengers came to the world before Rasulullah (ﷺ), every prophet who came after him confirmed the first prophet who was called "Musaddiq." Since no other prophet was to go after the Holy Prophet (ﷺ), the position of ٌSiddique ٌwas suggested instead of ٌMusaddiq ٌ. It seems that now Khatam al-Mursaleen ﷺ will be confirmed not by Musaddiq but by "**Siddique**."

Hafiz Ibn Qayyim (ra) says! Siddique-e-Akbar (RA) surrendered his heart to the Messenger of Allah ﷺ in every aspect, outwardly and inwardly. Siddiq-e-Akbar (RA)

was submissive to Rasulullah (ﷺ) in all matters of knowledge, belief, status, manners, morals, love, relationships, and his likes and dislikes. He craved praise and not external benefits. There was no waiting for discovery and inspiration.

(Madarij al-Salikeen: 1/40)

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) has also described some characteristics and signs of Siddique. Just as he sacrifices his life and wealth for the truth that is revealed to the Prophet (ﷺ), because of his love for the truth, he does not oppose it in anything. The lights and revelations are taken from the soul of the Prophet (ﷺ) and reflect on the soul of the Siddique (RA). All these signs were perfectly found in Hazrat Abu Bakr Siddiq (RA). For this reason, after the Prophet (ﷺ), no one deserves superiority over him or the caliphate of prophethood.

(Hujjat-Ullah al-Baleghah: 2/68 - 70)

There is no place or object between prophethood and Siddiqiat. The Holy Quran also supports this. And the hadiths also show a position of sincerity after prophethood.

Maulana Abul Kalam Azad (ra) explained this in these words! There are thousands of mirrors, and being mirrors, they can reflect. Still, due to density and rust, they do not immediately accept the reflection and require some time and purification. Then, there are different conditions and different levels of rust and density. Some mirrors get cleaned quickly, some later, and some have rusted so badly that there is no hope of cleaning them. How did Syedna Abu Bakr Siddiq's (RA) perfect mirror accept the reflection at first glance? It was Siddiqiat who cried out as soon as he saw Jamal-e-Prophet (ﷺ). (واللّٰہ ما ھٰذا بوجہ کذاب)

(Tazkirah: p. 111)

Maulana says more! Siddiqiat should be considered a particular type of passive for the effectiveness of prophethood. Therefore, the first group with every Prophet is the Siddiqeen. In the same way, for every claim of truth and every revelation of reality, there is always a group of capable companions who recognize the truth at first sight and all before the fact finder. In its nature, the demand for truth has the affinity that iron has to a magnet. However, the other weak eye sees when the object is fully exposed. Or the time is too long.

(Tazkirah: p. 110) {Sadiq Akbar (RA) Hafiz Azhar Mahmood}

Tasawwuf and Hazrat Siddique Akbar:

Tariqat or Tasawwuf did not exist in the era of Prophethood and Siddiqui (RA). But later, the attributes on which Tariqat or Tasawwuf was founded were all present in the Companions. More in some, less in others. Some of these components of Tasawwuf are as follows:

Allah-fearing, asceticism and piety, adherence to the Shari'ah, trusting in Allah, modesty, humility, hospitality, ability, attention, contentment, poverty, patience, compassion for humankind, protection of the tongue, satisfaction, love for the Messenger of Allah (ﷺ).

Siddique Akbar (RA) is the most significant authority of the Tasawwuf in Tariqat. Therefore, Safa is an origin and a branch for real. The heart is to be disconnected from anything other than Allah Almighty, and the branch of the heart is to be freed from the love of the world. These two attributes were deep in Hazrat Abu Bakr Siddiq (RA). Hazrat Abu Bakr Siddique (RA) is the person who can be called Imam by the people of Tariqat and Muqtada by the people of Tasawwuf. These were the pure souls whose hearts were so pure from evil that there was no equal among the companions of the Prophet (ﷺ).

Hazrat Abu Bakr Siddiq (RA) used to pray, O Allah! When the world expands upon me, protect me from calamities, i.e., grant me wealth so that I may be grateful for it, and then grant me such a way that I may withdraw my hands from wealth for You, and then turn my back away from it, so that may I attain the status of gratitude and charity for the sake of Allah and grant me the status of patience so that I do not become anxious in the state of poverty so that my poverty is optional.

Once, he (RA) said! By Allah! I am not greedy for this Khilafah and Emirate, and I never had any desire for it day or night in my heart. My attraction is not towards it, and I never prayed for it secretly or publicly before Allah Ta'ala. And I have no comfort or joy in it.

Undoubtedly, it is a fact that when Allah Ta'ala guides His righteous servant to complete righteousness, He does not keep any matter under His control but rather waits for what order is issued by the Divine Court. If he lives as a fakir, he likes the fakir, and it is decreed that if he can do so, he becomes a rich man. Abu Bakr Siddique (RA) said that even in the beginning, he gave authority to Taslim and Raza and remained on their axis even in the end. The leader continues to believe that he is the Imam of all the Arbab Taslim and Raza and the special leader of the Ahl al-Tariqat. (Kashf-Al-Mahjub)

Naqshbandiya Family

First of all, Hazrat Abu Bakr Siddiq (R.A.) recommended the method of reciting the Kalima Tayyaba for self-purification. Hazrat Junaid al-Baghdadi (ra) says that the greatest saying of Hazrat Abu Bakr Siddique (RA) in Tawheed is this saying:

{سُبْحَانَ مَنْ لَّمْ يَجْعَلْ لِخَلْقِهٖ سَبِيْلاً اِلَّا بِالْعِجْزِ}

(Glorified is He Who has not made any for His creation except using help)

It is written in Kashf al-Mahjub that the Imam of Tasawwuf is Abu Bakr Siddique (RA). "انقطاع عن الاغیار" which is the soul of Tasawwuf. It is evident in his sermon.

الامن کان یعبد محمدا ۔۔۔الخ. The testimony of being pure and clean from the love of the world is the incident of Ghazwah Tabuk: ما خلقت لعیا لک قال اللّٰہ و رسولہ. When the Messenger of Allah (ﷺ) asked what he had left for your family. He (RA) answered: Allah and His Messenger ﷺ. (It was the end of trust)

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) has written a description of all the attributes of Hazrat Abu Bakr Siddiq (RA) under Tasawwuf-e-Siddiqui, the basis of Tariqat. For example, trust, caution, modesty, compassion for Allah's creatures, helplessness and reluctance, kindness, patience, poverty and dovishness, contentment and fear of Allah. He has written the details of it in his book "Azala-tul-Khifa", which presents an example of divine fear:

طوبیٰ لک یا طیر تاکل من شجرۃ و تستطل من

شجرۃ و تصیر الی غیر حساب یا لیت ابا بکر مثلک

Blessed are you, O bird that eats from the tree and asks for forgiveness from me
Trees become beyond accountability. I wish Abu Bakr (RA) were like you.

In prayer, he used to stand like a piece of dry wood. The Naqshbandiya method is still prevalent in the world today. Its chain reaches Hazrat Imam Jafar Sadiq (a) to Hazrat Abu Bakr Siddiq (RA).

Hazrat Abu Bakr Wasti (ra) says that Hazrat Abu Bakr Siddiq (RA) was the first to reveal the secret of Tasawwuf in the Muhammadan (ﷺ) Ummah with a hint, from which the people of the heart derived Lataef, and that secret was that when he gave up all his wealth and means. When he got up, the Messenger of Allah (ﷺ) said, "What have you left for your family and friends?" He first took the name of Allah, then the Messenger of Allah (ﷺ), and gave an essential message to the Muslim Ummah. Apart from this, there are many other signs of Hazrat Abu Bakr Siddique (RA), from which other anecdotes are known to the people of reality.

(Uswah-e-Sahaba Part II by Maulana Abdul Salam Nadwi concerning Kitab al-Lama)

Naqshbandiya Family

Allama Abu Nasrullah Ibn Ali Al-Sarraj Al-Tusi (ra) writes in Kitab al-Luma.

"There were many other meanings collected in the Zaat Aqdas of Hazrat Abu Bakr Siddique (RA), with whom the people of reality and the master of the heart benefited."

For example, Hazrat Siddique Akbar (RA) had such trust that he gave all his wealth in the way of Allah and said he left only Allah and His Messenger ﷺ for his family and friends. He was in such a state of purity that when he once ate something from the hand of his slave and found out that it was suspicious, he put his finger down his throat and vomited. He used caution to perform Vitor on the first night so as not to fall asleep, and Hazrat Umar Farooq (RA) used to perform Vitor on the last night. The Messenger of Allah (ﷺ) said on hearing that Abu Bakr (RA) preferred caution and Umar (RA) chose strength. He was so afraid of the evil of the tongue that once, he was holding and pulling his tongue. When Hazrat Umar Farooq (RA) passed by him, he stopped him and spoke! This is what has gotten me into trouble. (Azala-tul-Khifa. Kitab al-Luma)

The author of Sakina-tul-Auliya, Dara-Shikwah, writes in his work on the Sages of Religion that no Sufi can reach the place of destruction until he follows Hazrat Abu Bakr Siddique (RA) with sincere intention.

Regarding Hazrat Abu Bakr Siddiq (RA), Sarwar Kunin (ﷺ) said: I said I am a prophet, so he believed in me without seeing any miracles. When I said I had the blessing of ascension, he confirmed it.

According to Sufi, most of the lines of Tasawwuf are attributed to Hazrat Ali Al-Murtaza (RA). Still, one Naqshbandi chain is attributed to Hazrat Abu Bakr Siddique (RA) through Hazrat Salman Farsi (RA).

Note: A book by the author (Sikander Naqshbandi) based on the detailed life circumstances of Syedna Abu Bakr Siddiq (RA) is available on the internet by the name of "**AL-SIDDIQUE**." Readers can benefit from it.

Death of Hazrat Abu Bakr Siddique (ra):

Hazrat Abu Bakr Siddique (RA) bathed in cold water one day during the severe cold season, which caused him to develop a fever. He was suffering from this fever for fifteen days, and then he died.

Hazrat Ayesha Siddiqa (RA) says that the illness of her father (RA) started in such a way that he (RA) took a bath on Monday, 7th or 21st Jumadi Al-Akhira 13AH. He stayed sick. During this period, due to fever, he could not go out for prayer, and he passed away in the same state of fever.

Hazrat Abu Bakr Siddiq (RA), after taking a bath and shrouding, was taken to Masjid-e-Nabawi on the same cot on which the body of the Messenger of Allah (ﷺ) was placed and taken down to the grave of Rasool-e-Anwar (ﷺ). Hazrat Abu Muhammad (RA) says that Hazrat Umar Farooq (RA) recited four takbirs for the funeral of Hazrat Abu Bakr Siddiq (RA). (Al-Riyadh Al-Nudrah Volume 1 p. 258)

Hazrat Saeed Bin Musayyab (RA) said that the funeral prayer of Hazrat Abu Bakr Siddique (RA) was performed between the blessed grave and the pulpit of Rasool Allah (ﷺ). (Al-Riyadh Al-Nudrah Volume 1 p. 258)

In the Prophet's Masjid, his Janazah was kept between the Roza Athar and the Prophet's (ﷺ) pulpit, where Hazrat Umar Farooq (RA) led his funeral prayer.

(Tabqat Ibn Saad)

It is narrated that before his death, Hazrat Abu Bakr Siddiq (RA) had made a will to prepare my funeral and place it in front of the Rasool-e-Anwar (ﷺ) room, where the holy shrine of Rasulullah (ﷺ) is located and recite.

Assalam Alikum Ya Rasool Allah (ﷺ)! This Abu Bakr (RA) is present at the door of you (ﷺ). So, according to his will, his funeral was prepared and placed in front of Rasool-e-Anwar's (ﷺ) room, and it was said: O Messenger of Allah (ﷺ)! This friend of yours, Ghar Abu Bakr (Sadiq), is present at the door of the Prophet ﷺ, and his wish is to be buried in the Rasool-e-Anwar's (ﷺ) chamber. Hearing this, the door of the holy chamber, which was closed, opened automatically, and a voice rang out:

ادخلوا الحبيب الى الحبيب فأن الحبيب الى الحبيب مشتاق

Bring the Beloved into the Beloved, for the Beloved longs for the Beloved

When permission was granted to bury Hazrat Abu Bakr Siddiq (RA) from the Roza-e-Athar chamber of the Holy Prophet ﷺ, the funeral was taken inside, and his head was placed parallel to the blessed shoulder of the Holy Prophet ﷺ.

(Sirat al-Saleheen) (Al-Khaisaes al-Kubra, Chapter Hayat fi Qabar. vol. 2, p. 492,
Al-Sira Al-Haliya Chapter Ba-zikr-fi-Madat Marziah.
Lisan al-Mizan Harf al-Ain al-Mehamla Min Asma Abdul Jalil (4)

According to the will of Hazrat Abu Bakr Siddique (RA), his grave was prepared by the side of the Lord of the Universe (ﷺ). Hazrat Uthman Ghani (RA), Hazrat Talha (RA), Hazrat Abdul Rahman bin Abu Bakr (RA), and Hazrat Umar Farooq (RA) took him down to the grave. He was buried on the night he died.

(Tabqat Ibn Saad Zikr Wasiya Abi Bakr Volume 3 p. 156, History of Islam)

There is a hadith in the book about the virtues of Hazrat Abu Bakr Siddique (RA) that Allah created two scholars, Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Farooq (RA), from the same clay and gave creation to all three from the same yeast. Therefore, these three gentlemen were buried in the same place, and when the doomsday bell rings, all three will come out from the shadow of the same dome. Hazrat Abdullah bin Masoud (RA) says that the Messenger of Allah ﷺ said!

(انا و ابو بکر و عمر خلقنا من تربة واحدة فیها تدفن)

I (ﷺ), Abu Bakr (RA) and Umar (RA) were born from the same soil and will be buried in it.

(Fatawah Africa: p. 99, Firdous Al-Akhbar, Number of Hadith 2775, Kunz al-Umal: 22683)

Hazrat Abu Bakr Siddique (RA) did Khilafat for two years and seven months and wrote some narrations of Khilafah.

2. Hazrat Salman Farsi (RA)

Hazrat Salman Farsi (RA) was a resident of Jee, a town on the outskirts of Hormuz, Iran. According to the common religion of Iran, He and his father were fire-worshippers. Allah put it in his heart that worshiping fire is not correct. He asked his father to leave this religion, but the father was somehow not convinced to leave fire worship. Eventually, he got fed up, left his father, and went to Syria. Thinking that the Christian religion was at least better than fire worship, he took residence with a Christian cleric and began serving him. It was the time of his youth. When this Christian scholar passed away, he went to the second scholar, the second passed away to the third, and when the third died, he went to the fourth scholar. Some of them sympathized, and others hurt. Each scholar told him different things. Allah Ta'ala had given him a very long life, about three hundred years (in some hadiths, it is mentioned as one hundred and twenty years). His surname was Abu Abdullah.

Hazrat Salman Farsi (RA) narrates that I was handed over to more than ten individuals. After passing from one master to another, he finally reached the best Christian scholar. He was known to be a proper scholar in matters of good manners and also religiously. Even when it was time for him to die, he told him that you are also going to leave, so tell me where I should go after you. He said you don't need to go to another scholar now. Because the time of the Prophet's (ﷺ) mission has come near, and I know that he will be sent to one of the Arabs.

There will be areas with more oases. I tell you his signs: he will not eat alms; he will accept gifts; and the seal of prophethood will be on his shoulder. These three symbols have been told that if you get him, you will understand that it will be a matter of great luck, and the Christian scholar passed away with the will to live with him.

Now, Hazrat Salman (RA) has decided to go to Arabia. A convoy was going. He told them that I wanted to go to Arabia. He added. On the way, they betrayed him, enslaved him, and sold him in a market. Uthman bin Sahl, a Jew from the tribe of Banu Qurizah of Madinah, bought him and brought him to Madinah. Thus, he reached Madinah; on reaching Madinah, he saw many cases, and this was the desired place that my teacher had predicted; maybe because of that, he was pleased. But at the same time, the Jew to whom he was enslaved was very rigid and strict. He used to work very hard. Hazrat Salman (RA) thought that now he had to live like this, Allah Almighty would make some arrangements, so he continued to serve this Jew.

Hazrat Salman Farsi (RA) narrates that one day, during the service of this Jew, I was in his garden, and he asked me to climb a date tree and pluck dates. I was plucking dates from the tree, and my master was sitting under the tree. His cousin came and spoke. May Allah destroy the people of Banu Qila (Banu Qila was the old title of the Ansar). A man who claims to be a prophet has come to Quba, and everyone is gathering around him.

Salman Farsi (RA) says that since I was already waiting when I heard the sound of people gathering around a person who claimed to be a prophet, my body shook as soon as I heard it. I shivered and didn't let go of me. I jumped down from the tree and asked my master for permission to come in a little while for some work; he was very strict and said he would not let me go.

Hazrat Salman Farsi (RA) says I requested a lot to give me a short leave, but he said he would not let me go until all the dates were removed. So, I spent that day very hard. After cutting the dates, when I got a break in the evening, I took some of them with me and reached Quba. When people were saying that the Holy Prophet (ﷺ) would be there, then I saw that the Holy Prophet (ﷺ) was visiting.

People are sitting around the Holy Prophet (ﷺ). I said! All of you are travellers and needy. That is why I have come to serve you with charity. The Prophet (ﷺ) said. We do not eat charity; you people eat it or give it to deserving people. In this way, the first of the three signs mentioned by the Christian scholar appeared.

Hazrat Salman Farsi (RA) got up and came a second time with some other things and said, I have brought some gifts if you (ﷺ) accept them. The Holy Prophet (ﷺ) took them. He said, another sign also appeared.

Hazrat Salman Farsi (RA) appeared for the third time, and then the Holy Prophet (ﷺ) was sitting among the Companions. He started sitting in the back instead of the front. The purpose was to visit the Seal of Prophethood in some way.

The Holy Prophet (ﷺ) came to know through revelation that he was concerned about this. The Holy Prophet (ﷺ) removed the cloak from his shoulder. Salman Farsi (RA) saw the Seal of Prophethood. He says, when I saw the Seal of Prophethood, I could not stop my tears and went ahead and kissed the Seal of Prophethood, and my tears were falling on the seal of the Prophet (ﷺ).

Hazrat Salman Farsi (ﷺ) had been waiting for a long time for the Holy Prophet (ﷺ) to come and be blessed with his company. When the destination was seen, holding back the tears was impossible. He says that after that, he believed and came and said: O Messenger of Allah (ﷺ)! I have come to faith, but I am a slave of a Jew, and this is the slavery of a heavy hand because the reality of slavery did not exist. Sarwar-e-Alam (ﷺ) said, "You deal with this Jew with the matter of

Makatibat." Be accessible by paying some money. So, I went to the Jew and asked him to correspond with me. He said, "Okay, but the exchange is three hundred Oqiyah of silver and plant a hundred palm trees. You will be free when those trees grow young and bear fruit."

Hazrat Salman Farsi (RA) came and asked the Messenger of Allah (ﷺ) if he had fixed such an exchange that I would not be able to pay it for the rest of my life. A hundred palm trees are to be planted, and when they bear fruit, the fruit of the date palm comes the longest, and there are also three hundred Oqiyah of silver on top.

The Holy Prophet (ﷺ) said to his Companions. Help Salman (RA) and give him to those who have palm trees. People started giving plants. The Holy Prophet (ﷺ) said to Hazrat Salman (RA)! You will come to your garden tomorrow, and we will plant trees there. Hazrat Rasool-e-Karim (ﷺ) came, started growing the plants he had collected, and said to Hazrat Salman Farsi (RA): "You should stay away." Rasulullah (ﷺ) planted a hundred whole plants with his blessed hands and prayed after planting them.

Hazrat Salman Farsi (ﷺ) thought that the Messenger of Allah (ﷺ) had planted all his plants. Therefore, Hazrat Salman Farsi (RA) also produced some plants in addition to these hundred plants. The hundred plants planted by the Messenger of Allah (ﷺ) became the most potent trees of all, and they grew to 100 throughout the year. The fruits brought, and the plants planted by Hazrat Salman Farsi (RA) had no sign of them.

The trees of the descendants of the trees planted by the blessed hands of the Prophet (ﷺ) were left until some time ago. There were two trees among them which are said to have been planted by the blessed hand of the Prophet (ﷺ), and the fact is that the fruit of these two trees was different from the fruit of all the gardens of Madinah.

The dates of these trees were not sold in the market, but the owners kept them safely and gave them as gifts to special people. The way the people of Madinah used to protect them suggests that it is true that these trees are from the same trees that were called "Nakhla-tul-Nabi (ﷺ)." These gardens were at some distance from Quba. They have not been trees for a few years now.

As a miracle of the Holy Prophet (ﷺ), these trees bore fruit throughout the year. The plant problem was solved in this way. Now, the second stage was of three hundred Oqiyah of silver. Some wealth came to the Prophet (ﷺ), which was less than three hundred ounces. He (ﷺ) said, Salman (RA)! Your change has arrived. Take this and weigh it. When he considered it, it was 300 Oqiyah, so he took it and gave it to the Jew.

Ibn Hisham has written about three hundred palm trees and forty ounces of gold in Makatibat of Hazrat Salman Farsi (RA).

The entire process took two and a half years, during which Hazrat Salman Farsi (RA) could not participate in the Battle of Badr because he lacked permission from the Master. The Messenger of Allah (ﷺ) made him the brother of Hazrat Abu Al-Darda (RA) through Mawakhat, the effects of which can be seen throughout his life. After independence, he first participated in the Battle of Ahzab (Ghazwah Khandaq). In which the Prophet (ﷺ) dug a trench on the advice of Hazrat Salman Farsi (RA), and then Allah gave him the honour that the Messenger of Allah (ﷺ) said!

"سلمانٌ منّا اهل البیت ". Salman (RA) is from my family.

Hazrat Salman Farsi (RA) lived for a long time after the death of the Messenger of Allah (ﷺ). Later, he became governor of Madain, Iran's capital.

Despite being the governor of Madain, he still lived like a commoner in simple clothes. Even a traveller came and thought that he was a coolie; he said to Hazrat Salman (RA) that he would pick up this bundle. He (RA) said, "Yes, I will pick it up." Therefore, it has to be taken up and placed on the head. He said that at such and such a place, he is going forward and going back and forth. Suddenly, people saw that Ameer-ul Momineen (Governor) was carrying the bale, so they were so angry with him that they did not know what he had done.

That he is the ruler of Madain, he begged him to remove this knot, but Hazrat Salman Farsi (RA) said I would not remove the knot until I completed the good I had intended. He delivered to his house.

Hazrat Farooq-e-Azam (RA) was very considerate of people. He fixed the governors' salaries to ensure their self-sufficiency. Hazrat Salman Farsi (RA) was also given an annual salary of 5,000 dirhams, but he was far from worldly luxuries. He used to distribute all that money among people in need. What did he spend his time making baskets? He used to say that I bought palm leaves for one dirham, made baskets out of them, and sold them for three dirhams. He said! I buy leave with one dirham, spend one dirham on my family, and give one to charity.

He used to make a hut out of palm leaves and live in it. A blanket was his total belonging. He used to lay half and cover half.

Despite this dervish, he married a woman from the Kanda tribe. This pious wife linked her future with the one whose house consisted of a water pot, a mat, a leather, and a blanket. He had two children from whom his descendants continued. All were scholars and people of excellence.

When Hazrat Abu Bakr Siddique (RA) came the last time, Hazrat Salman Farsi (RA) visited him and asked him to advise me. Hazrat Abu Bakr Siddique (RA) said!

Allah Almighty will conquer the world for you. Take as much time as possible out of it. Remember! Whoever performs the morning prayer comes into the covenant of Allah. Don't break your promise to Allah because breaking your promise will put you face down in Hellfire.

This last admonition became the link in the relationship. That is why it is said that Hazrat Salman Farsi (RA) is blessed by Hazrat Siddique Akbar (RA) and is the guardian of decency. Due to the dominance of the inner self over Hazrat Abu Bakr Siddique (RA), he became the epitome of perfection of Siddique (RA).

Once he wrote to Hazrat Abu Darda (RA)! O brother! To collect so many dinars that you can be thankful for, because the Messenger of Allah (ﷺ) said! When passing through the bridge Al-Sirat, everyone's property will be placed on the shoulders of the one who has paid his due. His property will be easily carried across the bridge, and whoever has not paid his due. He will give a decade there, but there will be no benefit.

Sayings of Hazrat Salman Farsi (RA):

A believer is like a sick person accompanied by a physician who knows their illness and medicine. When the patient wants something harmful, he forbids it and says you will perish if you eat it. Similarly, a believer desires many things, so Allah prevents him until he dies and enters Paradise.

Wonder is the seeker of the world whom death calls for, the heedless who is not forgotten, and the laugher who does not know whether his Lord is pleased with him or displeased.

He said to Hazrat Abu Darda (RA)! Your soul has a right over you, your Lord has a right over you, your guest has a right over you, and your family has a right over you, so pay the right of every rightful person. Then they both came to the Messenger of Allah ﷺ and mentioned these things. Holy Prophet ﷺ said! Salman (RA) spoke the truth. (Jami Tirmidhi)

When someone asked about his ancestry, he said! Islam asked the father's name. He spoke! Islam. He used to say that when our religion is Islam, then everything is Islam. Our religion is dearer to us than our parents and siblings.

He said to his wife at the time of his death! Dissolve the musk in the house in water, sprinkle it on me, and leave the room because a supernatural that is human and

not jinn is coming. His wife did as she was told when she stepped outside, when a voice came from inside.

اسلام علیک یا ولی اللہ! اسلام علیک یا صاحب رسول اللہ (ﷺ)

Assalam Alikum Ya Wali Allah! Assalam-u-Alikum Ya Sahib Rasool Ullah (ﷺ)

When his wife came in, his soul had taken a blessed flight. He was lying down as if asleep.

Hazrat Salman Farsi (RA) died in Madain on 10th Rajab 33AH/654AD during the reign of Hazrat Usman Ghani (RA). And he was buried there. The area where he was buried is still known as Salman Pak.

Even today, this hadith is inscribed on his grave

"سلمان منا اھل البیت"

Salman (RA) is from my family.

3. Hazrat Qasim bin Muhammad bin Abu Bakr (ra)

Hazrat Qasim bin Muhammad (ra) was a Jalil-ul-Qadr Muhaddith, Fiqh and Tabei. His father was Muhammad bin Abu Bakr (RA), and his grandfather was Hazrat Siddique Akbar (RA). Hazrat Qasim bin Muhammad (ra) was born on 23rd Shaban 24AH, corresponding to 24th June 645AD. His mother was the daughter of King Yazdgard of Iran, and his paternal Auntie was Umm al-Momineen Syeda Aisha Siddiqa (RA). He was the maternal grandfather of Imam Jafar Sadiq (ra). Imam Zainul Abidin (ra) and Hazrat Salim bin Umar (ra) were his cousins. He held a high position of knowledge and piety. He was counted among the "Faqih Saba"' of Medina.

His lineage is Qasim bin Muhammad bin Abu Bakr Abdullah bin Uthman bin Amir bin Umar bin Ka'b bin Sa'd bin Tayyim bin Marah. His children were Abd al-Rahman, Muhammad, Umm Farah, and Umm Al-Hakim. Umm Farah was the mother of Imam Jafar Sadiq (ra). He was born during the last period of the Caliphate reign of Hazrat Usman Ghani (RA), when the activities of hypocrites and miscreants were at their peak in the Islamic State. Many efforts were being made to disrupt the country's system. In these riots, the martyrdom of the third caliph, Rashid Syedna Uthman bin Affan (RA), took place.

At that time, Muhammad bin Abu Bakr (RA), the father of Imam Qasim bin Muhammad (ra), was the governor of Egypt. He was nominated by Hazrat Uthman (RA). After the martyrdom of Hazrat Uthman (RA), when Hazrat Ali Al-Murtaza (RA) became the caliph, the governor of Syria, Hazrat Amir Muawiya (RA), refused to pledge allegiance to Hazrat Ali (RA) for several reasons. In the same turmoil, a battle took place between the armies of Hazrat Muhammad bin Abu Bakr (RA) and Hazrat Amir Muawiyah (RA) in Egypt, and Hazrat Muhammad bin Abu Bakr (RA) was martyred.

During the governorship of Hazrat Muhammad bin Abu Bakr (RA) in Egypt, when chaos began to spread in Medina, the young Qasim bin Muhammad (ra) was sent to Egypt with his younger sister to his father. But after his father's martyrdom there, he was called back to Medina.

Imam Qasim bin Muhammad (ra) says that when my father was martyred in Egypt, my uncle Abd al-Rahman bin Abi Bakr (RA) brought my younger sister and me to Medina. Our paternal Auntie Umm al-Momineen Syeda Aisha Siddiqa (RA) adopted us from her brother Abd al-Rahman bin Abi Bakr (RA), and we were brought up in her house. We could not get the love of our parents in our lives. Our paternal aunt used to feed us with her hands, then eat what was left. We had fixed times for playing, sleeping, waking up, dining, and drinking. My Auntie used to do all the housework herself, and we didn't even realize we were orphans. When we

grew up, she paid particular attention to our education. Special arrangements were made for teaching the Holy Quran, blessed hadiths, and morals. At an early age, I had mastered the recitation of the Qur'an and the Prophet's ﷺ hadiths. When we grew up and reached the age of consciousness, our uncle brought us to his house, and we became members of his family.

Imam Qasim bin Muhammad (ra) memorized an excellent collection of blessed hadiths from his father, Muhammad bin Abu Bakr (RA), and his maternal aunt, Hazrat Aisha Siddiqa (RA). In the Masjid Nabvi, there were large academic circles of the Companions, in which Imam Qasim (ra) participated eagerly and memorized the hadiths of the Prophet (ﷺ). Hazrat Abu Huraira (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Abdullah Bin Abbas (RA), Hazrat Abdullah Bin Zubair (RA), Hazrat Abdullah Bin Jafar (RA), Hazrat Abdullah Bin Khabab (ra), Hazrat Rafi Bin Khadij (RA), Hazrat Ameer Muawiyah (RA), Fatima bint Qais (RA) and Hazrat Aslam (RA) Maula Umar Bin Khattab (RA) are included. Through them, he was blessed with the knowledge that they received directly from the Messenger of Allah (ﷺ). His spiritual relationship was with Hazrat Salman Farsi (RA). There were two motivations for this relationship: one was that Hazrat Salman Farsi (RA) was favoured by Hazrat Qasim's (RA) grandfather, Hazrat Abu Bakr Siddiq (RA), and the other was that he was considered among the Ahl al-Bayt. Through this relationship, he took his spiritual journey.

Hazrat Yahya bin Mu'adh (ra) says that I did not see anyone better in Madinah than Imam Qasim (ra) in terms of knowledge and grace, action and piety, jurisprudence and hadith, interpretation of the Qur'an and knowledge, Tariqat and truth. (Anwar Lathani Kamil: p. 210)

He quickly made his place in Hadith's knowledge. The title of Imam al-Hadith was given to him. This title was given only to the one who was the most outstanding scholar of the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). The scholarly fame of Imam Qasim bin Muhammad (ra) spread to distant countries. Students and enthusiasts of hadith knowledge, including great hadith scholars, used to come to him and learn blessed hadiths. In Masjid Nabawi, his teaching desk used to be in the place where Hazrat Umar Farooq (RA) taught Hadith. It is narrated from Muhammad bin Umar (RA) that Qasim bin Muhammad (ra) and Salem bin Abdullah (ra) used to have the same assembly in the Prophet's Masjid. After these two, Abd al-Rahman bin Qasim (ra) and Ubaidullah bin Umar (ra) used to sit there and teach. After him, Imam Malik bin Anas (ra) used to sit in this place. This place was before Hazrat Umar's (RA) window between the holy grave and the pulpit.

Caliphs and governors used to come to him for advice on complex matters. Caliph Umar bin Abdul Aziz (ra) said that I would have nominated Qasim bin

Muhammad (ra) as the caliph after me if I had the power. Ibn Aoun (ra) says that Qasim bin Muhammad (ra) used to narrate the hadith in all its aspects.

Imam Qasim bin Muhammad (ra) used to say that a person should remain ignorant after knowing what Allah has made obligatory on him, rather than speak something he does not know.

Among his students are Imam Shaabi (ra), Salim bin Abdullah (ra), Imam Zuhri (ra), Imam Azam Abu Hanifah (ra) and numerous followers. He was silent primarily and rarely narrated hadiths. He used to spend most of his time in divine worship. Those who have narrated hadiths from him include his son Abd al-Rahman (ra), Imam al-Zuhri (ra), Ibn al-Mankader (ra), Rabi'ah Rai (ra), Aflah bin Hameed (ra), Hanzalah bin Abi Sufyan (ra), and Ayyub al-Sakhtiyani (ra). About two hundred hadiths have been narrated from him.

During the time of Caliph Walid bin Abdul Malik, when Umar bin Abdul Aziz (ra) was the governor of Medina, the work of expanding the Prophet's Masjid began, in which many sensitive decisions had to be taken, including the inclusion of the rooms of the mothers of the believers in the Prophet's Masjid. Without its expansion, it would not have been possible. Governor Umar bin Abdul Aziz (ra) completed this work with the full cooperation of Hazrat Qasim bin Muhammad (ra) and Salim bin Abdullah bin Umar (ra).

Imam Qasim bin Muhammad (ra) was similar to his grandfather, Hazrat Abu Bakr Siddiq (RA), in purity, abstinence, and following the Sunnah. He used to wear a silver ring with his name engraved on it. He used to have a mustache and used to trim it religiously. He didn't use henna. He used oil on his head and beard.

His attribution is from Hazrat Salman Farsi (RA), and he received the blessings of his grandfather, Hazrat Abu Bakr Siddique (RA), through him. Still, he was fortunate with the upbringing of Umm al-Momineen Hazrat Ayesha Siddiqa (RA) and the companionship of Imam Zainul Abidin (ra). He reached the highest places.

Imam Qasim bin Muhammad (ra) lived eighty-four (84) years. Seventy (70) years have been mentioned in some narrations. In his late age, he lost sight, but he visited Baitullah as usual. During the journey to Makkah, the message of death came, and he became dear to Allah. He has bequeathed to his son not to shroud me in new clothes. He was covered in the old sheets he used. He also bequeathed that my grave should be made "Lahad," i.e., a side grave like the one built by Rasulullah ﷺ and Hazrat Abu Bakr Siddiq (RA).

He passed away on 24th Jumadi Al-Akhira 108AH corresponding to 727AD. He died at Qadeed, between Makkah and Madinah, and was buried at Musalal, three miles from there.

4. Hazrat Imam Jafar Sadiq (ra)

Hazrat Imam Jafar Sadiq (ra) was the son of Imam Muhammad Baqir (ra) and the grandson of Imam Zainul Abideen (ra). His surname was Abu Muhammad. He was born on the 8th or 12th Rabi al-Awwal 80AH, according to 699AD. His mother, Umme Farah (ra), was the daughter of Hazrat Qasim bin Muhammad (ra), who was the grandson of Hazrat Abu Bakr Siddiq (RA). Hazrat Umme Farah's (ra) mother, Hazrat Asma (ra), was the daughter of Abd al-Rahman bin Abu Bakr (RA). He was fourteen years old when his grandfather, Imam Zainul Abidin (ra), passed away. When he reached the blessed age of thirty-four, his father passed away. He can find the relationship between Hazrat Qasim bin Muhammad (ra) and Hazrat Siddique Akbar (RA) about Suluk (behaviour) and earning merit. For twenty-seven years, he was under the tutelage of his maternal grandfather, Hazrat Qasim bin Muhammad bin Abu Bakr (ra), and he continued to set the standards of Tasawwuf and Suluk. Because of his character, words, and deeds, He was called "Jafar-ul-Sadiq." He is the leader of Ahl-al-Sunnah Wal Jamaat and Silsila Alia Naqshbandiya.

Hazrat Imam Jafar Sadiq (ra) found the pure environment of Madinah Munawara, where there were signs of purity and holiness everywhere. Roza Anwar's proximity to the centers of Ahl al-Bayt had made it a place of knowledge and practice. He was a shining star of this place. The number of hadiths narrated by him is thirty thousand. His hadiths are present in all books of Sahah Sitta. He was called Jami and Majma Al-Bahrain of the Alavi and Siddiqui families.

He was a very pious and prayerful elder. Many hadiths have been narrated from him. He never narrated hadiths without ablution. Imam Abu Hanifah (ra) and Imam Jafar Sadiq (ra) were the same age. Imam Jafar Sadiq (ra) passed away two years before Imam Abu Hanifa (ra). Imam Abu Hanifah (ra) used to say that I have not seen a more excellent jurist than Jafar ibn Muhammad al-Sadiq (ra).

Once, Imam Abu Hanifa (ra) met Imam Jafar Sadiq (ra) in Medina. Imam Abu Hanifah (ra) asked him whether some people accuse you of expressing disgust with Hazrat Abu Bakr (RA) and Hazrat Umar (RA).

Imam Jafar Sadiq (ra) said! By the Lord of the Kaaba! These people lie. O Abu Hanifa (ra)! Do you not know that Hazrat Ali (RA) gave his daughter Umme Kulthum bint Fatimah Al-Zahra (RA) in marriage to Hazrat Umar (RA). Don't you know that Umm Kulthum's (RA) maternal grandfather is Hazrat Muhammad Mustafa Syed al-Anbiya (ﷺ), and her maternal grandmother is Syeda Khadijah Al-Kubra Umme Al Momineen (RA). His brothers, Hasan (RA) and Hussain (RA), are the leaders of the youth of Paradise. Had Hazrat Umar (RA) not been a person of Syeda Umme Kulthum (RA), then Syedna Hazrat Ali (RA) would never have been satisfied.

The Imams who have narrated hadiths from him include Yahya bin Saeed (ra), Ibn Jurij (ra), Imam Malik bin Anas (ra), Sufyan Thauri (ra), Muhammad bin Ishaq (ra), Sufyan Ibn Ayaina (ra) and Imam Abu Hanifah (ra).

Imam Abu Hanifa (ra) says I have not seen anyone in the Ahl al-Bayt as a jurist other than Imam Jafar Sadiq (ra). Imam Malik (ra) says that he had a sense of humour, but when the name of the Holy Prophet ﷺ was mentioned, his colour turned yellow. In the narration of Mubarak Hadith, he used to respect the Messenger of Allah ﷺ so much that he would never utter a word without ablution.

The biggest problem of that period was the knowledge of theology that foreign ideas and concepts were entering the nation of Islam and creating anxiety. Therefore, theoretical objections and philosophical concepts were answered in the knowledge of Ilm Al-Kalam because it was urgently needed at that time. Imam Jafar Sadiq (ra) was not oblivious to this need for religion. He had so much access to the questions and problems that arose in the intellect that he adopted a formal debating style. Despite having perfect access to the sciences, he had a health condition.

Once, Hazrat Dawood Tai (ra) appeared in his service and said: O son of the Messenger! Advise me, for my heart is darkened.

He spoke! You are the ascetic of the age. Why do you need my advice? He said that you are from the family of Prophethood. Your excellence is proven to all of us, so you must advise us all. He spoke! I am afraid that my forefathers will hold my hand on the day of judgment and ask why I did not fulfill the right of succession. This work is not based on lineage but on the liking of the action in the presence of Allah Almighty.

Hearing this, Hazrat Dawood Tai (ra) cried a lot, called before Allah Ta'ala, and said, "O Lord! A person who has the effects of prophethood circulating in his body, whose ancestor is the noble Prophet Muhammad ﷺ and whose mother is the Lady of Jannat Fatimah al-Zahraa رضي الله عنه, is in such a state of wonder.

Imam Jafar Sadiq (ra) was surrounded by pure relatives. There was also the essence of knowledge and practice. He was unhappy with the Abbasid government but never participated in any opposition movement. Stay away from politics. He used to spend his whole time acquiring and promoting knowledge.

Once, he said to Hazrat Sufyan Thauri (ra)!

O Sufyan! A liar does not get gentility, a jealous person does not bring relief, a wicked person does not have leadership, and rulers do not have brotherhood.

Then he said! O Sufyan (ra)! Protect yourself from things Allah Ta'ala forbade so that you become a worshiper. Be content with what you have been given to become a Muslim. Do not be in the company of the sinner, lest the sinner prevail over you. To consult in one's affairs with people whose hearts fear obedience to Allah.

He said on the question of more advice!

O Sufyan (ra)! The person who wants his honour to be without caste and tribe, and his fear to be without government, asks him to leave his sins and obey.

Once, a person's Ashrafis (Gold Coins) bag was lost. He was unfamiliar with Hazrat Imam Jafar Sadiq (a); he doubted him and said you had taken my bag. Hazrat Jafar Sadiq (ra) did not argue with him and said how many dinars were in it. He said there were one thousand. He took him to his house and gave him one thousand dinars. When that person returned to his house, he found his bag there; he then returned to Hazrat Jafar Sadiq (ra) and said, "I have made a mistake; I have found my bag; take back your dinars." He spoke! You take this. We do not take back what we give. This person asked the people who he is. They were told that he is Imam Jafar Sadiq (a). The man went back ashamed.

In the field of knowledge, he is attributed to his father, Imam Muhammad Baqir (a); his attribute is to his grandfather, Imam Zain al-Abidin (a); his to Imam Hussain (RA); and his father, Ameer-ul Momineen, Syedna Ali Al-Murtaza (RA). His second inner attribute is from his maternal grandfather, Imam Qasim bin Muhammad bin Abu Bakr Siddiq (ra).

Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) has written that this relation from Hazrat Abu Bakr Siddiq (RA) reached Hazrat Salman Farsi (RA). He reached the destination via the inner path. This relation reached Hazrat Imam Qasim Bin Muhammad bin Abu Bakr Siddiq (RA), then Imam Jafar Sadiq (RA) was related to Imam Qasim (RA). Hazrat Imam Qasim (ra) was the maternal grandfather of Hazrat Imam Jafar Sadiq (ra). Imam Jafar Sadiq (ra) also received light from his father and grandfather, and his Suluk was by the above. Therefore, after the "tehsil" achieved perfection of absorption in Suluk, "behaviour" reached the goal through the upper part and became a composite of both relationships. Then, this relation went from Imam Jafar Sadiq (ra) to Hazrat Bayezid Bastami (ra) through the path of spirituality, which is the way of Owaisi Auliya.

One day, Hazrat Jafar Sadiq (ra) was going somewhere in Makkah when he saw a woman sitting with her children crying and a cow lying dead nearby. Hazrat Jafar Sadiq (ra) asked him what the matter is. She said that my children and I lived on this cow's milk. Now it's dead, and I'm confused about what to do. Hazrat Jafar (ra) said you want Allah to bring him back to life. The woman said, I am in trouble,

and you are joking with me. Hazrat Jafar Sadiq (ra) said I am not laughing at you. He prayed, and when the cow stumbled, it came alive and stood up. He left there and joined the ordinary people. This woman could not know who he was.

(Tazkirah Mashaikh Naqshbandiya)

Scholars say that just as Hazrat Dawud Tai (ra) is the authority and Khalifah of Hazrat Habib Ajami (ra) in the way, similarly Imam Azam Abu Hanifa (ra) is also the authority and Khalifah of Imam Jafar Sadiq (ra). Imam Abu Hanifa (ra) established the stages of Suluk and Tariqat within two years of Imam Jafar Sadiq (ra). He died in 15th Shawwal 148AH, corresponding to 665AD. Some biographers have written the date of death as 15th Rajab. (Biography of Imam Azam: p. 416)

It is written in Mazahir-ul-Haq Jaded that his grave is in the cemetery of Jannat-ul-Baqi in Madinah. He was buried in a tomb where his father, Muhammad Baqir (ra), and his grandfather, Ali Zainul Abidin (ra), were buried earlier.

He had seven sons and three daughters. In which Hazrat Musa Kazim (a) succeeded him. One of his sons, Ismail (ra), is considered by the Ismaili group to be their Imam and to have inherited the line of Imamate from him.

The advice of Hazrat Jafar Sadiq (ra) to his son:

Hazrat Hashim (ra) narrates that some of Hazrat Jafar Sadiq's (ra) disciples and friends said that once he attended Hazrat Jafar Sadiq's (ra) service and saw that he was advising his son sitting in front of him. He spoke! Oh, my beloved son! Remember my will and advice and follow it. This will make your life blissful and enviable, and your death admirable as well.

The tips are as follows:

1. O, my beloved son! Whoever agrees to Allah's distribution of sustenance, let him sing with his heart. The source makes the needy and the one who keeps an eye on other people's wealth, as greed and envy die poor and needy. A person who is not satisfied with the sustenance given by Allah Ta'ala accuses Allah Ta'ala of evil and wrong decisions, which is very destructive.
2. A person who considers his sin to be less thinks the sin of others to be more significant. And whoever underestimates the sin of others, it is his own who believes mistakes and sin are substantial and very dangerous.
3. In return for this, A person who exposes the faults of others will reveal hidden defects at some point in his and his family.

4. The person who pulls out the sword of corruption from anger and riots is killed by that sword.
5. He who digs a pit for the death of others falls into it and dies.
6. He who lives with fools and irreligious people is considered shameful and humiliated, and he who is in the company of scholars and Auliya Allah is considered respectable and honourable.
7. A person who goes to harmful and undesirable places is blamed. That is, people call it evil.
8. O dear son! Do not blame people for their faults; otherwise, they will blame you.
9. Do not meddle in useless matters; otherwise, you will be humiliated.
10. O, dear son! Speak the truth, whether it is beneficial for you in the worldly sense or not harmful. By this, you will be honoured among your peers.
11. O, dear son! Recite the Holy Quran frequently.
12. Try to publish and promote Islam.
13. Do the commands of the good and the forbidden of the evil.
14. Relatives who quarrel or try to break the relationship with you for some reason, and dear friends who cut ties. If they stop talking to you, you take the initiative and try to convince them.
15. Whoever asks you for something, give him something according to your ability.
16. Be careful not to be greedy because greed creates division and hatred in hearts.
17. Don't get caught up in people's faults because exposing yourself to people's tongues is synonymous.
18. O, dear son! When you want to ask someone for something, ask a noble person, as they are the center of wealth and generosity and the principles of the foundation. The fruit of promotion and the sweetness of the fruit are due to the origin. The proof of originality is strong, based on pure lineage.
19. Oh, my beloved son! If you have to meet someone, then visit and meet scholars.

8) Avoid the company of sinners because foolish people are like a rock from which a little water can flow, not expected. They are like a dry tree whose leaves never turn green. They are like the land on which grass never grows.

Ali bin Musa Kazim (ra) says that my father, Musa bin Jafar (ra), strictly adhered to this advice until his death. (Haliya-tul-Auliya)

5. Sultan Al-Arifin Hazrat Ba Yazid Bastami (Quds Sira)

The actual name of Hazrat Ba Yazid Bastami (ra) was Tafur bin Isa bin Adam bin Saroshan. His surname was Abu Yazid. Saroshan was a fire worshiper at first, but by the grace of Allah, he became a Muslim. He was a resident of Bastam, a city in the Khorasan region. The Tahiri dynasty ruled here under the Abbasid Caliphate; later, the Safavid dynasty took over. Saroshan's son Isa was brought up in an Islamic environment. He joined the Auliya Allah by hard work and austerity. Hazrat Bai Yazid Bastami (ra) also took his father's influence to heart, and when his taste and passion for austerity became intense, he left the city and went to the deserts, setting the goals of Irfan-e-Haq.

Hazrat Ba-Yazid Bastami (ra) was born in Bastam in 136 AH / 753 AD. He was a guardian of Allah by birth. His mother says that when Ba-Yazid (ra) was in my stomach, I would get restless if any suspicious food entered my stomach. I was not relieved until I stuck my finger down my throat and vomited the item.

Hazrat Ba-Yazid Bastami (ra) says that the most incredible wealth in Tariqat is that which is born by the mother, seen by eyes, and heard by ears. If these three things are not achieved, it is better to die suddenly. When he entered the school, he read this verse in Surah Luqman.

"ان اشکر لی ولوالدیک" means thank Me and your parents.

He came home and told his mother! I cannot be grateful to two persons; you should ask me about Allah Ta'ala so I may continue to thank Him, or leave it to Allah Ta'ala. Mother forgave her gratitude. So, he left the house and left for Syria. By going there, he remembered Allah and worshiped his life's goal. He spent thirty years there. There was a time when he even stopped eating and drinking in remembrance of Allah. There, he met 170 Mashaikh and received Faiz-e-Rohani. After getting imbued with them, he entered the administration of Hazrat Imam Jafar Sadiq (ra).

Once, he was in the service of Hazrat Imam Jafar Sadiq (ra), and the Imam said: O Ba-Yazid (ra)! Pick up the book that is kept in such a niche. He discovered where that niche is. Imam Jafar (ra) said that even after living for a long time, you have not seen Taq. He said I have never even raised my head before you. At that time, Imam Jafar Sadiq (ra) said You are now complete (Graduated), so go back to Bastam. Some biographers have written that Hazrat Ba-Yazid (ra) received spiritual training from Hazrat Imam Jafar Sadiq (ra), but their meeting is not documented.

Once, he heard great praise from an older man. He also wanted to meet him. When he reached that place to meet him, he saw him spitting towards the Qiblah.

Seeing this, he returned without meeting. He said that if this elder knew the levels of Tariqat, he would not have done anything against the Shariat. He used to never spit on the way, even while going to the masjid.

Hazrat Ba-Yazid Bastami (ra) says that all my ranks are due to the blessing of obeying my mother. Once, my mother asked for water at night. But incidentally, there was no water in the house at that time. So, I took the pitcher to the canal, and water was brought from there. My mother was asleep by the time I came back. I stood all night fetching water until the water froze in the bowl from the extreme cold. When Mother woke up, and I offered her water, she said that you should have put water out. What was the need to stand for so long? I noted that it was only because of the fear that you would suffer from not drinking water because of your awakening. Hearing this, she prayed to me a lot.

Thus, one night, the mother told me to open the door. But I remained in the same trouble all night, not knowing whether to open the right or the left. Because if he opens the wrong door against her will, the order will be violated. With the blessings of these services, I have got these ranks.

Once, Hazrat Ba-Yazid Bastami (ra) was walking on the road and met a dog. He wrapped his cloth so as not to be touched by it and to avoid becoming impure. Allah gave the dog a tongue, and he said, "Why did you save clothes? Because if I am not wet, then there is no risk of impurity from me." If I were soaking, you could clean your clothes. But this arrogance you have shown will not be washed away even by the waters of the seven seas. He said you are telling the truth because your exterior is impure, and mine is interior. Therefore, we should live together so that my inner self can also achieve some purity. But the dog said we can't live together because I am rejected and you are popular. Second, I do not collect food for another day; you collect grain for the whole year. He spoke! Alas, I cannot even live with a dog, so how can I get close to Allah Ta'ala? And glorified is He (Allah), who gives a lesson to the best creatures by the words of the worst creatures.

A Jew lived in the neighbourhood of Hazrat Ba Yazid Bastami (ra). Once, he went on a trip, and because of poverty, his wife could not even light a lamp. Her baby kept crying in the dark. When he found out, he used to place a lamp near his house every night. When the Jew returned, his wife told him everything. The Jew said that it is a pity that such a great saint lives in our neighbourhood and that we are leading a life of error. So, both the husband and wife repented and became Muslims.

People asked Hazrat Ba Yazid Bastami (ra), "Who is your mentor?" He said he was an older woman. Once, I found an older woman in the forest with flour on her

head and asked me to bring it to my house. Meanwhile, I saw a tiger. I called him, put the flour on the lion's back, and told the elderly woman that this lion would bring it to your house. But you keep telling the people in the city what you will say.

The older woman said I will say that I met a self-styled tyrant in the forest today. He asked why you called me a self-styled tyrant. The older woman said that Shariat has not made the lion obligatory, and you are putting your burden on the back of a non-obligatory creature. If this is not cruelty, then what is? Your second flaw is that you want to prove yourself worthy in people's eyes. This is called ostentatious. I got such a lesson and advice from the older woman's words that I repented of such things forever. That is why I consider this older woman to be my mentor.

(Tazkirah-tul-Auliya)

Hazrat Ba Yazid Bastami (ra) said!

- ✈ The person who calls himself Sahab Tariqat without following the Sunnah is a liar because, without following the Shariat, it is not possible to achieve Tariqat.
- ✈ The servant must take such a time when he does not look at anyone except his master.
- ✈ Good fortune does good and forgets it. Unlucky does evil and hopes for popularity.
- ✈ Someone asked him how you got knowledge. He spoke! With a hungry stomach and a naked body.

Once, a person appeared in the Hazrat Ba Yazid Bastami (ra) service and said, "Huzur, I have come to know from somewhere that you have a great name." I request that you teach me "Asma Azam" because I love it very much and am very passionate about it. I want to keep reciting Ism-e-Azam all the time. Seeing this desire and insistence of this person, Hazrat Bayazid Bastami (ra) said that all the beautiful names of Allah are great, and there is no division, limitation, or appropriation in these beautiful names. All Asma-e-Hasna are respected and sacred. None of them is low, minor, or inferior. There is no difference between "tremendous" and "significant" among them. It is not about these precious names but about the servant's heart, and the thing to see is how much more pious the servant is and how much attachment he has to these blessed names. If the servant of Allah Ta'ala does not take anyone as a partner with Allah Ta'ala, then he can receive the pleasure of Allah Ta'ala. In this way, he can also gain awareness of knowledge and truth, and he can fly long because of his courage and flight. He

can fly east and west as far as he wants in a few moments. Many divine attributes also arise in it. By Allah's command, bringing the dead back to life and causing death to the living become trivial tasks for him.

There was a time when Hazrat Bai Yazid Bastami (ra) started to increase in rank and status, so his words became beyond people's understanding. He was banished from Bastam City seven times. When he asked the people why they were exiled, they said that you were a horrible person. He spoke! The town whose worst person is Ba Yazid is the best.

Hazrat Ba Yazid Bastami (ra) said that once the people of the city said it had not rained for many days, there seemed to be a sinner in the town whose negligence had stopped the rain. Hazrat Ba Yazid Bastami (ra) thought for a long time, then he realized that he was a sinner, because of which Allah had withheld His mercy, and it was not raining, so I went out of the city. He left the city, thinking himself to be the most inferior to the town. Seeing his humility, Allah Ta'ala gave him the rank of Abdal. Allahu Akbar Kabira

(Heart-wrenching events)

Once, he was visiting a desert with his devotees, and the idea of eating deer meat came to his heart, so he told his devotees that his heart wanted to eat roasted deer meat. The disciples saw a deer charge and sit down near him. The disciples understood his dignity and ran to catch him. They said to Hazrat, "Now we will slaughter it and cook it and eat it." He saw Hazrat as he sat, crying and saying that I had been rejected. The murids said that Huzur! It is a sign of your popularity that you expressed your wish, and Allah Ta'ala fulfilled it. He spoke! It is not popular, but it is a sign of rejection. When Allah, the Highest, fulfilled the desires of his lovers, he only enjoys tormenting his lovers. Then he said that what Allah Ta'ala deals with His Auliya in this world, He will deal with his enemies in the Hereafter. That is, He will keep them free and afflicted with punishment.

(Stories of Saints)

Once, he was going for Hajj. He loaded all his belongings and those of the devotees on a camel. Someone said this poor camel has so much weight that it is a great injustice. Hazrat Ba Yazid (ra) said! O youth! This camel is not a weight-bearing camel. The weight was one hand above the camel's back when he looked at the camel. He said that this is a strange case. Hazrat Bastami (ra) said! If I keep my condition hidden from you, you blame me; if I reveal it, you do not have the strength to do so. (Tazkirah Mashaikh Naqshbandiya)

Once, he was coming from the cemetery when one of the nobles of Bastam came to play a song. Hazrat Ba-Yazid (ra) saw him and said, "لا حول ولا قوۃ الا باللّٰہ العلی العظیم." This

nobleman, in anger, hit his musical instrument on his head; the musical instrument was broken, and his head was also injured. On the morning of the second day, he sent the price of the musical instrument and some halwa in the hand of his disciple to the young man. He told him to tell him that Bayezid (ra) had apologized and sent this price to buy a new musical instrument from it, along with this halwa. It has been said that eating it will make your anger go away. When this young man saw this, he was so affected that he came and fell at Hazrat Bayazid's (ra) feet, weeping profusely. He pledged allegiance to him and became his devotee, along with all his friends and associates.

Hazrat Ba Yazid Bastami (ra) received the blessing of treatment from Hazrat Jafar Sadiq (ra). This achievement was achieved spiritually because, according to some biographers, he was born after the death of Hazrat Jafar Sadiq (ra). Such Faizan is called Faizan using Owaisi. In some of the narrations of Tazkirah-tul-Auliya, it is also known that he has been blessed with the companionship of Imam Jafar Sadiq (ra). He had an inner relationship with Hazrat Imam Ali Raza (ra). It is mentioned in some narrations that he had a spiritual caliphate from Hazrat Habib Ajami (ra), Hazrat Ain-Uddin Shami (ra), and Hazrat Maruf Karkhi (ra) was his elder brother in Tariqat. He also received knowledge from Hazrat Bu Ali Sindhi (ra). He received favours and blessings from about 113 scholars. He was the spiritual brother of Hazrat Maruf Karkhi (ra) and a contemporary of Hazrat Yahya bin Muaz Razi (ra).

Hazrat Ba Yazid Bastami (ra) said! The end of the position of the ordinary Muslims is the beginning of the position of the Auliya Allah, the end of the position of the Auliya Allah is the beginning of the position of the Shaheed (martyrs), the end of the position of the Shaheed (martyrs) is the beginning of the position of the righteous (Siddiqeen), the end of the position of the righteous is the beginning of the position of the Prophets (AS). The end of the position of the Prophets (AS) is the beginning of the position of the Messengers (Rasool), the end of the position of the Messengers is the beginning of the position of Hazrat Syed Alam ﷺ, and the end of the position of Hazrat Syed Alam ﷺ is not known to anyone except Allah Almighty.

Syed-al-Taifah Hazrat Junaid al-Baghdadi (ra) says that Ba Yazid (ra) is in our congregation like Hazrat Gabriel (as) among the angels. The end of the field of other seekers is the beginning of Ba-Yazid's (ra) field.

Hazrat Ba-Yazid Bastami (ra) died in Bastam on 4th Shaban 261AH, corresponding to 874AD, and was buried there. The age was 125 years. Al-Jaytu, a Tatar ruler, had a dome built on his shrine in 700 AH (1300 AD) and introduced his line of Tasawwuf and Tariqat in his territories.

6. Hazrat Sheikh Abul Hasan Kharqani (ra)

His name was Ali bin Jafar (ra), and his surname was Abu Al Hasan. He was born in 352AH / 963AD in Kharqan. Hazrat Abul Hasan Kharqani (ra) was the source of wisdom and knowledge. He was the recipient and caliph of Hazrat Ba-Yazid Bastami (ra).

It was the custom of Hazrat Ba Yazid Bastami (ra) to visit the shrines of various elders and martyrs once a year. Once he reached Kharqan, he raised his face and took deep breaths as if smelling some fragrance. A murid asked why this action was, and he said, I can smell the scent of a righteous man from this earth. Whose surname will be Abul Hasan, and whose name will be Ali. He will raise his family with lawful sustenance through farming and will be superior to me in three attributes.

- He will bear the burden of his family.
- He will do farming.
- He will plant trees.

Hazrat Khwaja Abul Hasan Kharqani (ra) was born during a time when the Abbasid ruler's grip was weakening. The center was fragile. Autonomous governments were established in the provinces. The Abbasids used to obey the caliphs only on Fridays, but in practice, they were independent. The Fatimid government of the Shia religion had been established in Egypt, and its advance had reached Syria and the Hijaz. In Baghdad itself, the power of Ale-Buyah (Buyid dynasty) had been overshadowed, and the Abbasid caliph was left as a puppet in their hands. Their policies led to the Shia-Sunni riots in Baghdad. In addition, the Shiites supported their co-religionist Fatimid Egypt behind the scenes and did not try to stop their advance. During this period, Ghaznavid power was established in the east, namely in Khorasan, Afghanistan, and Punjab. Sultan Mahmud Ghaznavi (971 to 1030AD) was loyal to the Caliph of Baghdad. Caliph Qadir Ballah (991 to 1031 AD) gave him the title of Yamin-ud-Duala. Out of fear of Sultan Mahmud Ghaznavi, Ale-Buyah could not abuse Caliph Qadir Ballah. The area to which Hazrat Abul Hasan Kharqani (ra) belonged was a part of Sultan Mahmud Ghaznavi's (ra) empire. Sultan had a devoted relationship with Hazrat Kharqani (ra), and Hazrat's (ra) spiritual disposition also contributed to his success.

Hazrat Abul Hasan Kharqani (ra) was born in 352AH, ninety years after the death of Hazrat Ba Yazid Bastami (ra). He received spiritual blessings from Hazrat Sultan-ul-Arifin Ba Yazid Bastami (ra). When he was young, he started living like ordinary people, but he also had a heart-to-heart with Bastam. He had made it his habit that in Kharqan, he would pray Isha and go to Bastam, spend the night there in

austerities, and pray on reaching the shrine of Hazrat Ba-Yazid (ra). O Allah! The honour you have given to Ba Yazid (ra), give it to me too. Before the Fajr prayer, he would return to Kharqan and perform the Fajr prayer in Kharqan. Then, work hard all day in the routine of life. He observed the etiquette requirements and never turned his back towards the shrine of Hazrat Bayazid Bastami (ra). This was his routine for twelve consecutive years. When he had done this for twelve years, he heard a voice from the shrine saying, O Abul Hasan (ra)! Now, your turn has come.

He replied that I was completely illiterate and not familiar with Shariat. So, encourage me. He said that what I have achieved is only because of you. He replied that you died ninety years before me. The answer was that it was true, but the fact was that when I used to pass through the land of Kharqan, there was only one light visible in the sky on that land, and I prayed for thirty years for one of my needs, but it was not accepted. And then I was ordered to present this light as a resource in His court; then my prayer will be accepted. So, by doing this, my prayer was accepted.

After this incident, when Hazrat Abu Al-Hasan Kharqani (ra) returned to Kharqan, he memorized the Holy Quran in twenty-four (24) days.

It is said that he is related to Hazrat Ba-Yazid Bastami (ra). Some commentators have also mentioned sensory references. The relationship is like that of Hazrat Abu Al-Hasan Kharqani (ra), who was related to Hazrat Abu Muzaffar Maulana Turk Tusi (ra), and Hazrat Khwaja Arabi Yazid Ishqi (ra), who was related to Hazrat Khwaja Muhammad (ra). He was a disciple of Hazrat Ba-Yazid Bastami (ra). In this way, it was connected even though the blessings were bestowed in such a way.

Once, he was digging in the ground in his garden, and silver came out from there, so he closed that place and started digging in another place, and gold came out from there. He dug in the third place, and he got pearls from there, and he dug in the fourth place and got gems from there. But he did not touch any of them and said that Abu al-Hasan (ra) cannot be tempted by these things. Even if I get all the world's wealth, I cannot deviate from the path of Allah. He used to plow the land, and when it was time for prayer, he would leave the plow and the bullocks in the same way and pray, and when he reached the field after praying, the land would be ready.

Once, a party wanted to travel on a terrible road. These people asked him to give us a prayer that would save us from the sufferings of the way. He said that when any trouble comes, remember me. People ignored his words and set out on their journey. At one place on the way, they were surrounded by bandits and a person who had the most wealth. When the bandits turned to him, he sincerely called out

his name. As a result, he disappeared from the robbers' sight, along with his possessions. The robbers were very surprised to see this. Robbers looted all other people's belongings. When the robbers left, this man appeared in front of the caravan. When they asked him where I had disappeared, he said that I remembered the Sheikh with a sincere heart and that I had become invisible by Allah's grace. After this incident, a group came to Kharqan and narrated the incident to Hazrat Abu Al-Hasan Kharqani (ra). He said, "You people remember Allah only verbally, and Abu Al-Hasan (ra) remembers Allah sincerely."

(Tazkirah-tul-Auliya)

Once, a murid asked him for permission to go to Iraq to teach hadith. He wondered if there was no one here to teach Hadith. He replied that there is no famous Muhaddith here. He said that I was the only one. Despite being illiterate, Allah Ta'ala has blessed me with knowledge of all sciences. I have read the hadith from the Holy Prophet (ﷺ). This person did not believe what he said. He saw the Messenger of Allah ﷺ in a dream at night, saying that young men speak the truth. On the second day after this dream, he attended his service and started learning hadith from him. During the lesson, he sometimes said that this hadith is not from Rasool Ullah ﷺ.

The person asked, "How did you know that this hadith was not from the Messenger of Allah ﷺ?" He said that while narrating the hadith, I engaged in the observation of the Messenger of Allah ﷺ. When the hadith is correct, there are signs of happiness on the forehead of the Messenger of Allah ﷺ, and when the hadith is not valid, wrinkles appear on his forehead. From this, it can be concluded that this hadith is not authentic. (Tazkirah-tul-Auliya)

Hazrat Sheikh Abu Saeed (ra) and his disciples visited Hazrat Abu Al Hasan Kharqani (ra). At that time, there was nothing in the house except a few loaves of bread. He asked his wife to cover these loaves with a cloth. Put your hand under it as much as possible and keep the dish in front of the guests. So, she did it in the same way, and all the guests ate well. When all the guests had eaten, the servant removed the cloth and saw how many loaves were left, but there were no loaves.

One day, Hazrat Abu Al-Hasan Kharqani (ra) said to Hazrat Abu Saeed (ra)! Today, I have appointed you as the Wali of the present age because, for a long time, I have been praying that Allah Almighty would grant me a son who would become my companion. Now, I thank Allah for giving me a person like you.

Hazrat Abu Saeed (ra) never opened his mouth in front of him, and when people asked him why, he said that being polite and silent in front of the Sheikh was a reward. Because rivers have no importance compared to the sea. Hazrat Abu

Saeed (ra) said that before Kharqan came, I was like a stone, but Hazrat Abu Al-Hasan Kharqani (ra) made me a gem.

Hazrat Abu Saeed (ra) was addressing a massive gathering in which the sons of Hazrat Abu Al Hasan Kharqani (ra) were also present. At that time, Hazrat Abu Saeed (ra) said! Those freed from the self become like a child released from the mother's womb. Those people become like those who come from the world of spirits to the world of earth, free of sins. Then he pointed towards the Hazrat's (ra) son and said that if you want to get acquainted with these people, the father of this son should also be among them.

Abu al-Qasim Quashari (ra) said that after coming to meet Hazrat Abu Al-Hasan Kharqani (ra), he was so afraid of me that I could not speak. As a result, I feared that I might have been deposed from the position of Wilayat.

When Sheikh Bu Ali Sina (ra) heard of his fame, he went to Kharqan to meet him. He went to his house and asked his wife where the sheikh is, and the wife said you call this heretic and liar a sheikh. I don't know where the Sheikh is. However, my husband has gone to the forest to cut wood.

Hearing this, Sheikh Bu Ali Sina (ra) thought he didn't know what would happen to him when his wife disrespected him. I have heard much praise for him, but I feel he is a low-class human. Then, Sheikh Bu Ali Sina (ra) searched the forest for Hazrat Abul Hasan Kharqani (ra) and saw a lion carrying wood on its back.

Bu Ali Sina (ra) was amazed to see this incident. When he approached him, he bowed down at his feet and told him that Allah had given you such a great position and that your wife speaks terrible things. What is the reason for this? He replied that if I cannot bear the burden of such a goat, how can I tame a lion? Then Hazrat Abul Hasan Kharqani (ra) took Hazrat Bu Ali Sina (ra) home, and there he continued to talk with him for a long time; then Hazrat Bu Ali Sina (ra) said, "Now permit me to go." He said it, too! Yes, I have also soaked the soil for the wall construction, and after saying this, he went and sat on the wall. At that time, the kelt (basoli) fell from his hand, so Hazrat Bu Ali Sina (ra) went forward to pick it up, and he saw that it automatically rose from the ground and reached into his hand. Seeing this honour, Bu Ali Sina (ra) joined his followers.

A dervish-like person told Hazrat Abu-ul-Hasan Kharqani (ra) to clothe me in a kharqah so I might become like him. He asked if a woman could become a man by wearing men's clothes. He spoke! No way. He spoke! Then how is it possible that you will wear my garment and become like me? He was very embarrassed to hear this answer.

Once, Hazrat Abul Hasan Kharqani (ra), along with his disciples, could not eat for seven days. On the seventh day, a man came with a sack of flour and a goat and came to his door, calling out that this food was for the Sufia. He told his followers to cook and eat it. I do not claim to be a Sufi.

There was a brother of Hazrat Abul Hasan Kharqani (ra). He and his brother had taken turns: one night, he would serve his mother and worship; the other night, Hazrat Abul Hasan (ra) would serve his mother and worship all night. One night, while his brother was praying, he heard a voice from the unseen: "We have forgiven you, along with your brother." He was surprised to hear this and asked Allah Almighty, "O Allah!" I am worshiping You, and he is in the mother's service; why have I made him a parasite by ignoring me instead of forgiving me? The answer was that we do not need your worship, but obeying the one who serves the mother is a source of pleasure for us.

Hazrat Abul Hasan Kharqani (ra) said! O people! What do you think about the man who doesn't like the population and the desert? But remember! Allah Ta'ala has given such a servant such a position that on the Day of Judgment, such a light will spread from his heart that the population and the lonely will be enlightened. Allah Almighty will forgive his charitable creation even though that person never prayed and will not intercede for anyone, even on the Day of Resurrection.

Sheikh Alauddin Attar (ra) says! Shaykh Abul Hasan (ra) was the king of his time, Qutb-Awtad, Abdal, and Sultan of Ahle Nazar of Tariqat. He was a safe person in the field of knowledge, constantly engaged in the presence and observation of the truth in his heart, austerity, and struggle with his body. He used to have such a great closeness to Allah that his attributes cannot be described.

(Naf'hat Al-Ans)

Hazrat Abul Hasan Kharqani (ra) sayings:

a. Hazrat Abul Hasan Kharqani (ra) said! A reasonable person does not show himself as good because goodness is only an attribute of Allah Almighty.
b. Hazrat Abul Hasan Kharqani (ra) said! As long as I relied on others besides Allah, I could not develop sincerity in my actions. When I observed Allah's indifference to the creation by calling it good, I found that the knowledge of the entire creation does not have the same value to him. By observing his mercy, I realized that he is so merciful that even the creatures' sins are trivial before his mercy.

c. Hazrat Abul Hasan Kharqani (ra) said! When Allah Ta'ala does not ask you to pray before the time of prayer, you should refrain from asking for sustenance.
d. Hazrat Abul Hasan Kharqani (ra) said! The claim of the scholars that we are the successors of the Prophets (AS) is wrong. Instead, the successors of the Prophets (AS) are the Auliya Allah. Because they get inner knowledge. Most of the attributes of the Holy Prophet (ﷺ) are found in them—for example, poverty and generosity, trust and honesty, etc. In addition, they always receive Allah's vision, as the Holy Prophet (ﷺ) did.
e. Hazrat Abul Hasan Kharqani (ra) said! Servants should remember Allah at least so much that all the commands of the Shariat are fully fulfilled. So much action is also enough to familiarize oneself with the commands and prohibitions. So much faith is enough that one can know that the sustenance that has been destined will indeed be received. So much asceticism is also enough that one does not desire more while being satisfied with the sustenance that has been fixed.
f. Hazrat Abul Hasan Kharqani (ra) said! There are a thousand stages to reach Allah Ta'ala, among which the first stage is Karamat, and people who have less courage than this stage cannot move forward and are deprived of the next stage.
g. He spoke! There is no fear of Sheitan but of two people, one greedy Alim and the other ascetic and inactive Zahid. He spoke! The end of three things is not known—degrees of Hazrat Muhammad Mustafa ﷺ, self-deception and knowledge of Haq.
h. He spoke! I heard a voice from Allah Almighty saying, O my servant! If you come before me with sorrow, I will make you happy; if you come with need and poverty, I will make you rich; and when you come with self-denial, I will make the water and the air subservient to you.
i. He spoke! Many men walk the earth but are dead, and many men sleep on the earth but are alive.
j. He spoke! I found peace in solitude and peace in silence.

Hazrat Abul Hasan Kharqani (ra) was always in worship and austerity. He said he had not put his head on a pillow for forty years. He stayed in prostration throughout the night. Hazrat Ali Hajwari (ra) said about Hazrat Abu Al-Hasan Kharqani (ra)! He is one of the chosen Jalil-ul-Qadr Mashaikh and is praised by all Auliya Allah. He gave a safe measure of success to the seeker of the path, which protects him from every temptation of behaviour, he said!

"Whoever says that I have reached the truth has not reached it, and whoever says that I have been led to it has reached it." (Kashf Al-Mahjub)

Hazrat Sheikh Abul Hasan Kharqani (ra) was a contemporary of Sultan Mahmud Ghaznavi, and his fame spread far and wide. When Sultan Mahmud Ghaznavi heard of his fame, he felt a desire to visit him. So, he reached Kharqan from Ghazni with his army and sent a message to the Shaykh through a servant that I had come here from Ghazni for pilgrimage. You come here to my tent. At the same time, the Sultan instructed the messenger that if the Shaykh refused to come here, he should recite this verse of the Holy Quran to him.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ( )

O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) If you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ) if you believe in Allah and the Last Day. That is more suitable for the final determination. (59)

(Surat al-Nisa. 59)

The messenger came to the Sheikh's service and gave the Sultan's message, so he said! Keep me disabled. He recited the above verse: He said!

(در اطیعو اللہ چناں مستغرق ہوں کہ اطیعو ا الرسول خجالت ہا دارم تابہ اولو الامر چہ رسد)

(That is, right now, I am so engrossed in obeying Allah that I am regretful and ashamed in the matter of following the Messenger (ﷺ). Then how can I be attracted to the وَأُوْلِي ٱلۡأَمۡرِcommandment).

The messenger returned and told the sultan the answer, so he was moved with pity and appeared in the service of Sheikh Abul Hasan (ra), asking him to narrate the situation and sayings of Hazrat Ba-Yazid Bastami (ra).

He spoke! Sheikh said that whoever, when he saw me, his misfortune was removed (i.e., he was protected from disbelief and polytheism).

Sultan Mahmud said that Abu Lahab, Abu Jahl, and many other unbelievers saw the Messenger of Allah ,ﷺ but they remained unlucky (i.e., unbelievers). Is the rank of Ba Yazid (Nauzubillah) higher than the Holy Prophet (ﷺ)?

Hearing this, the Sheikh's face turned red with anger, and he said in a state of glory! Mahmoud! Do not step outside the limits of politeness. Abu Lahab, Abu Jahl, and other disbelievers did not see the Holy Prophet (ﷺ). Have you not read this verse in the Quran?

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ( )

And if you call them to guidance, they hear not, and you will see them looking at you, yet they see not. (198)

(Surah Aaraf: 198)

Sultan Mahmud was very impressed by the Sheikh's words. And he asked to give me some advice.

Sheikh said! Always keep four things in mind.

1. By abstaining from something that has been forbidden.
2. Prayer with congregation
3. Generosity
4. Compassion for Allah's servants

Sultan said, pray for me.

Sheikh raised his hands and spoke!

(اللّٰھم اغفر للمومنین والمومنات)

O Allah! Forgive all believers and believing women

The Sultan requested that I pray for me especially. Sheikh said! May Allah have mercy on you, and may your end be good. Afterward, Sultan Mahmud placed a bag of Ashrafis (Gold coins) in front of the Sheikh and asked him to accept this vow.

The sheikh looked at the sultan in surprise, then placed the "barley" bread before him for him to eat and said, "This is your feast." Eat it. After reciting Bismillah, the Sultan started eating the barley bread, and the first morsel got stuck in his throat.

Sheikh said! Perhaps the morsel got stuck in the throat. Sultan nodded yes.

So, the Sheikh said! So, this bag of Ashrafis will also get stuck in my throat. Please pick it up immediately. These Ashrafis are the king's food for the poor man, whose bread is the supreme blessing.

Sultan Mahmud submitted that Hazrat! If not all, accept some of them.

Sheikh came in glory and spoke! I have divorced the world. For me, these Ashrafis are forbidden. So don't insist on your point.

Remember, neither you nor I have the right to this money. Consider them as the trust of the nation. If you distribute it without the country's will, you will betray the nation's wealth and be guilty before Allah Almighty. If you want to give charity with this money, then many poor people in your country. When you fall asleep, they wake up because their stomachs are empty. In your country, there are also such noble and white-clad people who seem comfortable but do not extend their hands because of self-righteousness. When the Day of Resurrection comes, these people will hold you by the neck because you keep distributing wealth to the undeserving people, and you remain out of their sight. At that time, you will have to answer everything.

Hearing the words of Hazrat Sheikh Abul Hasan Kharqani (ra), the Sultan trembled, and tears came to his eyes. Then he said you are not accepting anything from me, so give me some blessing. The Sheikh took off his shirt and gave it to the Sultan. The Sultan was pleased with this, and when he asked permission to go, the Sheikh stood up to pay his respects. The Sultan was surprised by the Sheikh's attitude; he said, Hazrat, when I came to serve you, you did not even bother to pay attention to me. But what is the reason why you are honouring me in this way now?

Sheikh said! When you entered the poor man's room, you smelled kingship in your heart and mind and wanted to show off your royal glory. That is why I did not care about King Mahmud. Now you are going, so your colour is different. Now you are leaving as a dervish and a man with a different temperament. Therefore, I consider it my duty to honour you. Not keeping such a person is not the way of Muslims.

(Tazkirah-tul-Auliya)

Once, a follower of Hazrat Abul Hasan Kharqani (ra) asked him who the Qutb of the whole world was at that time. He spoke! To visit *Qutb-e-Duran,* you have to go to Mount Lebanon. He asked how I would know that Qutb was such-and-such a person after going to Mount Lebanon. He said that when you reach Mount Lebanon, there will be a funeral, and the person leading the funeral prayer will be the Qutb of the time.

After a difficult and painful journey, the man left simultaneously and reached Mount Lebanon. He saw that a funeral had been arranged there, but the Imam had not yet arrived. People told him that the undertaker was about to come. After a while, he saw a person hiding his face with a cloth and started going back after

performing the funeral. He stopped the Imam's path and said, "Hazrat!" I have come from far away and am a follower of Hazrat Abul Hasan Kharqani (ra). With his permission and guidance, I have come to visit you. You remove the cloth from your face so that I can see you. When he removed the cloth from his face, this person was surprised that the Imam who led the funeral was Hazrat Abu Al-Hasan Kharqani (ra) himself. The person fainted at the same time, and when he regained consciousness, he found that Hazrat had gone. He asked people related to him where he came from and where he had gone.

People said this Imam had come from Kharqan and had returned after offering prayers. At that time, it was Zuhr time. Now, that person started waiting for the Asr prayer so that he could have a conversation with him when Hazrat came to lead the prayer. After offering Asr prayer, when he started to return, this person wrapped his arms around him, held his hand, and asked, "Why did you send me so far when I am your follower?" You would have made me see you in Kharqan. He spoke! Watch! Do not mention what you have seen to anyone. (Qasas al-Auliya)

Hazrat Abul Hasan Kharqani (ra) passed away on 10th Muharram 425AH/ 1034AD and was buried in Kharqan. In some accounts, his date of death is also given as the 15th of Ramadan. Before his death, he bequeathed that my grave should be dug 30 yards deep so it would not be higher than Hazrat Ba-Yazid Bastami (ra) because the ground level of Kharqan was higher than Bastam.

7. Hazrat Sheikh Abul Qasim Gorgani (ra)

His name was Ali Shah bin Abdullah (ra), and his surname was Abu Qasim. Gurgaon is the name of a village in Tus where he was born. Hazrat Sheikh Abul Qasim Gorgani (ra) became his successor after Hazrat Kharqani (ra). But some strips don't have his name. After Hazrat Abu Al Hasan Kharqani (ra) comes the name of Hazrat Sheikh Abu Ali Farmedi (ra). But you were blessed as an Owaisiat.

In the 3rd century Hijri, two trends of Tasawwuf were evident. One trend was named Khurasani after Hazrat Ba-Yazid Bastami (ra). It featured the characteristics of Malamti, Sukkur, absorption, dominance, seclusion, solitude, and separation. The second trend was Iraqi due to Hazrat Junaid Baghdadi (RA). In it, the elements of health, adherence to Sharia, Jalwat (splendour), fellowship, and the training of the existing mentor were dominant. In the 5th century, a beautiful combination of the two trends emerged among some Mashaikh. This combination is first seen in the character of Hazrat Abul Qasim Gorgani (ra). On the one hand, he received the grace of Hazrat Abu Al-Hasan Kharqani (ra), and on the other hand, he received the grace of Hazrat Junaid Baghdadi (ra) through three channels. The result of this combination was that the Sufia, wherever they set the standards of Suluk through absorption, dominance, and status, followed the consciousness, the book, and the Sunnah strictly. The Naqshbandiya Sufi order became unique and prominent in Tasawwuf due to these characteristics.

One day, Sheikh Abu Saeed (ra) and Sheikh Abu Al-Qasim (ra) sat on a Tus throne. A group of dervishes stood before them. It came to the heart of a dervish to know the status of these elders. Sheikh Abu Saeed (ra) turned to him and spoke! Whoever wants to see two kings on the same throne at the same time, tell him to come and see. Hearing this, he started looking at both the dervishes. Allah Ta'ala removed the veil from his eyes, revealing the truth of the Sheikh's words to his heart. He saw their greatness and then thought in his heart, is there any servant of Allah today more significant than both? Sheikh Abu Saeed (ra) drew attention to this dervish, and he said that there is a small country in which seventy thousand like Abu Saeed (ra) and Abu Al Qasim (ra) go, and seventy thousand come every day.

(Tazkirah Mashaikh Naqshbandiya)

Hazrat Ali Hajwari (ra) says that once, I was narrating my circumstances and observations in his service with the idea that he would look at my condition and correct it. He was listening to my conversation very attentively. I was prolonging my speech with youth and enthusiasm. I thought that Hazrat had not passed through this street, so he was listening attentively and carefully. He realized my inner state and spoke! O beloved of the father! My attentiveness is neither for you

nor your situation but for the Transcendence (Allah). This situation happens to all the Taliban. It is not unique to you. Hearing this, my senses flew away. He looked at me and spoke! O son! A man is so attached to this Tariqat that when he is on the path of Tariqat, he thinks that he has reached the goal, and when he is overthrown, he starts to adapt his imagination to worship. So, both negation and affirmation, absence and existence, are ideas. A man can never be freed from the bonds of thought. He should remain at the dargah of truth instead of abandoning all ties of masculinity and obedience.

(Kashf Al-Majoob)

Hazrat Sheikh Abu al-Qasim Gorgani (ra) has mentioned in his book "Usool al-Tariqa wa Fusul al-Haqiqa" (اصول الطریقه و فصول الحقیقه) that the virtue of the compatibility of brothers in a work that is not sinful is not less than Nafil fasting. One of the etiquettes of fasting is that the fasting person does not see the value of fasting.

(Anees-at-Talebeen)

Hazrat Khwaja Ubaidullah Ahrar (ra) used to say that Sheikh Abul Qasim Gorgani (ra) said that you should sit in the company of such a person who will make you belong entirely to Allah. He was Qutb Rabbani and Arif Subhani.

Hazrat Sheikh Abul Qasim Gorgani (ra) passed away on 23rd Safar 480AH and was buried in Tus. The year of his death is written in Safina-tul-Auliya 450AH / 1058AD.

8. Hazrat Sheikh Bu Ali Farmedi Tusi (ra)

Hazrat Sheikh Abu Ali Farmedi Tusi (ra) was the successor of Hazrat Sheikh Abul Qasim Gorgani (ra). He was a resident of Farmed, a village near Tus. His real name was Fazlullah bin Muhammad, and his surname was Abu Ali (ra). He was born in 434AH. Some biographers have written his year of birth as 407AH / 1016AD. He had a passion for learning since childhood. Wherever he knew the center of knowledge, he went there. He also had the honour of learning jurisprudence from Imam Ghazali (ra), but Imam Ghazali (ra) was loyal to him and trained in the way of Tariqat. He was the sheikh of Khorasan. He heard the hadith from Abu Ubaydullah bin Baku Shirazi (ra), Abu Mansoor Tamimi (ra), Abu Hamid Ghazali Kabir (ra), Abu Abd al-Rahman Nili (ra) and Abu Uthman Sabuni (ra).

In his youth, he came to Nishapur in search of knowledge to learn from the teachers and scholars there. His good fortune was that Hazrat Abu Saeed Abu Al-Khair (ra) had come to Nishapur in those days. He also received grace from him. In Nishapur, he met Hazrat Imam Abul Qasim al-Quashari (ra), the author of the valuable book of Tasawwuf, "Risala Qushairiyah." He spoke! O youth! Get knowledge. He spent three years acquiring knowledge, and one day he took a pen from the inkpot, and it turned white instead of black. Immediately, he went to the teacher and narrated the whole incident. Imam Quashari (ra) said! Just the stage of seeking knowledge has been decided; that knowledge has been withdrawn from you, and you have now entered Tariqah's world. He came to the Khanqah from the Madrasa, which was also organized by Imam Quashari (ra). One day, Imam was taking a bath. Sheikh Farmedi (ra) got an opportunity to serve him. He filled a few buckets with water and put them in the bathroom. When the Shaykh came out after a bath and prayed, he asked who had poured the water. He was afraid there might have been some sass, so he appeared in front after being asked repeatedly. Hazrat Sheikh (ra) was happy and spoke! O Abu Ali (ra)! What I found with seventy years of hard work, you have achieved in one bucket." And he spoke! I could only lead so far, and no higher would I fly. Find another guide. This statement was so encouraging that the Sheikh knew his limits and the qualities of bounty.

Hazrat Sheikh Farmedi (ra) was very blessed to be in his company; now, more research has started, and he went to Tus. There, he attended the service of Hazrat Sheikh Abul Qasim Gorgani (ra). He mentioned to him the previous hard work and austerity. He was pleased and said that the beginning was good. Although he has not yet achieved a high position, he said you will get a high rank if you receive training. Hazrat Farmedi (ra) started staying with him. Hazrat Sheikh Gorgani (ra) was happy and married his daughter to him, appointing him as his successor. Regarding Tariqat, his relationship was from two streams. From Hazrat Abul Hasan

Kharqani (ra) and Hazrat Abul Qasim Gorgani (ra). Although Abu al-Qasim Gorgani (ra) himself was related to Hazrat Abu Al-Hasan Kharqani (ra), his other relationship was also with Hazrat Junaid Baghdadi (ra). In this way, he received Faiz from Hazrat Abu Ali Katib (ra), Hazrat Abu Ali Adbari (ra), and Syed al-Taifah Hazrat Junaid Baghdadi (ra). Sheikh Abu Ali Farmedi (ra) has also had the company of Hazrat Abu Saeed Abu Al-Khair (ra) and obtained many benefits. Sheikh Abu Saeed Abu Al-Khair (ra) died in 440AH. He lived for one thousand months. Hazrat Sheikh Farmedi (ra) was sent by Hazrat Sheikh Gorgani (ra) to Hazrat Abul Hasan Kharqani (ra) to attain higher levels of self-discipline. He rose to the top of his company and founded an authentic Musnad Irshad. He started the work of external and internal education and training in Nishapur. Among his admirers was the Seljuk minister Nizam-ul-Mulk Tusi. He had no interest in the world and spent whatever he earned on Sufia and Dervishes.

Hazrat Ali Hajwari (ra) says that one day, I was sitting next to Hazrat Abu Ali Farmedi (ra). Because of the youthfulness of my heart, I should reveal my situation to him and that perhaps the Shaykh had not passed this way in the beginning. Who is being so humble in favor of me and is acting so disobediently in their situation? Hazrat Farmedi (ra) understood my pride and spoke! O friend of my father, know well that this attentiveness of mine is not for you but for the change of circumstances. This is not just for you but for all students. When I heard this, I fell unconscious. He looked at me and spoke! O son! A man's relation to Tariqat is that when he is brought to Tariqat, he should not think of inquiring about it; when he is removed from it, he should think of worship. A man can never be freed from the bondage of thoughts. It is necessary to worship him. All relativities should be removed from oneself, and it is best to keep work out of servitude.

(Tarikh Mashaikh Naqshband)

Hazrat Farmedi (ra) passed away in Tus on 4th Rabi Al-Awwal 477AH corresponding to 1084AD or 511AH. There is his shrine. Hazrat Khawaja Yusuf Hamdani (ra) and Hazrat Ahmad Ghazali (ra) are among his great caliphs. According to Hazraat Al-Quds, He was born in 432AH / 1042AD and died in 511AH / 1127AD.

9. Khawaja Abu Yaqub Yusuf bin Ayub Hamdani (ra)

Hazrat Khwaja Yusuf Hamdani (ra) was the caliph of Hazrat Sheikh Abu Ali Farmedi (ra). He was born on Monday, 2nd Safar al-Muzaffar 440AH/ 1049AD in a town called "Bozineh Jerd" in the suburbs of Hamadan. He spent his childhood days in his locality and came to Baghdad at the age of eighteen. His surname was Abu Yaqub (ra). Baghdad was the center of knowledge and mysticism in those days. Great scholars and jurists lived in Baghdad. He was Imam Alam, Arif Rabbani, the owner of circumstances, places, and deeds. He attended the lectures of the famous jurist Abu Is'haq Shirazi (ra). He studied jurisprudence and principles of jurisprudence according to the general requirements of that era. In those days, Jamia Nizamiyah had been founded in Baghdad, and expert teachers from Islam were present there. He was there that he learned hadiths from Qazi Abu al-Hasnain Muhammad bin Ali bin Mahdi-Biallah (ra), Abu al-Ghanaim bin Muhammad bin Mamun (ra), and Abu Jafar Muhammad bin Muslimah (ra).

Afterward, he visited the famous schools of Isfahan, Khorasan, Samarkand, and Bukhara to deepen his knowledge. Acquired expertise in hadith knowledge from teachers. He preferred staying in Marv, although he visited Herat several times and was in contact with the great Sufia there. This was the period when jurisprudence and Tasawwuf were finding ways of convergence. This period was so fortunate that the scholarly status and virtues of the Tariqat of Imam Ghazali (ra) and his brother Sheikh Ahmad Ghazali (ra) were mentioned everywhere. With his efforts, the distance between jurisprudence and Tasawwuf ended, and Tasawwuf was reformed. This was the period when Hazrat Sheikh Abdul Qadir Jilani (ra) was brightening the atmosphere of Baghdad. Hazrat Sheikh Abdul Qadir Jilani (ra) was accompanied by him. Hazrat Khawaja Moinuddin Chishti (ra) stayed with him for six months. In the same period, the fame of Hazrat Sheikh Abu Najib Suhrawardy (ra) was discussed, and Sheikh Ahmad al-Rakai (ra) had a large circle. In other words, Tasawwuf was a place of habitation, and centers of inner purity were common.

Hazrat Yusuf Hamdani (ra) was a bright star of that era. He was familiar with the way of conduct from the beginning. During the establishment of Isfahan, Hazrat Abdullah Jodini (ra) received blessings from Hazrat Shaykh Hasan Samnani (ra) and also wore the Kharqah of Khilafat. He turned to esoteric studies after graduating from Baghdad with Islamic studies. His asceticism and austerity increased immensely. He lived for a long time in Koh-Zara, a suburb of Khorasan, and continued to prosper in "Tahanus." Except for prayer, he did not come out of his room. He was the Ghaus of his time and the Mujaddid of the 5th century Hijri.

Naqshbandiya Family

Hazrat Yusuf Hamdani (ra) attained a unique position in worship and discipline, Mujahidat, and finally got the position he sought. In those days, Hazrat Sheikh Abu Ali Farmedi (ra) was famous among the Sufia Karam. He appeared in his court, pledged allegiance to him, and began to take lessons in training and manners. He soon came to the attention of his Sheikh and was awarded the Kharqah Caliphate. After that, the fountain of his bounty began to flow at full speed, and the Taliban of Righteousness gathered around him, enjoying the treasures of knowledge. Four such persons made names for themselves in the living world. Among them are Hazrat Abdul Khaliq Ghujdawani (ra), Hazrat Khwaja Ahmad Lesvi (ra), who was declared as Imam and founder of the Lesviya Tasawwuf Silsila, Hazrat Khawaja Ahmad Andaqi (ra), and Hazrat Khawaja Abdullah Barki (ra). The chain of Naqshbandiya continued with Hazrat Khwaja Abdul Khaliq Ghujdawani (ra).

His attribution was to the esoteric Hazrat Sheikh Abu Ali Farmedi (ra). An authentic narration is recorded in Hazrat Khwaja Abdul Khaliq Ghajdawani's (ra) Sharh of Wasaya that Hazrat Khawaja Yusuf Hamdani (ra) was also directly favoured by Hazrat Sheikh Abul Hasan Kharqani (ra). Hazrat Sheikh has such a beautiful combination of jurisprudence and spiritual knowledge that his religion was strengthened by the Hanafi school of jurisprudence. Throughout his life, he continued to extract problems from Shariat in light of the decrees of Hazrat Imam Abu Hanifah (RA). This dedication to jurisprudence has always been a hallmark of Naqshbandiat. For them, Tasawwuf was not the name of distance from jurisprudence but a means of steadfastness on Shariat. This is why following the Sunnah has been very organized among the Naqshbandi, and Sharia has also bound Mujahidat and "Mukashifat" revelations.

Hazrat Yusuf Hamdani (ra) was a great writer. Allama Jami (Hazrat Nooruddin Muhammad Abdul Rahman Jami Naqshbandi Al-Ahraria ra) has mentioned his books Zubda-tul-Jamaat, Manazil al-Sairin, and Manazil al-Salikeen in his book "Naf'hat Al-Anas."

The memorable meeting of Hazrat Khawaja Yusuf Hamdani (ra) with Hazrat Sheikh Abdul Qadir Jilani (ra) is mentioned. Hazrat Sheikh Jilani (ra) also came to Baghdad at 18. Hazrat Sheikh was younger than Hazrat Khawaja Hamdani (ra). When Hazrat Khawaja Hamdani (ra) was found out, he came to meet him. During the conversation, Hazrat Yusuf Hamdani (ra) said you should preach. You have the potential. He started saying that I am an Ajami (non-Arab) and that I can preach in front of the pious people of Baghdad. Hazrat Khawaja (ra) said! If you know jurisprudence, principles of jurisprudence, dictionary, Quran, and hadith, why deny it? I see in you whose branches are in the earth and high up to the sky. His support and movement encouraged Hazrat Sheikh Abdul Qadir Jilani (ra) to

preach. Then, his sermon became a part of the congregational life of Baghdad and continued four days a week. He preached in the Jama Masjid of Baghdad, the Eid Gah, and his seminary. These sermons were so popular and effective that people used to weep, and a vast crowd gathered from all over the city. The spirit of jihad was born from these sermons. As a result, thousands of volunteers from Iraq joined the army of Sultan Nooruddin Zangi (ra) and Sultan Salahuddin Ayubi (ra) and fought against the Crusaders. The Muslims eventually recaptured Bait al-Maqdus and expelled the Crusaders from the more significant part of Syria and Palestine. It is a fact that the Sufis took a deep interest in Islam's political and social issues, along with the fundamental goal of a relationship with Allah, the observance of truth, and the performance of their role through spiritual disposition and practical action.

Hazrat Khwaja Yusuf Hamdani's (ra) style of speech was scholarly and philosophical. His words had a profound effect on the audience. An unnecessary question sometimes glorified him. Then, his words would be played as if the decisions of destiny were being written. This kind of incident happened once in 515AH. He was giving a sermon when a jurist named Ibn Saqqah objected to something he said. He came to Jalal and said, "Sit down. I smell disbelief in your words." So, it happened. A Christian ambassador who came to Khalifa's court became acquainted with him, accompanied him on his return, and there became a Christian. Someone saw him in Constantinople and asked if he remembered the Quran. He said that he remembers only one verse:

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ( )

How much will those who disbelieve desire that they were Muslims [those who have submitted themselves to Allah's Will in Islam, i.e., Islamic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise]? (2)

(Surat al-Hijr 2)

Once, the Anglo captured the son of a woman in Hamadan. That woman appeared in the service of Hazrat Hamdani (ra), crying and explaining her condition. Hazrat advised him to be patient. He said that I can't be patient. At the same time, he raised his hands and prayed:

(اَللّٰهُمَّ فُكَّ اَسْرَهٗ وَ عَجِّلْ فَرْجَهٗ)

May Allah release him from prison quickly.

And he said that you will find the boy in your house. When the woman returned home, she found the boy in the house. He was shocked and asked the boy about it. "I was just in Constantinople," said the boy, "and my feet were in shackles, and the guards were gathered around me." Meanwhile, a person whom I did not know came. I had never seen him before. He brought me here in the blink of an eye. The woman then went to Khawaja Sahib (ra) and narrated the boy's story. He spoke! Are you surprised at the power of Allah Ta'ala?

(Bahjat al-Asrar: p. 147, Qalaid al-Jawahir: p. 250)

He was so familiar with the people of Suluk (behaviour) that he used to determine their ranks. This was his mature view in this regard. Once, a dervish came to him and said that he had come from Sheikh Ahmad Ghazali (ra). While he was eating with the dervishes, a trance came over him, and he said, "I have seen the Messenger of Allah (ﷺ) come and put a morsel in my mouth." Regarding this, Hazrat Khawaja Hamdani (ra) said that these ideas are such that children are trained in manners. That is, the goal has not yet been reached. Training is required now.

Many of his sayings are guiding principles for the pilgrims. One of them is:

Keep company with Allah. If this is not possible, then keep company with the person who owns the company with Allah.

Hazrat Khwaja Yusuf Hamdani (ra) continued teaching and giving spiritual blessings for sixty years. He made several trips to Marv and Herat. Both these centers were under his administration. During his last journey, he fell in love with Allah at a place between Marv and Herat in "Bamtan (Tajikistan)" and was buried there. After some time, one of his devotees, Ibn al-Najjar, removed his blessed body from there and buried it at "Khatira" in Merv. His shrine is there. He passed away on Monday, 22nd Rabi Al-Awwal 535AH according to 1140AD, and at the time of his death, he was 95 years old.

He had four successors:

1. Hazrat Khwaja Abdullah Al-Barqi (ra)

2. Hazrat Khawaja Hasan Andaqi (ra)

3. Hazrat Khwaja Ahmad Basvi (ra)

4. Hazrat Khwaja Abdul Khaliq Ghujdawani (ra)

10. Khawaja Abdul Khaliq Ghujdawani (RA)

Khwaja Abdul Khaliq Ghujdawani (ra) was the disciple and caliph of Hazrat Khwaja Yusuf Hamdani (ra). He is one of the famous elders of the Naqshbandi family, to whom the traditions and teachings of the Naqshbandi Sufia are attributed. He started the formal training of this series, focusing on training the students. This happened because the golden age had passed, an atmosphere of purity, innocence, and the comfort of good deeds. The period of decline had begun, which required particular practice and attention, which is why it is called the period of Terbia. From Hazrat Khawaja Ghujdawani (ra) to Hazrat Khawaja Bahauddin Naqshband Bukhari (ra), the seven members of the chain were considered representative of the era of training, and they came to be called Haft (seven) Khawajagan-e-Naqshband. Because of this central importance, his mention is very prominent in the history of Tasawwuf.

Hazrat Khawaja Abd al-Khaliq Ghajdawani's (ra) family's homeland was the country of Rum (Asia Minor, 'Asia Kauchak'), present-day Turkey. His family was among the most respected. His father, Sheikh Abdul Jalil (ra) (written as Abdul Jameel in some narrations), was from the generation of Hazrat Imam Malik (ra). This was why he held a distinguished position in knowledge. His mother was from the descendants of Shah Rome. When the situation in Rome became unfavourable, his family moved to the Trans-Arabic region. There, he settled in Ghujdawan near Bukhara. Hazrat Abdul Khaliq Ghujdawani (ra) was born at the same place on 22nd Sha'ban 425AH. His father had reached many milestones of respectability and held high honour in his inner relationships. It is mentioned in some narrations that he was in contact with Hazrat Khizr (peace be upon him), who was the crown of Rijal al-Ghaib and the crown of spiritual steadfastness. Hazrat Khidr (as) gave him the good news of the birth of a child and suggested his name, Abdul Khaliq. His father knew the newborn's special status, so he educated him, emphasizing training. He was sent to eminent teachers for education. He was very gifted and progressed quickly in his learning. Once, he was taking tafsir lessons from his teacher of Tafsir al-Qur'an, Maulana Sadruddin (ra), and he got stuck on this verse.

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ( )

Invoke your Lord with humility and in secret. He is not the aggressor. (55)

(Surah Al-Araf: 55)

He began to ask the teacher what the private and secret way of calling is, because if it is mentioned loudly, people will know by the sound and movements.

If it is called in the heart, the devil will see, because the hadith Mubarak states that the devil circulates in the human body like blood to reach it secretly. The teacher could not answer this wise question and started saying that this knowledge is not apparent; knowledge is internal, that is, knowledge is hidden. If Allah Ta'ala approves, you will find someone with Allah who will answer you. From here, the movement to find the Wali Allah started. So Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) began searching for the people of Allah (*Wali Allah*). Because of his steadfast devotion, Allah Ta'ala helped him, and his wish was fulfilled.

Hazrat Khwaja (ra) was standing at the door of his garden one day on Friday when Hazrat Khizr (peace be upon him) came and asked very lovingly if you had found a guide or was still searching. He said that I am still in search. He said, "I take you as my son and will teach you a lesson that will reveal all the secrets." He said to dive into the pool of spirituality and say in your heart, "*La ilaha illa Allah Muhammad Ar-Rasulullah*." He followed it and continued until all the secrets were revealed. It was spiritual guidance. He engaged in this austerity. He attended his service even when Hazrat Khwaja Yusuf Hamdani (ra) came to Bukhara. He was present at his service as long as he stayed in Bukhara. He came into his circle and continued to be blessed spiritually. Hazrat Khidr (peace be upon him) was his mentor, and Hazrat Yusuf Hamdani (ra) was also his mentor. The only difference was that Hazrat Yusuf Hamdani (ra) did not implement the method of zikr in open form and allowed Hazrat Abdul Khaliq Ghujdawani (ra) to continue on the secret zikr (*Zikr-e-Khafi*) taught by Hazrat Khizr (peace be upon him). This series marked a significant change in the Naqshbandiya, and the mention of Hazrat Abdul Khaliq Ghujdawani (ra) became the distinguishing mark of the secret Naqshbandiya. When Hazrat Yusuf Hamdani (ra) returned to Hamdan from Bukhara, Hazrat Ghujdawani (ra) was twenty-two years old. His training period was short, but he consistently maintained his training and behaviour. His monastery continued to be a center of reformation and training, and countless people received his grace. This monastery continued to serve as a center of training until his death.

Hazrat Ghajdawani's (ra) eyes were so subtle that no one could pretend in front of him. It is said that a young man appeared in a dervish dress. The prayer mat was on his shoulder, and someone who looked like a Sahib-e-Sajjadah quietly came and sat in a corner. He looked at him with realistic eyes but remained silent. After a while, he woke up and started narrating a hadith to Hazrat Shaykh, saying:

اِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهٗ يَنْظُرُ بِنُوْرِ اللّٰهِ

(Fear the believers, for they see the light of Allah)

He said what does it mean. Hazrat (ra) said that it means that you break your Zanar (the secret thread of Christians). He denied the presence of the Zanar, so he asked one of his servants to remove his shirt. When he took off his clothes, his waist was tied with Zanar. Seeing this, he bowed his head in shame and believed. On this, he addressed the audience and said that we are also wearing the Zanar of pride and arrogance, not outwardly, but inwardly. Let us all purify our being and throw away ego and pride so that all may be forgiven.

Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) is the Wali Allah of the Naqshbandiya who bound this chain with limits and restrictions. He issued Naqshbandi's traits and routines. Zikr Khafi was his term, which later became the distinction of Naqshbandiya Silsila.

Once, a dervish said to Hazrat Khwaja Ghujdawani (ra) that if Allah gives me the option of heaven and hell, then I will choose hell because I have been going against my own will all my life, and in this state, heaven should be according to my will and hell according to Allah's will. Hazrat Khwaja (ra) rejected his words and said, "What does a servant mean by his authority?" We will go where Allah tells us, and where He tells us to stay, we will stay there. Slavery is what He calls it, not what you name it. This dervish said that Satan has some control over those who follow the path of Allah. Hazrat Khwaja (ra) said he should not reach the walker's self-destruction limit. The Great entity does not get angry but has pride, from where Satan flees, and such an attribute is for a person who focuses on Allah. He takes the Book of Allah in his right hand and the Sunnah of the Messenger of Allah ﷺ in his left hand and then walks in the light of both of them. (Naf'hat Al-Ans)

One day, a dervish asked Hazrat Khwaja (ra) what Taslim was. He spoke! Acceptance is that the believer sells his soul and property "میثاق الست" in the hands of Allah Almighty and buys paradise. So, let's admit this even today

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ

Verily, Allah has purchased the lives and properties of the believers for (the price) that theirs shall be paradise.

(Surah Al-Tawbah: 111)

Acceptance of self (Nafs) and wealth in such a way that one knows his life and wealth as the property of Allah Almighty and considers himself as the trustee of Allah Almighty, as long as he can, does reasonable to the servants of Allah Almighty with his life and wealth and shows kindness to them. Do not keep and do not place the world's possessions in your heart, and submit yourself to the command of Allah Almighty.

Some gentlemen in Mashaikh Naqshbandiya advise the seeker to imagine the name "Allah" written in gold on his heart. Mashaikh Naqshband has a few terms that are the basis of his method and chain. Some terms refer to these occupations, and some have specific conditions for effectiveness.

We mention them below.

1. Consciousness (ہوش در دم)

2. Look at the steps (نظر بر قدم)

3. Travel towards the country (سفر در وطن)

4. Solitude in association (خلوت در انجمن)

5. Remembered (یاد کرد)

6. Feedback (بازگشت)

7. Care (نگهداشت)

8. Remember (یاد داشت)

These eight words are quoted from Khwaja Abdul Khaliq Ghujdawani (ra), and these three terms are narrated from Khwaja Bahauddin Naqshband (ra).

1. Standing time (وقوف زمانی)

2. Keep the name of ALLAH in the Heart (وقوف قلبی)

3. Waquf Numerical (وقوف عددی)

1. Consciousness: (ہوش در دم)

Consciousness in breath means alertness and awareness of every breath, i.e., the seeker is always awake and alert on every breath and is concerned whether his every breath is related to *Dhikr-e-Ilahi* or based on negligence. In this way, he will gradually attain the destination of eternal presence. Such a restriction is necessary at the initial stage. However, when the seeker reaches the middle stage, he should periodically review the breaths that have passed. After some time, he will see that his time has not been spent in negligence. If he is negligent in the middle, he

should repent, seek forgiveness, and make a firm determination not to commit this negligence. With this supervision and protection, he will eventually reach the destination of Eternal Presence. It is also called "*Pass Infas*". This method of monitoring and alertness is called *Waquf Zamani,* and it was devised by Hazrat Khwaja Naqshband Bukhari (ra). To them, this vigilance is a source of worry for the average seeker himself. The main thing for the seeker is to focus on Allah. It is, instead, a restriction of awareness of attention or non-attention in Istighraq, rather than a distraction from the original itself. Hazrat Khwaja Ubaidullah Ahrar (ra) says that monitoring the tail is extremely important in this method, and the person who does not watch the tail is as if he has forgotten the noble method.

2. Look at the steps (نظر بر قدم)

Nazar bar Kadam means the seeker must not look at anything other than his feet while walking. While sitting this way, he should only look straight ahead, not at anyone who is not a mahram. Seeing different shapes and strange colours disturbs the seeker's inner state and turns him away from what he is seeking. Similarly, listening to or talking to people is the same result. Allah says!

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ (٣٠)

Tell the believing men to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is Aware of what they do. (30)

(Surah Al-Nur. 30)

The same is the practicality in what the Shari'ah has ordered to keep an eye on prostration while standing in prayer, on the back of the feet in bowing, on the place of prostration in prostration, and on the thighs in Qaida. The focus is on prayer.

3. Travel towards the country: (سفر در وطن)

Safar dur Watan means humans flew from Kasama's to Milkiyah's attributes. The seeker must keep an eye on himself (Nafs); if he still sees doubt in himself (Nafs) about the love of creation, he should repent and realize that this is my idol. Erase the thought by "لا الہ الا اللہ" and in its place, awaken the divine love in the heart. This is because there are so many veins of love within the heart that it is impossible to

find and draw them out without great subtlety and curiosity. It is essential for the seeker to carefully examine the heart to see if there is any jealousy, malice, or any other hatred in it; if so, remove it with the help of persevering on this word of dhikr.

4. Solitude in association: (خلوت در انجمن)

Khulwat dur Anjuman means to keep the heart connected to Allah Almighty in all circumstances. Whether it is teaching or talking, eating or drinking, or walking, the seeker should create such perfection in his inner self that he is attracted to the truth amid these matters. Hazrat Khawaja Naqshband (Quds Sira) says this is the direction indicated in this decree of Allah Ta'ala.

رِجَالٌ ۙ لَّا تُلْهِيهِمْ تِجَارَةٌ ۙ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا ۙ

تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ( )

Men who neither trade nor sale (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). (37)

(Surah Al-Nur. 37)

The truth is that maintaining a state of poverty (Fuqr) and always being in a state of remembrance sometimes leads to hypocrisy and pretentiousness. It is better that the manners and clothing should be like those of ordinary people. Still, the courage and effort in purity, honesty, worship, and obedience should be that of people with low incomes (Faqir), and the heart should be permanently attached to the Almighty. Khawaja Ali Ramatini (ra) has played this meaning well in Persian poetry.

از دروں شو آشنا و ازبروں وش
ایں چنیں زیباروش کم می بود اندر جہاں

(Familiarity from within and estrangement from without, there is no more beautiful way in the world)

5. Remembered: (یاد کرد)

Yad Kurd means that the seeker is constantly engaged in dhikr, whether negation and affirmation (Nafi-Asbat) or discrete affirmation.

6. Feedback: (بازگشت)

Baz-Gasht (Repetition) means praying three or four times during the dhikr, taking a short break each time, and praying from the depth of the heart and presence. O my Lord! So, I intend to leave this world and the hereafter for you, so bless me with your perfect blessings and your nearness. He should say this with complete humility so that if pride or a whisper of pleasure comes, it will be removed from the blessing of this prayer.

7. Care: (نگهداشت)

Nigehdasht (Care) means that the seeker should rid himself of the dangers and worries of the self (Nafs), i.e., he should stay awake at all times and not allow any thoughts or dangers to enter his heart. Hazrat Khwaja Naqshband (ra) said! As soon as the thoughts and concerns come, the seeker should remove them from the mind immediately. Immediately fade into memory. This is because once these things take effect, they will be difficult to remove. Therefore, the seeker can protect his heart and mind from dangers, fears, illusions, and worries through care.

8. Remembrance: (یادداشت)

Remembrance means being free from words and imagination and drawing attention to the reality of Wajib-ul-Wujud (i.e., Zaat-e-Haqq). The truth is that without complete annihilation and perfect survival, there is no steadfastness in this destination. May Allah bless this position. Allah says!

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

And He is with you (by His Knowledge) wherever you may be. And Allah is the All-Seer of what you do. (Surah al-Hadid - 4)

He is with you wherever you are. He (Allah) is always watching. The truth is that continuous awareness is impossible without actual annihilation and perfect survival because suffering is in Tariqat, and Tariqat does not involve continuous attention. And in reality (after death and survival), the constant attention is of such a level that there is no room for trouble in this place. So, the memory and care in the Tariqat are for the beginners and the intermediates, and the memory is for the real and the recalcitrant.

9. Standing time: (وقوف زمانی)

Waquf Zamani means that the seeker should always be aware of his condition. That is, after every hour, he should reflect that he has not been negligent, and if he has been negligent, he should ask for forgiveness and have the courage to leave it behind.

10. Numeric Standing: (وقوف عددی)

Waquf Adadi means that the seeker should adhere to odd numbers in affirmative, negative, and dhikr. It is said in the hadith.

(وان اللّٰہ وتر و یحب الوتر) Allah is odd (one) and likes odd.

11. Keep the name of ALLAH in the Heart: (وقوف قلبی)

Waquf al-Qalbi means that the seeker should pay attention to this (sensual) heart, which is deposited under the left breast at a distance of two fingers to the side. They are paying attention to the remembrance of Allah, especially during Azkars. The wisdom of this focus is almost the same as that of Mashaikh Qadriya in the multiplication of different forms of zikr. That is, no attention should be paid to anyone other than Allah, and external threats should not enter the heart so that attention gradually depends only on Allah.

Imam Rabbani Hazrat Mujaddid Alf Al-Thani (ra) says that the person who does not affect the heart of zikr. By stopping it from dhikr, it should be ordered to stand still and pay attention to the dhikr so that it is effective.

Hazrat Khawaja Ghujdawani (ra) had made a few wills to his son:

He spoke! O child! Make piety your habit. Persist firmly in duties and acts of worship and meditate on your circumstances. Continue to fulfill the rights of Allah Ta'ala and His Messenger ﷺ and also the rights of parents. Adopting these habits will give you divine pleasure. Keep in mind the commandments of Allah Ta'ala. He is your protector. Keep reciting the Holy Quran either visually or verbally. Loud or soft. Don't neglect your quest for knowledge. Learn jurisprudence and hadith, and avoid ignorant Sufis. Please avoid contact with people because they are thieves of the path of religion. Follow the Sunnah and Jamaat. Stick to the faith of Imam Salaf.

New things are being created that are not free from misguidance. Stay away from the company of young people, women, and rich people because they will ruin your religion. If you get two breads, be content with that, but take the company of poor people. Always be reclusive. Eat halal sustenance because halal sustenance is the key to prosperity. Avoid what is forbidden. It causes distance from Allah Ta'ala. Stay firm in your religion so that the fire of Hell will not burn you on the Day of Resurrection. Wear clothes of halal earnings to find sweetness in worship. Do a lot of worship day and night. Never abandon congregational prayers even though you are not a muezzin or an imam. Do not write your name in the guarantees. Do not walk in courts and courtrooms. Do not interfere in people's wills. Run away from creatures like the tigers. Adopt anonymity so that your religion is not ruined. Take a journey so that the self (Nafs) is humiliated, not saddened by someone's condemnation, and not proud of someone's praise. Deal with creatures with good manners. Be polite in every situation, good or bad. Have mercy on all creatures. Don't laugh out loud. Laughter closes the heart.

Hazrat Muhammad Mustafa ﷺ says that if you know what I know, you will laugh less and cry more. Do not be unafraid of the punishments of Allah, and do not despair of His mercy. Live in fear. The condition of seekers is that they sometimes live in fear and sometimes in hope.

O child! If your soul desires, then take Mujahida. Remember death a lot. Never be a seeker of state. A person who seeks the state cannot be called a follower of Tariqat. Always fast because fasting destroys the soul (Nafs). Be sure to avoid poverty. Faithful, steadfast in the way of Allah with poverty, purity, and humility. They are serving people experiencing poverty with wealth and life, or doing it and pleasing their hearts. Do not deny any of them except those things against the Shariah. Please don't ask people for anything, and don't keep it for yourself. Trust in the promise of Allah Ta'ala. Allah Almighty says! O man! I bring you daily sustenance, so do not grieve yourself. Step on trust. Allah says:

وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allah, then He will suffice him.
(Surat al-Talaq: 3)

It should be known that the sustenance has been distributed. When you become a gentleman, you should spend what Allah has given you on the creation of Allah. Stay away from greed and envy because the miser and the envious will go to hell tomorrow. Do not adorn your appearance; the exterior's decoration is the interior's desolation. Trust in the promise of Allah, and do not be afraid of anyone to speak the truth. Protect yourself; its correction is significant. Don't respect yourself (Nafs). Stop asking for things you can do without. Always advise the creatures. Eat less. Do not eat anything unnecessarily. Do not talk unnecessarily, do not sleep until sleep prevails, and wake up early. Let your body be engaged in prayer and be sincere in your actions. May your prayer be mujahidas and your clothes old, your friends a dervish, and your house a masjid. May your status be jurisprudence, and your adornment be asceticism. Your friends are religious people. Prefer poverty to prosperity, consider knowledge better than all worldly activities, and prefer humiliation to honour in the path of Allah. Be equipped with external and internal knowledge and be ready to die at all times.

O child! Don't let the world deceive you because one day you have to leave here. Live like a traveller in the world.

O child! Remember these tips and follow them, as I have remembered from my Murshid and mentors and followed them. If you remember and follow them, Allah will protect you in this world and the hereafter. The things that I have mentioned, if they arise in a seeker of Allah, then his greatness is a Muslim, and whoever follows him will reach his destination. Not everyone is blessed with this position of seniority. (Hazrat al-Quds: Volume 1, p. 123)

A dervish asked Hazrat Aqdas (ra) what the form of punishment for a scholar is. He spoke! When a scholar becomes engrossed in worldly pursuits and careless about the Hereafter, Allah Almighty punishes him in this world. This punishment is such that the sweetness of worship is removed from his heart, and he does not find pleasure in any worship and becomes slow in performing worship, starting to turn away from good deeds. So, at that time, he suffered the punishment in the hereafter.

It is mentioned in the hadith that:

وَيْلٌ ’’ لِلْجَاہِلِ مَرَّۃً وَلِلْعَالِمِ سَبْعِیْنَ مَرَّۃً

Woe once to the ignorant and seventy times to the learned

Hazrat Khawaja (ra) says that one day I was on the roof when an older woman in the neighbourhood was fighting with her husband. Seventy years have passed since I was in your house. I also endured all the hard work and hardships passed on to me. I did not ask for more than you gave; I kept your honour and dignity safe. I did not take your complaint to any stranger. All this so that you remain mine, and I continue to see you. If you choose the other and sit in front of me, I will hold the foot of Khwaja Abdul Khaliq (ra) with my hand and will not leave his foot until he does justice to me.

Says Khawaja (ra)! The words of this weak person gave me great taste, and I said to myself, O Abdul Khaliq! This woman is so steadfast in love that she has endured untold sufferings and hardships. This incident with this old lady is a lesson for the seeker of Tariqat. I wondered if there is any evidence for this from the Holy Quran, and then I found this verse:

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ( )

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills. Whoever sets up partners with Allah in prayer has indeed invented a tremendous sin. (48)

(Surah Al Nisa – 48)

Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) had four caliphs.

- Hazrat Khawaja Arif Reogari (ra),
- Khawaja Ahmad Siddique (ra),
- Khawaja Auliya Kabir (ra)
- Khawaja Salman Karsini (ra).

Khwaja Ahmad Siddiq (ra) succeeded Hazrat Khwaja Abdul Khaliq (ra) in his place and became engaged in Dawat-e-Haqq. As long as he lived, he was involved in the work of Da'wah and Tabligh. As his death approached, he asked all his disciples and relatives to join the company of Hazrat Khwaja Arif Reogari (ra). He died in the desert village of Maghan, nine miles from Bukhara. Khwaja Arif (ra) and Khwaja Auliya Kabir (ra) became engaged in the guidance of the people due to the responsibilities of the caliphate of Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) in Bukhara.

Hazrat Khwaja Salman Karsini (ra) learned behaviour from Hazrat Khawaja Ghujdawani (ra) and rose to the caliphate. Still, after the death of Hazrat Khawaja

Ghujdawani (ra), he completed his behaviour (Suluk) from Hazrat Khawaja Kabir Auliya (ra).

His son Hazrat Khwaja Auliya Kabir (ra) had four caliphs. Khawaja Dehqan Qalti (ra), Khawaja Auliya Gharib (ra), Khawaja Sugan (ra), Khawaja Sulaiman (ra). Khwaja Kabir Auliya (ra) died in Bukhara and was succeeded by Hazrat Khwaja Dehqan Qalti (ra).

When Hazrat Khwaja Dehqan Qalti (ra) died, Khwaja Auliya Gharib (ra) became his successor.

He has purified countless people inwardly in their conduct, removed anxiety in their beliefs, and taught a taste for persistence in action. His Silsila continued in various contexts. The original heir of his place, Hazrat Khwaja Arif Reogari (ra), is very prominent.

Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) opened his eyes in the presence of his disciples in his last time and spoke! Be happy that Allah is pleased with me and has given the good news of His pleasure. All the friends were overwhelmed that the moment of separation was sure. He said on it! You should also be happy because Allah says that whoever perseveres in this way for life will have mercy on him, and he will also be forgiven. Saying that he has left this mortal world. 12th Rabi Al-Awwal 575AH corresponding to 1179AD. Hazrat Khawaja (ra) died in Ghujdawan and was buried there. His death in "Hazrat Al-Quds" is recorded in 617AH.

10.1. Hazrat Khwaja Auliya Kabir (ra)

Hazrat Khawaja Auliya Kabir (ra) was the son and caliph of Hazrat Khawaja Abdul Khaliq Ghujdawani (ra). He made a speech in the Masjid of Jewellers in Bukhara in "شغل نفی خواطر" that no danger arose in his heart for forty days and nights. He died in Bukhara.

He had four great caliphs:

1. Hazrat Khwaja Dehqan Qalti (ra)

2. Hazrat Khwaja Auliya Gharib (ra)

3. Hazrat Khwaja Sugan (ra)

4. Hazrat Khawaja Sulaiman (ra)

Hazrat Khwaja Sulaiman (ra) had lived with his father. Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) wrote a will for him. He died in Bukhara in 627AH.

10.2. Hazrat Khawaja Ahmad Siddique (ra)

Hazrat Khwaja Ahmad Siddique (ra) was the successor of Hazrat Khwaja Abdul Khaliq Ghujdawani (ra). After the death of his Sheikh Aqdas, he became his successor and became busy in Dawat-e-Khalq. He died in 657AH in the desert of Qariyah Maghan (nine miles from Bukhara). After him, Hazrat Khwaja Arif Reogari (ra) became his successor.

10.3. Hazrat Khwaja Sulaiman Karsini (ra)

Hazrat Khwaja Sulaiman Karsini (ra) was the caliph of Hazrat Khwaja Abdul Khaliq Ghujdawani (ra). After the departure of his Sheikh Aqdas, he renewed his allegiance at the hands of Hazrat Khwaja Auliya Kabir (RA). He later received the honour of caliphate and permission from him. He died in 658AH.

11. Hazrat Khawaja Arif Reogari (ra)

Hazrat Khwaja Arif Reogari (ra) was born on 27th Rajab al-Murajab 557AH in Reogar, 18 miles from Bukhara and 3 miles from Ghujdawan. He was of Turkish descent and was a great Sufi among the Turks. As soon as he regained consciousness, he became a follower of Hazrat Abdul Khaliq Ghujdawani (ra). Under his guidance, he was honoured with the permission and caliphate by fixing the behaviour (Suluk). His residence was not far from his mentor's house, so he was always present at his service. As long as the Sheikh was alive, he continued to serve him. In this way, he received a lot of grace from him. He sat on the Masnad-e-Irshad after his Shaykh and strengthened the chain (Silsila). He was great in knowledge and action, asceticism and piety, following the Sunnah of the Messenger of Allah (ﷺ).

He authored a magazine, "Arif Nama." Observance of Sunnah was very much arranged with you.

According to famous narrations, the year of his death is 1st of Shawwal 616AH (1220AD), although according to the narration of "Safina Auliya," the year of his death is 715AH, and he was buried in Reogar. This was the period when Sultan Salahuddin Ayyubi (ra) conquered Bait al-Maqdus and repulsed the total power of Europe.

12. Khawaja Mahmood Anjir Faghnavi (ra)

Khawaja Mahmood Anjir Faghnavi (ra) was born in 18th Shawwal 627AH, according to 1230AD, in Anjir Faghana. It is near Wabakna, a village in Bukhara. This place is about thirty kilometres away from Bukhara. He was born at a time when the Islamic world was under the attack of Genghis Khan, and there was a period of unrest. In those days, the sub-continent was safe from Mongol invasion due to Sultan al-Tatamis' skillful strategies. And in those days, he was nourished by the spiritual blessings of Hazrat Khawaja Qutbuddin Bakhtiar Kaki (ra), Hazrat Baba Fariduddin Ganj Shakar (ra), and Hazrat Bahauddin Zakaria Multani (ra). Despite these troubling circumstances, Hazrat Khwaja Mahmood (ra) read all the sciences of religion and became a scholar of faith, but he did not make it a means of livelihood. Instead, he kept flower farming as a means of livelihood. He pledged allegiance to Hazrat Khwaja Arif Reogari (ra) and remained in his monastery for many years. Hazrat Khwaja Arif Reogari (ra) made Hazrat Khwaja Mahmood Anjir Faghnavi (ra) his caliph in his last age. He settled in Wabakna and died in 17th Rabi al-Awwal 715AH or 717AH.

Hazrat Khwaja Mahmood (ra) was convinced of Zikr Bil-Jahar, which is uncommon among Naqshbandiya. Therefore, Maulana Hafiz-Uddin Bukhari (ra), a scholar of that era who was the grandfather of Khawaja Parsa (ra), asked him in the presence of Rais Ulama Hazrat Halwai (ra) about Zikr Bil-Jahar. He replied that I had taken permission from my Murshid and mentor. He was asked what intention you do Zikr-e-Jahri. He answered so that the sleeping one wakes up and the heedless one becomes aware and comes to this path by persevering in the Shariah and the Tariqat so that true repentance is granted. It was said that the intention was correct. Still, if its limits are set, he said it is permissible for him whose tongue is free from lies and backbiting, whose throat is accessible from the mouth of forbidden things and suspicion, whose heart is free from hypocrisy, and whose mind is free from hypocrisy. Be free from the thoughts of Allah.

Hazrat Khwaja Ali Ramatini (ra) says that a dervish visited Hazrat Khizr (peace be upon him). He asked him who among the elders of this age had the steadfastness to follow in his footsteps and follow him. Hazrat Khizr (as) said that Khwaja Mahmood Anjir Faghnavi (ra) is the master of these attributes. Some of Khawaja Ali Ramatini's (ra) companions noted that he was a dervish. But for this reason, he did not mention his name so that it would not be revealed that he had met Hazrat Khizr (peace be upon him). (Rish'hat)

Hazrat Khawaja Ali Ramatini (ra) succeeded Khawaja Mahmood Anjir Faghnavi (ra). Who had established a relationship with him after getting an inner signal? Which lasted all his life.

Naqshbandiya Family

Hazrat Khawaja Mahmood Anjir Faghnavi's (ra) second caliph is Hazrat Mir Hussain Wabakani (ra). They are also called Mir Khurd (ra). Mir Hussain (ra) is considered one of the great sages of his time. Mir Khurd's (ra) grave is in the blessed town of Wabakna. Mir Khurd's (ra) brothers are also among the companions of Hazrat Khawaja Mahmood (ra). But the task of caliphate and succession was entrusted to Khawaja Ali Ramatini (ra) and Mir Hussain (ra).

He died in 17th Rabi al-Awwal 643AH, corresponding to 1245AD, in Wabakna and was buried there. In some accounts, the year of death is given as 715AH and 717AH.

13. Hazrat Khwaja Azizan Ali Ramatini (ra)

Hazrat Khwaja Azizan Ali Ramatini (ra) was born in 585 AH / 1189 AD in Ramatini, near Bukhara. His name was Ali, and his nickname was Azizan. He was the follower, caliph, and successor of Hazrat Khwaja Mahmood Anjir Faghnavi (ra). He used to be a cloth maker. He found the era from the Ghulaman dynasty to Alauddin Khilji. Hazrat Baba Fariduddin Ganj Shakar (ra), Makhdoom Alauddin Sabir Klaire (ra), and Hazrat Khawaja Nizamuddin Auliya (ra) were his contemporaries among Chisht scholars. In the West, Hazrat Imam Shazli (ra), Hazrat Ibn Arabi (ra), Hazrat Ahmad Al-Badawi (ra), and Maulana Jalaluddin Rumi (ra) were also related to his era.

There is a narration that Hazrat Sheikh Alauddin Samnani (ra), who held a high position himself, was the uncle of Shah Hamdan (ra) and a mentor. He says he wanted answers to three questions from Hazrat Ali Ramatini (ra).

- The first question was that he fed the murids more than him, but they praised you and made my complaint. What is the reason for this?
  Hazrat Ali Ramatini (ra) replied that many serve by showing kindness, but very few serve by being kind.
- Second question: I have heard that your spiritual training was done by Hazrat Khizr (peace be upon him). What is the matter?
  He spoke! Hazrat Khidr (as) is the lover of those who are lovers of Allah Ta'ala. Train them and show them the way.
- Third question: Why do you mention Zikr-Bil-Jahar?
  He spoke! I have heard that you do dhikr Khafi (in secret), so your dhikr has also become open because its information has reached us. Dhikr-bil-Jahar is that which is known by others.

It was the habit of Hazrat Ali Ramatini (ra) to refer to himself in conversation as Azizan. Thus, this word became common, and Sufia considered it his favourite reference and started calling Hazrat Azizan (ra). The people of Khwarazm used to call him Khwaja Ali Ba-Vardi (ra), and the people of Bukhara called him Sheikh Ali Ramatini (ra). He came from Ramitan. He stayed here for a long time, became famous, and many people were honoured by his institution. When the time of Hazrat Khwaja Mahmood Anjir Faghnavi's (ra) death approached, he bestowed the honour of Khilafah upon Khwaja Ramatini (ra) and said:

{O Ali! I gave you what was in my chest.}

After staying in Bavard for some time, he moved to Khwarazm and spent the rest of his life there. There was always a crowd of his devotees. The river of his grace was watering people. Hazrat Khawaja Ramatini's (ra) nature was marked by a spirit of service to the people and improvement of their conditions.

After the Mongol conquest, the situation in Central Asia became dire. He left Bavard and decided to stay in the central city of Khwarazm until his last days. Ahl al-Khwarazm used to call him Khawaja Ali Ba-Verdi. The people of Bukhara called Khwaja Ali Ramatini (ra), and the Sufia Karam called him Hazrat Khwaja Azizan (ra). Before entering Khwarazm, when he reached the city wall, he stopped outside and sent two dervishes to the authorities of Khwarazm, saying that the fakir had come to the gate of your city and intended to stay there. If you have no concerns, he will enter the town; otherwise, he will return. Hazrat had explained to the dervishes that if the ruler gave permission, he should get a written permission from him and put his seal on it. When the ruler of the city and his companions heard the request of these dervishes, they started laughing and joking at how superficial people were. The ruler wrote a written permission and put his seal on it.

According to a narration, it was his custom in Khwarazm that every morning, he would choose two workers who stood in a queue for work, bring them home, and say that all they had to do was perform ablution and worship. Stay in the same routine with us until Asr and leave with your labour after Asr. The workers would be pleased that they don't have to work hard, receive total compensation, and also take part in good deeds. The labourers knew him; every labourer wanted to take him with them. He became close to these workers, and they also got to know him. In this way, a circle of your devotees will be created.

The Amir of the city did not like this popularity; in his view, it was not good for him to become popular among the people in this way. He ordered him to leave the city. He obtained written permission upon entry into Khwarazm. He sent him to the Ruler of the city and said that, despite this, if the breach of covenant continues, then we will leave the city. Amir also belonged to an era when morals did not decline as they do today, so he remained silent, and Hazrat Ramatini (ra) continued his reformation.

A work of Hazrat Khawaja Ramatini (ra) is famous as "*Risala Azizan*". He also had a taste for poetry. From his knowledge and Marifat, he can also get excellent advice.

His son asked that it be said that a Faqir does not need Allah. What does it mean? He spoke! It is not so that the whole universe needs Allah Ta'ala, but the Faqir is so contented that he does not ask for his wants because he knows that Allah knows everything and fulfills the needs.

Sahibzada Khwaja Ibrahim (ra) submitted that Mansoor said "*Ana al-Haq*" and Hazrat Ba Yazid Bastami (ra) said: "لَيْسَ فِيْ جُبَّتِيْ سِوَى اللّٰهِ" (there is nothing in my duty but Allah) Said: What is the reason for this? Spoke! There is a big difference between the two. Mansoor said (انا) that ego affirmed his existence, but Hazrat Ba-Yazid (ra) said (ليس) that it was the negation of caste. It is a different matter that if Khwaja Abdul Khaliq Ghujdawani (ra) had any son or representative during the reign of Mansoor, then Mansoor would have been spared.

Once, his son asked that there seemed to be a discrepancy in some hadiths, and he asked that it be removed. For example, the Hadith "الفقر سوادالوجه فی الدارین" (Poverty is the disgracefulness of both places) or that "كَادَ الْفَقْرُ اَنْ يَكُوْنَ كُفْرًا" (It is close that poverty will become disbelief). A hadith is "اَلْفَقْرُ فَخْرِی" (Poverty is pride for me). How is it possible to create uniformity in their demands? Hazrat (ra) said! If the Faqir has nothing in his hand but has a need in his heart, then he is a beggar and a beggar in the neighbourhood, and not a follower of the Messenger of Allah ﷺ, but the Faqir who, although he has nothing in his hand, is not even greedy to get it. He deserves greatness. This is the difference between poverty and absolute poverty (Fuqr).

Allama Iqbal (ra) has indicated in this direction:

مقام فقر کتنا بلند شاہی ہے روش کسی کی گدایانہ ہو تو کیا کہئے

How high is the position of poverty (Fuqr)
What to say if the temperament is someone's Faqiri

Sheikh Fakhr Uddin Noori (ra) asked: When Allah Ta'ala asked, "اَلَسْتُ بِرَبِّكُمْ" the question of Allah, the answer was yes "بَلٰى," but when the Lord asks the question of the Lord of the world, "لِمَنِ الْمُلْكُ الْيَوْمَ" no answer will come, and the Lord Himself will give the answer. What is his wisdom? He gave a sage and reasoned answer:

"Roz-e-Azal was the day to formulate laws, and an answer was required, so the answer came, but the end will be the day of expressing the reality, so there is no discussion in it."

He said that a scholar engages in student learning for forty years and endures the hardships of the seminary, serves the teachers, then goes somewhere and gets a rank. Arif spends 40 years in Fuqr and hunger and devotes himself to austerities and mujahida. He is happy in challenges, hardships, and sufferings to gain a place in the sight of Allah Ta'ala. His knowledge brings the scholars to honour and status,

and the people of Fuqra to Allah. From every tree comes the fruit that is hidden in it.

He said that a wali Allah who lacks the attribute of abstraction cannot reach any goal. People asked what abstract meaning is obtained from? He spoke! Selflessly. Asked what the result of the sacrifice is? He (ra) said! Goodness. He said that Allah Ta'ala said:

لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ ٩٢

By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. (92)

(Surah Al-Imran: 92)

Meaningful abstraction is that a person's inner relations should be free from the world, pride, envy, malice, trouble, pretentiousness, lies, backbiting, selfishness, miserliness, greed, suspicion, ill-will, etc. May his inner being be adorned with glorification and sanctification, mercy and compassion, knowledge and trust, monotheism and meditation, mujahida and observation, remembrance and thought, obedience and worship, sincerity, love and taste, etc.

- It was asked what intention you had in mind when you mentioned Zikr-bil-Jahar. He spoke! In the last time, one should say and exhort loudly that the hadith is blessed, encourage your people to La ilaha illa Allah, and then every breath of the dervish will be the end.
- He said that if Allah Ta'ala tells someone to ask for whatever he wants, then it is appropriate that the servant should not ask his Lord for anything other than that. This is the perfection of servitude.
- He said that if those in the front row consider themselves inferior to those in the back row, it is better to consider both the front and back rows.
- He said that a servant cannot be the Lord, but he can partake of some of the attributes of the Lord. If you sit with good people, you will become good; if you sit with wrong people, you will become destructive. If you sit with a person who makes you forget the remembrance of Allah, then he is Iblis in human form. Iblis Man is worse than "Iblis Jinn" because he whispers in secret, and Iblis Man becomes visible.
- He spoke! Be in the company of Allah Ta'ala because the companion of Allah's companion is his companion.

He said to do the action, consider it as not done, and start your action again by thinking yourself guilty. He said that he who is negligent of the remembrance of Allah by trading and buying and selling is rejected. He is half-dead, whose occupation brings pleasure to the mention of Allah, but he should be content with that alone. That is unfortunate; for those who do dhikr, as long as they get pleasure from dhikr and leave it when they do not feel joy, the heart also refrains from dhikr.

He used to say that for us, the distant ones are near, and the near ones are far away. But the distant ones who are near are those far from us in body but close to us in heart and soul. The near ones are the people who are apparently in our company, but their hearts and souls are not with us; their hearts and souls are busy with worldly business and greed. Although they are apparently with us, their hearts and minds are elsewhere.

From these sayings, the position and status of Hazrat Ali Ramatini (ra) can be estimated, as well as the firmness and trustworthiness of his external knowledge and the high standard of secrecy of his inner knowledge. Such elders have the right to lead the nation. Faithfulness and spiritual knowledge were evident in every conversation he had. When his last hour came, the stage to find the successor of Musnad came. He had two sons: Khwaja Muhammad (ra), also known as Khwaja Buzurg, and Khwaja Khurd; the other son was Khwaja Ibrahim (ra). When he began permitting the Khilafah, Khwaja Ibrahim (ra) was given this position, even though he was young. The idea came to Murideen, so he chose the younger one. When this matter reached him, he said. Khawaja Buzurg (ra) will not be able to live long after us, so we handed over this position to Khawaja Ibrahim (ra). It was not a matter of like or dislike. This incident happened in front of the people, just nineteen days after his death, on 27th Dhul-Hajjah 715 AH, the elder son of Khwaja Buzurg (ra) also died. Khawaja Ibrahim (ra) died 78 years later, in the same months, in 793AH.

He authored a magazine, Mahbub al-Arifeen (Wasila-tul-Talebeen), in which he wrote instructions for those following the path of Tasawwuf. One of his magazines, "Risala Azizan," has been translated and published as "Rasail Naqshbandiya."

The great caliphs of Hazrat Khwaja Azizan Ali Ramatini (ra):

1. Hazrat Khwaja Baba Samasi (ra)

2. Hazrat Khwaja Khurd (ra) (eldest son)

3. Hazrat Khwaja Ibrahim (ra) (younger son)

4. Khwaja Muhammad Kalahduz Khwarizmi (ra) (his grave is in Khwarazm)

5. Hazrat Muhammad Salah Balkhi (ra) (his grave is in Balkh)

6. Hazrat Khwaja Mahmood Ba-Verdi (ra) (whose grave is in Khwarazm)

He lived a long life of 130 years and died in Khwarazm on Monday, 28th Duel-Qadah 715AH, corresponding to 1316AD, and was buried there.

Hazrat Khwaja Azizan Ali Ramatini (ra) said!

Be the companion of Allah Ta'ala if you can't live together with Allah Ta'ala.

Let us live together with one who has the companionship of Allah (Auliya Allah).

Because the neighbour of Allah's neighbour. He (Allah) has a companion.

14. Hazrat Khwaja Muhammad Baba Samasi (ra)

His name was Muhammad (ra), and because of his connection to the town of Samas, Baba Samasi (ra) became famous. He was born in the village of Samas on the 25th Rajab 591 AH / 1195 AD. Samas is nine miles from Ramitan. Hazrat Shah Waliullah Muhaddith Dehlvi (ra) has told Samas to be in the suburbs of Tus, i.e., (Mashhad). The circumstances of Hazrat Baba Samasi's (ra) life are more related to the surroundings of Bukhara, so the first narration seems more correct. The word "Baba" in Turkish means "elder" and "Wali Allah". Hazrat Khwaja Muhammad Baba Samasi (ra) holds a very high position in the Haft-Khawajagan of the Silsila Naqshband. He lived in the region of thought since childhood. He said he had a small garden where he used to pick grapes and get lost in the absorption. In this way, he used to break a cluster after a long time. He was still in his early youth when he met Hazrat Khawaja Ali Ramatini (ra). Faizan was blessed with so much inner strength that he was soon declared Caliph. He served him for a long time and became spiritually blessed. At his death, Hazrat Khwaja Ali Ramatini (ra) ordered all his followers to follow and accompany Hazrat Samasi (ra).

Once he passed through Qasr-e-Hinduwan with his follower and caliph, Syed Amir Kulal (ra), he said that the fragrance coming from here would make this place blessed. So it happened that he was at Hazrat Ameer Kulal's (ra) house when he noticed the Kaushik Hindus and said that today the fragrance is coming more than before. The incident was that Hazrat Khwaja Bahauddin Naqshband (ra) was born three days ago. The grandfather of the newborn child attended the service of Khawaja Samasi (ra) with the child and requested prayers. He said this was our son, the same person whose scent we smelled. Saying this, he turned to his Caliph Azam Syedna Mir Kulal (ra) and advised him not to neglect his compassion and training towards this son of mine, "Bahauddin." He even said that if you fail, I will not forgive you. Syed Amir Kulal (ra) stood up, hugged the child to his chest, and said, "If I neglect, I am not a man." Then, such a connection was established, and his relationship was selected for the Day of Resurrection.

Hazrat Khwaja Bahauddin Naqshband (ra) says that when I was 18 and started thinking about my marriage, my grandfather took me to Hazrat Baba Samasi (ra) to seek his blessings. He says that when he came, first I prayed two rak'ahs in the masjid and prayed this supplication in prostration:

"O Allah! Give me the strength to bear my callings and the strength to bear the labour of my love."

When Hazrat Baba Samasi (ra) appeared in the service, he advised him and said, "Son! Duaa should be done like this.

O Allah! Give the ability to the weak servant to persevere with Your grace and grace to persevere in what is Your will. Remember that the will of Allah is that the servant should be protected from calamities. Keep praying that if any trouble comes, He will give him the courage to bear it. Calling a pest is inappropriate, so it should not be rude.

Many virtues are attributed to Hazrat Baba Samasi (ra). It should be remembered that his most incredible honour is the prediction and training of Hazrat Khwaja Bahauddin Naqshband (RA), for which Silsila Naqshbandiya has been recognized.

Hazrat Khwaja Bahauddin Naqshband (ra) says that one day, when we finished eating, Hazrat Baba Samasi (ra) took a loaf of bread from the table and gave it to me. I didn't want to take it. I kept that bread and left for Qasr Arifan along with him. I had some misgivings on the way, so he told me to protect my inner self. Seeing his internal attitude made me confident and strong. On the way, he stayed with one of his devotees. He was pleased to see him, but his face showed some worry. Hazrat (ra) asked him, "Tell me the truth. What is the problem?" He submitted that there is milk in the house, but no bread. I couldn't find it despite trying. Hazrat (ra) addressed me and said, "Bring the bread. You saw that the bread came in handy."

Many Auliya Allah have been honoured by his training, among whom Hazrat's son Khawaja Mahmood Samasi (ra), Khawaja Muhammad Sufi (ra), Khawaja Daneshmand (ra) and his great caliph Hazrat Syed Amir Kulal (ra) are prominent.

His successors:

1. Hazrat Khwaja Mahmood Samasi (ra) (son)

2. Hazrat Khwaja Sufi Sukhar (ra)

3. Hazrat Khwaja Ali Daneshmand (ra)

4. Hazrat Khwaja Amir Kulal (ra)

Hazrat Baba Samasi (ra) passed away on 10th Jumadi Al-Akhira 755A.H., according to 1354AD, and was buried in Samas.

15. Khawaja Shamsuddin Amir Kulal (ra)

Khawaja Shamsuddin Amir Kulal (ra) belongs to the Sadat family. His father's name was Hazrat Syed Ameer Hamza (ra). His source of livelihood (Kulal) was mud cups. Hence, Kulal became famous. He was a native of Sukhar, fifteen miles from the town of Samas and nearer to Bukhara. He was born in Sukhar in 676 AH/1277 AD. Hazrat Ata (ra) had prophesied and told his name before birth. People respected him very much from the beginning because he was a Syed. His genealogy is traced back to Imam Ali Musa Raza (ra).

He was very fond of wrestling in his youth. In this regard, he used to go to nearby areas and get down on the wrestling ground. Because of this hobby, when he came to Ramitan while wrestling was going on, Hazrat Baba Samasi (ra) passed by. He liked the sight and stayed in the shadow of a wall, watching. Khudam asked what the need to be attracted towards these heretics is. He said there is a hunt in this hunting ground, and even the perfect will enjoy his company because his flight is very high. We are waiting for him to come into our net. It will strengthen the chain it enters. At the same time, Syed Amir Kulal (ra) saw Hazrat Baba Samasi (ra), and he was captured by the Shaykh's (ra) attraction. He called the wrestling goodbye and followed him to Baba Samasi's (ra) house. So, a single look changed the course of his life, and he entered the Silsila Naqshbandiya. After leaving Dangal, he engaged in rituals and mujahidas. Blessing was also inclined towards him, and the receiver was also a student (Salik). Therefore, the relationship became stronger in moments. Then came the time that he never left the company of Hazrat Baba Samasi (ra) and became proud of the caliphate.

After this revolution, he was associated with the Hazrat Baba Samasi (ra) monastery for thirty years. The distance between the two villages was fifteen miles. He performed Maghrib and prayed Isha with Hazrat Baba Samasi (ra) in Samas. He used to spend the night there and return. This was the norm on both Mondays and Thursdays. This was the norm for a long time, and he got to share the blessings that distinguished him among all the Caliphs. His asceticism and piety standards were so high that his Murshid was amazed. One day, when he was in Ramitan, he washed his clothes, and it was time to dry them. He didn't put it on the fence so that the branches don't get crooked, don't put it on the branches so that it doesn't get damaged, and don't put it on the grass so that the fodder doesn't get damaged. He spoke. I put it on my back and turned towards the sun. All this is a precaution so that no one's property is damaged. He advised him that the path of the Lord does not open to anyone until that person becomes a symbol of purity.

Amir Timur was the powerful ruler of that era, whose terror spread everywhere. Samarkand was its capital. Despite his immense power, he was devoted to the

Companions of the Tariqat. In 1389 AD, he built the tomb and masjid of Hazrat Ahmad Yesui (ra) on the banks of the Ser River. He greatly desired to meet Hazrat Syed Ameer Kulal (ra). He sent his messenger to honour the meeting and come to Samarkand. He excused himself from attending and sent his son, Amir Umar (ra), as a representative, but insisted that he should not accept any gift, estate, or gift from Amir Timur, and strictly said that if he did so, he would return. Please do not come to me that you will be guilty of opposing your forefather Hazrat Rasool Ullah ﷺ. In response to these instructions, Sahibzada went to meet Amir Taimur. He stayed there for a few days. When he started to return, Amir Timur said, "I dedicate the whole of Bukhara to you." When he apologized, he said that if not all, then accept some part. But after apologizing, he said, "What should I offer so that I will be blessed with a wealth of nearness?" He spoke! Adopt piety, adopt the habit of justice, Allah, and His servants. This is the only way to be close.

Hazrat Jalaluddin Sauti (ra) says that one day, Hazrat Amir Kulal (ra), along with his devotees, got a desire to visit the shrine of Hazrat Khawaja Ata (ra). He was going when a lion came and stood on the side of the road. People stopped. He didn't get out of the way somehow. People were worried. When Hazrat Amir Kulal (ra) saw this situation, he grabbed the lion by its neck, pulled it out of the way, and stood in front of it. People kept passing behind them. People used to see the lion keeping his head on the ground and looking back as if he was paying respect to someone. Seeing this situation, the devotees asked their Sheikh! O Makhdoom! What kind of condition is this? Hazrat said! O, my friends! Know and be aware that whoever fears Allah Almighty, both outwardly and inwardly, Allah Almighty puts fear in the hearts of His creatures, and whoever does not fear Allah fears everything, and it frightens him.

Once, Hazrat Ameer Kulal (ra) was sitting with his Companions in the masjid of Khwaja Abul Hafiz Kabir Bukhari (ra) and was explaining the details of Hajj rituals. This is explained in detail. Hazrat Amir (ra) became aware, held his hand, and spoke! O ignorant! What do you see? He looked up and saw that the Kaaba (Bait Allah) was before him.

The grace of Hazrat Syed Amir Kulal (ra) spread far and wide. Find the names of one hundred and fourteen caliphs who spread to every corner of the kingdom and propagated the religion of Islam through the Naqshbandiya chain. His four sons were Syed Amir Burhanuddin (ra), Syed Amir Hamza (ra), Syed Amir Shah (ra), and Syed Amir Umar (ra). All of them were their father's deputies in the mission to promote the religion and reform the people. Hazrat blessed his sons and daughters with valuable advice throughout his life. But when he felt the last time had come, he gathered everyone together and made the wills.

Some of them are as follows:

- Do not step away from seeking knowledge as long as you live because seeking knowledge is a duty of all Muslims. A list of knowledge is also mentioned.
- Know it! Just as water cleans clothes, so mention of Allah cleans the tongue. Prayer to your body, Zakat to your wealth, the consent of the righteous to your path, and your religion to your religion, refraining from polytheism purifies.
- Keep on repenting because repentance is the head of all sins. Repentance is not that you say with your tongue that I repent. Instead, repentance is saying that you are sorry for your sins and intend not to return to that sin in the future.
- Remove the sorrow of sustenance from your heart. Place the grief of the hereafter and the sadness of service in your heart.
- In every situation, do what is good and what is forbidden.
- It is the decree of Allah Ta'ala! O believers! Save yourself and your family from Hell, whose fuel is people and stones. Keep meditating on this decree of Allah Ta'ala so that it will not be meaningless on the Day of Judgment.
- Fasting in appearance is to abstain from food, drink, and sexual relations from morning to evening. Still, fasting prevents the ear from listening to the Haram, the hand from holding the Haram, and the feet from walking towards the Haram.
- Try to pay Zakat and take care of its rights because the Messenger of Allah (ﷺ) said: Who does not pay Zakat? His prayer and Hajj will not be accepted.
- Be in the service of the scholars of truth because they are the lights of the Ummah-e-Muhammadiyah (ﷺ).
- Stay away from the company of the ignorant. The company of worldly people takes you away from Allah.
- Beware of leave and follow the allowability. Following the leave is the weak's action.

The following sages were also included among the 114 caliphs of Hazrat Khwaja Amir Kulal (ra).

1) Hazrat Sheikh Muhammad Khalifa (ra)
2) Hazrat Ameer Kalan Vashi (ra)
3) Hazrat Sheikh Shamsuddin Kulal (ra)
4) Hazrat Sheikh Warzuni (ra)
5) Hazrat Jalaluddin Kabshi (ra)

6) Hazrat Bahauddin Tawasi (ra)
7) Hazrat Badruddin Maidani (ra)
8) Hazrat Maulana Sulaiman Karmaini (ra)
9) Hazrat Khwaja Muhammad Wabakani (ra)
10) Hazrat Maulana Tahir (ra)
11) Hazrat Pahlwan Muhammad Hallaj Samarkandi (ra)
12) Hazrat Sheikh Ahmad Karmaini (ra)

In the same way, he says, many other wills. While fulfilling the right to preach religion and to publish the right of Islam, he died on 8th Jumadi al-Awla 772 AH, corresponding to 28th November 1371AD, Thursday morning, in Mouza Sukhar (Bukhara), and his final resting place is there. He passed away from this mortal world, leaving behind him the leadership of the Naqshbandi and the identity of Silsila Naqshbandiya Hazrat Khwaja Bahauddin Naqshband Bukhari (ra). He had four sons among his children.

15.1. Hazrat Amir Burhanuddin (ra)

Hazrat Amir Burhanuddin (ra) was the eldest son and caliph of Hazrat Khwaja Amir Kulal (ra). His training was entrusted to Hazrat Khwaja Bahauddin Naqshband (ra). Hazrat Khwaja Naqshband (ra) trained him so well that he reached perfection and was given permission and a caliphate. His inner strength was such that, after Hazrat Khawaja (ra), he used to change the devotees' condition.

15.2. Hazrat Syed Ameer Hamza (ra)

Hazrat Syed Ameer Hamza (ra) was the second son and caliph of Hazrat Khwaja Ameer Kulal (ra). He was his father's successor. His caliphs were Hazrat Maulana Husamuddin Shashi Bukhari (ra), Hazrat Maulana Kamaluddin Maidani (ra), Hazrat Amir Khurd (ra) (Amir Kalan, son of Hazrat Amir Burhan ra), and Hazrat Baba Sheikh Mubarak Bukhari (RA). He passed away on 1st Shawwal 800AH.

15.3. Hazrat Syed Amir Shah (ra)

Hazrat Syed Amir Shah (ra) was the third son and caliph of Hazrat Khwaja Amir Kulal (ra). He was trained by Hazrat Sheikh Yadgar (ra). He used to trade in salt. He used to organize the service of Allah's servants a lot and please the people. He died in 804AH.

15.4. Hazrat Syed Ameer Umar (ra)

Hazrat Syed Amir Umar (ra) was the fourth son and caliph of Hazrat Khwaja Amir Kulal (ra). Hazrat Syed Ameer Umar (ra) was a Sahib-e-Karamat and dignified Wali Allah. He was his father's caliph. He was trained by Hazrat Sheikh Jamaluddin Dehistani (ra). He was strictly bound to the commandment of al-Maruf and the prohibition (al-Munkir). He used to hold himself accountable and was a very honourable person. He died in 803AH and was buried in Sukhar.

15.5. Hazrat Arif Dek Karani (ra)

He was the caliph of Hazrat Amir Kulal (ra). He was born in Dek Karan, situated on Kohak on the edge of Hazara town. From there, Bukhara is nine miles away. His mausoleum is located outside this village on Hazara Road. He was, above all, respectful toward his colleague in respect of his Shaykh. Hazrat Khwaja Naqshband (ra) remained in his service for seven years and used to respect and honour him so much that at the time of purification, he would not sit on a high place on the bank of the canal so that his used water would not go to Hazrat Arif (ra). When he walked with him, he used to follow him. He died in 804AH.

15.6. Hazrat Sheikh Yadgar (ra)

Hazrat Sheikh Yadgar Kaneswarani (ra) is the successor of Hazrat Amir Kulal (ra). His hometown is Saron, which is two miles from the city of Bukhara. Hazrat Amir Shah (ra) reached high levels due to his training. You died in 800AH.

15.7. Hazrat Sheikh Jamaluddin Dehistani (ra)

He was the caliph of Hazrat Amir Kulal (ra). He used to accompany Hazrat Amir Kulal (ra) on his travels. He walked from Quraish village to the desert of Kafash and spent a long time in Iraq with the Mashaikh. He also preached in Mawra-ul-Nahar. The learned scholars there adopted his method of meditation, including the companions of Maulana Alauddin Khan Saruni (ra), Sheikh Dara-Zuni (ra), who was an expert in the external and esoteric sciences, Maulana Bahauddin Tawaisi (ra), Sheikh Badruddin Mirani (ra), Maulana Sulaiman (ra), Sheikh Ayman (ra), Khawaja Muhammad (ra) and besides them, the followers of Hazrat Amir Kulal (ra), etc. He died in 813AH. (Rish'hat)

16. Imam al-Tariqat Khawaja Khawajagan Syed Muhammad Bahauddin Naqshband Bukhari (ra)

He was born on 4th Muharram 718AH, corresponding to 1318AD or 720AH, in Qasr-Arifan, near Bukhara. His family was of Tajik descent. His name is Muhammad bin Muhammad bin Jalaluddin Al-Bukhari. He is one of the descendants of Hazrat Hasan Askari bin Ali Naqi (ra) among the Sadat. His surname is Bahauddin (ra), and his title is Naqshband.

His lineage is as follows: Bahauddin bin Muhammad bin Jalaluddin bin Burhanuddin bin Abdullah bin Zain al-Abidin bin Qasim bin Shaaban bin Burhanuddin bin Mahmud bin Balaq bin Taqi Sufi Khaluti bin Fakhruddin bin Ali Akbar bin Hasan Askari bin Ali Naqi bin Muhammad Taqi bin Musa Kazim bin Jafar Sadiq bin Muhammad Baqir bin Zain al-Abidin bin Hussain bin Ali al-Murtaza.

(May Allah be pleased with all of them)

Before his birth, Hazrat Khawaja Baba Samasi (ra) gave the good news and spoke! It is near Qasr Hinduwan, which will become Qasr Arifan, and he also said that I can smell the male right from this place. On the third day of his birth, he accepted Hazrat Khawaja Bahauddin (ra) as his son and took a pledge to train him from his caliph, Hazrat Amir Kalal (ra). His teacher was Hazrat Khwaja Syed Ameer Kalal (ra), and he got his permission. But he was the follower of Hazrat Khwaja Abdul Khaliq Ghujdawani (ra). Hazrat Khwaja Naqshband (ra) was among the Auliya Allah and was a saint by birth. From his childhood, his virtues and wisdom began to appear. Hazrat Khwaja Bahauddin Naqshband (ra) spent 37 years in the life of Hazrat Baba Samasi (ra), 54 years with Hazrat Amir Kulal (ra), and 12 years with Sultan Khalil Ata (ra).

Hazrat Khwaja Naqshband (ra) went to Hijaz, and Hazrat Khawaja Muhammad Parsa (ra) accompanied him. In his youth, his nature inclined towards seclusion. In the silence of the night, he used to spend time at the shrines of Hazrat Khawaja Muhammad Wase (ra) and Hazrat Khawaja Mehmood Anjir Faghnavi (ra). He saw them in Kashf, and spiritually, he was inspired to keep in mind the Sunnah of the Prophet ﷺ and the actions of the Companions. Even today, there is no place in Tasawwuf without the Sunnah of the Messenger of Allah ﷺ in the Naqshbandi chain of Tariqat. Hazrat Sheikh Arif Dek Karani (ra), blessed by Hazrat Syed Amir Kulal (ra) and considered the supreme caliph, spent seven years in his service and received spiritual blessings. Hazrat Sheikh Qasim (ra), the elder of Khwaja Ahmad Delisvi's family, Hazrat Khwaja Naqshband (ra), also spent a few months with him.

Hazrat Sultan Khalil Ata (ra) was a famous sage and the ruler of Mawra-ul-Naher, but he was a dervish. Hazrat Khwaja Naqshband (ra) remained in his training for

almost twelve years. He lives in Astana, and when he joined the government, he became a companion; he also assisted with the government's work, and later served as a companion of the Majlis.

The event of the pledge of allegiance of Hazrat Khawaja Bahauddin Naqshband:

Hazrat Khawaja Bahauddin Naqshband (ra) heard about the fame of Hazrat Khawaja Ameer Kulal's (ra) piety and Wilayat, so he went to meet him, and when he came near his monastery, he saw that there was a crowd of people gathered around a field. When he came close, he knew that wrestling was taking place in this field, and Hazrat Syed Ameer Kulal (ra) was also participating.

This displeasure comes into his heart that he is a Jalil-ul-Qadr scholar bound by Shariat. When this matter arose in his heart, at the same time, drowsiness came over him, and he fell asleep; he saw in his dream that the field of fate was raised, and there was a marshy river between him and Paradise. When he wants to cross it, he gets into the river, and instead of pushing forward, he sinks into the swamp. In such a case, he worries about how to get out of it. Meanwhile, Hazrat Syed Ameer Kulal (ra) came, took his hand, took him out of the swamp, and took him to heaven on the other side. Then his eyes open. Before he asked something of Hazrat Syed Amir Kulal (ra), he addressed him, beginning, "Bahauddin!" If we don't wrestle, where does this power come from to pull you out of the swamp? Hearing this, Hazrat Khwaja Bahauddin (ra) fell at the feet of Hazrat Amir Kulal (ra) and pledged allegiance to him. (Qasas al-Auliya)

He says that Hazrat Khwaja Azizan Ali (ra) says that the face of men before the truth is like a table, and we say that it is like on the nail; nothing is hidden from their eyes.

He was saying that there are four types of relationships in the Tariqat of our Khawajagan (may Allah have mercy on them): one is with Hazrat Khizr (peace be upon him), the second is with Syed al-Taifah Hazrat Junaid Baghdadi (ra), and the third is with Sultan al-Arifin Hazrat Ba-Yazid Bastami (ra), who got Nisbat from Ameer-ul-Momineen Hazrat Ali al-Murtaza (RA) and the fourth Caliph of the Muslims from Hazrat Syedna Abu Bakr Siddiq (RA). That is why dervishes of this method are called Maleh-al-Mashaikh "ملح المشائخ." That is the method that holds firmly to the Sunnah of the Prophet (ﷺ) and the traditions of the Companions. Therefore, he further says that there is something more in this method, but following the Messenger of Allah (ﷺ) is the primary condition.

Hazrat Khwaja Bahauddin Naqshband (ra) says he was going from Bukhara to Nassif to meet Hazrat Syed Amir Kulal (ra) one day. When I reached Rabat-Jagrati, I met a horseman who, like a shepherd, came to me dressed in a cloak with a big stick. Hitting me with a piece of wood, he said in Turkish, "Have you seen horses?" I didn't talk to him. He blocked my path several times and hit the wood. I told him I would know you. He followed me till Rabat-Qarawal and asked me to come and talk for a while. But I didn't pay attention. When I attended the Hazrat Syed Mir Kulal (ra) service, he said you ignored Hazrat Khizr (peace be upon him). I spoke! Yes, I was attracted to you, so I could not be tempted by him.

(Tazkirah Mashaikh Naqshbandiya)

Sahib Rish'hat says that all the Khawajagan of this family, from Khwaja Mahmood Anjir Faghnavi (ra) to the time of Syed Amir Kulal (ra), kept Zikr Khafi and Zikr Jahar together. When the era of Hazrat Bahauddin (ra) came, he was assigned to the secret dhikr of the unseen and avoided Dhikr-e-Jahri.

Once Hazrat Ameer Kulal (ra) gathered all his followers, big and small, in one place. He said, O friends! You are suspicious of my son, Khawaja Bahauddin; you did not recognize him. Allah Ta'ala's eyes are always with him. The servants of Allah Ta'ala are subject to the sight of Allah. It is not in my power to look too closely at his situation. Then he summoned Hazrat Khwaja Naqshband (ra) and spoke!

Oh, my son Bahauddin! I did what Hazrat Baba Samasi (ra) had bequeathed to me regarding you. I did your education and training. After me, you should follow them completely and make no omissions.

He says the seeker should care for the heart in every situation. Speech, food, buying and selling, performance of worship, recitation of the Qur'an and during sermons, etc. So that is oblivious even in the blink of an eye. Other religious leaders tell the dhikr of the heart at the end. In the derivation of grace and dhikr, they often draw the student towards the cast by referring to the divine names and attributes, while in the Naqshbandi method, the dhikr begins with the heart and the dhikr اسماء وصفات الٰہی ۔ They address Allah through self and courage.

The reality of hidden remembrance "ذکر خفی" is made possible by the Waquf-e-Qalbi and attains the position that the heart itself does not even know that it is engaged in remembrance. Akbar of Tariqat says that even if the heart remains aware of what he is mentioning (i.e., not being conscious), you still know that you are still heedless.

Allah Almighty says in the Quran:

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْأَصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ (٠)

And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings and afternoons, and be not of those who are neglectful. (205)

(Surah Al-Araf: 205)

Hazrat Hasan Basri (ra) said! Please do not reveal the zikr to your Nafs; otherwise, he will demand compensation. Some great Auliya said that the effect of the remembrance of the tongue does not last long. The memorial by heart is permanent. Dhikr is told to remove negligence. Being silent when negligence is removed is also part of the dhikr.

Hazrat Khwaja Naqshband (ra) performed two Hajj. Where the Hajj journey was to perform the duty, there was a search to meet a man of purity. So, when he was returning from Hajj, he met a messenger from Amir Hussain, Ruler of Herat, who said that the Amir wished to meet him. He went to Herat; the king asked him some questions about his knowledge. Have you inherited the nobility from your ancestors? He answered no. He asked! Are you convinced of listening and doing dhikr out loud? Answered! No. (He was compared to Hazrat Abdul Khaliq Ghujdawani, who did not do this) This question arose because Hazrat Mehmood Injeer Faghnavi (ra) started dhikr with Jahar, and this dhikr was followed by Hazrat Ali Ramatini (ra), Hazrat Baba Samasi (ra) and Hazrat Syed Amir Kulal (ra). It continued till. Hazrat Khwaja Bahauddin Naqshband (ra) used to do secret zikr. He liked how his mentor, Hazrat Abdul Khaliq Ghujdawani (ra). But he did not say anything at the gatherings of his mentor, Hazrat Syed Ameer Kulal (ra) 's friends. He used to get up independently, which people complained about, but Murshid Karim knew his attitude and did not object.

The king said that when there are no gatherings of such passion, then what happens? He spoke! It's our way.

Outwardly by creation, inwardly by right " ظاہراً با خلق باطناً با حق"

He said is this possible? Spoke! This is proven.

It is stated in the Holy Quran:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَـٰرُ ( )

Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). (37)

(Surah Al-Nur: 37)

The effects of heart remembering, produced by listening and hearing, are not long-lasting. Persistence on the Waquf of the heart creates an emotion, and the purpose is achieved from this emotion. In this way, many more questions arose. When they all got satisfactory answers, the king was satisfied. How much did the kings of that time think about self-training? This was the reason why virtues dominated social life despite some shortcomings. Nevertheless, he refrained from feasting with the king.

The second time he went on Hajj, he went to Herat on his return to meet Maulana Zainuddin (ra). Maulana Zainuddin (ra) was a great scholar of his time and was held in high regard. Hazrat Shahabuddin (ra) belonged to the Suhrawardy family, so he was well-versed in the external sciences. Hazrat Naqshband (ra) stayed in Herat for three days. One day after the Fajr prayer, Maulana said, there was a conversation. O Khwaja! Make Naqsh on us too. He noted with humility that we have become Naqsh ourselves. It is said that Naqshband announced this desire. Since Naqshband has also come to be known as the shape-maker and creator, at the time he was blessed with the title from Takwin, it is possible that the title Naqshband was also bestowed upon him by the Almighty. Apart from this conversation, many other things happened, and after the spiritual meeting, he came back.

His Seer Rouhani series continued, with many critical points. He visited the places of Hazrat Junaid Baghdadi (RA), Hazrat Ba Yazid Bastami (RA), Hazrat Abu Bakr Shibli (RA), and Mansoor Hallaj (RA). At last, he reached where every scholar wished to bow his head. This position requires that all requirements of respect and honour be observed. He says that there, I surrendered and adopted the attitude of respect, which was the right of that place. In this spiritual journey, he reached the place of Hazrat Mansoor Hallaj (ra) twice. He says the exact dangerous words that Hazrat Mansoor Hallaj (ra) mentioned passed in his heart. As soon as these words came out, there was immediate official caution that this was the place to be hanged. Therefore, it was the grace of Allah that he was protected from paying such words. The comment of Hazrat Mujaddid Alf al-Thani (ra) clarifies the reality.

Naqshbandiya Family

Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) says that Hazrat Khawaja Bahauddin Naqshband (ra) decided to move forward by receiving favours from the Khawajagan. He was honoured by "*Fana fi Allah and Baqa Ballah*." He rose to this world of existence, and his elevation resulted from the prostrations that he had consistently made his life a rule.

Because every waking moment, the consciousness of worship was awake, and even when it was time to rest, he used to say popular prayers while lying down and sitting. Every moment of life was worshipful. The abundance of worship made the goal of worship clear, and when the servant had established his sense of prayer, it became easy to recognize his God (Allah).

He observed the Sunnah accepting gifts but never wished for gifts or offerings. When someone offered him a gift, he would get it but give something in return. He used to respect the guests and take care of his facilities. His profession was agriculture, so he never harmed animals in farming. He never had a servant in his house. There was no trouble sleeping on the floor. There was a sack that served as a bed. He civilized and organized the Naqshbandi chain, laid down its principles, and established the methods of discipline and Mujahidat, which are the guiding principles for every Sahab-e-Tariqat.

His sayings!

a. Tariqat is respect, only respect. There are many types of respect, for example, respect related to Allah Almighty, Rasulullah ﷺ, Mashaikh, and the self.
b. Respect for Almighty Allah is to obey His commandments with perfect servitude both outwardly and inwardly. Obey and completely turn away from anything other than Allah.
c. Respect for the Messenger of Allah ﷺ is to respect and follow him at all times, consider him bound. Consider him as the link between all existences and Allah Almighty; whoever and whatever he is, everything is related to him (ﷺ).
d. Regarding the respect of the Mashaikh, it should be kept in mind that the position that the Mashaikh has attained is due to following the Sunnah of the Prophet ﷺ. So, keep this Nisbat in mind.
e. Prayer, fasting, austerity, and Mujahida are the means to reach Allah Almighty, but at the same time, negation of existence is also necessary. Existence is the most excellent veil.
f. A visit to the Murshid at any time with a whole heart is better than a permanent visit without presence.
g. If you want to reach the position of Abdal, then you have to oppose the Nafs (self).

h. The one who runs doesn't need to take the ball, but it is the one who runs, so he should keep trying.
i. Worship is the bridge of authorized reality, whether verbal or physical; all are authorized; if the seeker does not pass through them, he cannot find the reality.
j. The teaching of remembrance of Allah should be done by someone perfect so that it is effective and its result is visible.
k. Our fasting negates all else, and our prayer is observing the place.
l. There are two types of guidance. One who practices austerity and mujahidas, and their fruits reach their destination. Others are virtuous, and there is nothing except the grace of Allah, and worship also counts as grace. They say we are not proud of any worship.

When Hazrat Khwaja Naqshband (Quds-Sara) was asked for Karamat, he replied:

Our Karamat shows everyone that we walk on the earth despite many sins and do not sink into it. Consider the wisdom behind rejecting Karamat's demand regarding Wilayat. Then he said: There is no validity to the appearance of Karamat and Khawariq. The real thing is perseverance. The elders have said that you should be a seeker of persistence and not a seeker of Karamat. Allah Ta'ala requires steadfastness, and honour is intended for your soul (Nafs).

He spoke! If a Waliullah goes to a garden and hears the voice of a Waliullah from every tree and every direction, then one should not ignore it, but one should try to be in the service of Allah Almighty every moment.

He said about karamat! Whatever is a negation compared to the reality of Kalima Tawheed, the Arif is kept from looking towards the Karamat. The real virtue is that the devotees should be adequately trained. Even though the Auliya know the secret, they hide it.

Imam al-Tariqat, Hazrat Khwaja Naqshband (ra) says:

اول ماآخر ہر منتہی آخر ماحبیب تمنا تہی

Our beginning is the end of others, and our end is empty of longing.

He said that our method is rare and reliable "عروہ وثقیٰ." To imitate the Sunnah of the Prophet ﷺ perfectly and to follow the traditions of the Companions. We are brought to this path only by the grace of Allah. Our way is to live together because in solitude, there is fame, and in fame, there is a disaster. Goodness is in gathering,

and gathering is in companionship, and companionship is in negating each other. (Anees Talebeen)

Hazrat Khwaja Naqshband (ra) said! Three types of people engage in exhortation:

(1) perfect, (2) complete, (3) imitation

Hazrat Khawaja Ali Tirmidhi (ra) has defined the completeness of his work, which is divided into four parts from the Wilayat of the Prophet ﷺ, and it is enlightening. A perfect man is self-enlightened but does not give light to others. A man imitates a muqallid shaykh and hopes for his orders. But the great advantage of the perfect man is that the ideal learns from the ideal so that the being attains the ideal. It is said that his mentor will be Qutb or Qutb's caliph. He will always engage in dhikr as he has been taught. Devoting all your time to remembrance of Allah will keep. Especially before the Fajr prayer and after the Isha prayer. (Hazrat al-Quds)

Hazrat Khwaja Bahauddin Naqshband (ra) was married to his daughter, who was married to his special caliph, Hazrat Alauddin Attar (ra). He was his son-in-law. Countless people found favour from Hazrat Khwaja Bahauddin Naqshband (ra). Some of the people who shine in the sky of fame are:

- Hazrat Khawaja Yakub Charkhi (ra)
- Hazrat Khwaja Alauddin Attar (ra)
- Hazrat Khawaja Muhammad Parsa (ra)
- Hazrat Khwaja Alauddin Ghujdawani (ra)
- Hazrat Khwaja Saadullah Muhammad Kashgari (ra)

Hazrat Khwaja Amir Kulal (ra) had four sons. Amir Burhanuddin (ra), Amir Hamza (ra), Amir Shah (ra), Amir Umar (ra). Hazrat entrusted each of his children to one of his caliphs. Amir Burhanuddin (ra) was the eldest son of Hazrat Syed Amir Kulal (ra), and his training was entrusted to Hazrat Khwaja Bahauddin Naqshband (ra). Hazrat Amir Burhanuddin (ra) reached perfection under the training of Hazrat Khwaja Naqshband (ra) and became the master of possessions and virtues.

Hazrat Arif Dek Karani (ra) entrusted the responsibility of the second son, Hazrat Amir Hamzah (ra). Hazrat Ameer Shah (ra), the third son, was assigned to Hazrat Sheikh Yadgar (ra). The responsibility of the fourth son, Hazrat Amir Umar (ra), was assigned to Hazrat Sheikh Jamaluddin Dehistani (ra).

Hazrat Khwaja Bahauddin Naqshband (ra) used to mention his death and said that when the time comes, I will teach everyone to die. Hazrat Khawaja Alauddin Attar (ra) says we were reciting Surah Ya-Sen with Hazrat Aqdas. It so happened

that when his time finally came, both hands were raised to pray, and he prayed for a long time. Even when the prayer was over, he put both his hands on his face and died.

He was seventy-three (73) years old. He passed away on Sunday, 3rd Rabi Awwal 791AH according to 1389AD. Mazar Mubarak is in Qasr Arifan, in Bukhara.

Muhammad Baha-Uddin Shah Naqshband (ra) was an Ocean of Knowledge with no shore. Its waves were woven with the pearls of Heavenly Knowledge. He cleansed humanity with his Ocean of Innocence and Piety. He quenched the thirst of souls with the water of his spiritual support. He is a star decorated with the crown of guidance. He sanctified all human souls without exception with his holy breath. He adorned even the remotest corner with the secrets of *Mohammadu Rasul-Allah*ﷺ. His light penetrated every dark lair of ignorance. His outstanding proofs cast away the slightest whisper of doubt from the hearts of humanity. His powerful karamaat brought life to hearts after their deaths and provided souls with their provision for the spiritual realm. He sipped the nectar of Unseen Knowledge from the cup of Reality. Praise Allah for sending such a Reviver of Religion *(Mujaddid)*. He uplifted humanity's hearts, causing them to soar in the spiritual sky. He spread his guidance from North to South and from East to West. He is the greatest *Ghawth,* intercessor, the Sultan of Auliya Allah, the Necklace of all the spiritual Pearls bestowed on this world by the Divine Presence. By the light of his guidance, Allah caused the good to be the best and transformed evil into goodness. He is the Master of this Tariqat, the Shaikh of the Golden Chain, and the Best of those who carried this lineage from the Khawajagan.

In another narration, he was born in the month of Muharram, in 717AH/1317AD, in the village of Qasr al-'Arifan near Bukhara. Allah granted him miraculous powers in his childhood. He had been taught about the secret of this Tariqat by his first teacher, Syed Muhammad Baba As-Samasi (ra). Then, he was given the secret and the mastery of the Order by his shaikh, Syed Amir al-Kulal (ra). He was also *Owaisi* in his connection to the Prophet (ﷺ), as he was raised in the spiritual presence of Abdul Khaliq al-Ghujdawani (ra), who preceded him by 200 years.

Shah Naqshband (ra) was eighteen when his grandfather sent him to the village of Samas to serve the Shaikh of the Tariqat, Muhamad Baba as-Samasi (ra), who had asked for him. From the beginning of his companionship with the Shaikh, he perceived within himself countless blessings and the urge for great sincerity and devotion.

Of his youth, he said: I would arise early, three hours before Fajr prayer, take ablution, and after making Sunnah prayers, I would go into prostration,

supplicating Allah with the following prayer: "O my Lord, give me the power to carry the difficulties and the pain of Your Love." Then, I would pray Fajr with the Shaikh. On his way out one day, he looked at me and said, as if he had been with me when I made that supplication, "O my son, you have to change the method of your supplication. Instead, say, 'O Allah, grant your pleasure to this weak servant.' Allah doesn't like His servants to be in difficulties. Although Allah, in His Wisdom, might give some problems to His servants to test them, the servant must not ask to be in problems. This would not be respectful to your Lord.

He spoke! When Shaikh Muhammad Baba as-Samasi (ra) died, my grandfather took me to Bukhara, where I married. I lived in Qasr al-'Arifan, which was Allah's special care because I was near Syed Amir Kulal (ra). I stayed in his service, and he told me that Shaikh Muhammad Baba as-Samasi (ra) had told him a long time before, 'I will not be happy with you if you do not take good care of him.' One day, I was sitting with a friend in seclusion, and the Heavens opened, and a grand vision came to me, and I heard a voice saying, 'Is it not enough for you to leave everyone and to come to Our Presence Alone?' This voice reduced me to trembling, causing me to run away from that house. I ran to a river where I threw myself. I washed my clothes and prayed two rakats in a way I had never prayed before, feeling as if I were in the Divine Presence. Everything was opened to my heart in a state of Unveiling *(Kashf)*. The universe disappeared, and I was unaware of anything besides praying in His Presence.

At the beginning of my state of attraction, I was asked, 'Why are you going to enter this path?' I answered, 'So whatever I say and want will happen.' I responded, 'That will not be. Whatever We say and whatever We want is what will happen.' And I said, 'I cannot do that. I must be permitted to say and to do whatever I like, or I don't want this Way.' Then I received the answer, 'No, it is whatever We want to be said and whatever We want to be done that must be said and done.' And I said again, 'Whatever I say and do is what must be.' Then, I was left alone for fifteen days until I was overwhelmed with a tremendous depression. Then I heard, 'O Bahauddin, whatever you want, We will grant.' I was overjoyed. I said, 'I want to be given a Path (*Tariqat*) that will lead anyone who travels on it straight to the Divine Presence.' And I experienced a great vision and heard a voice saying, 'You are granted what you have asked.

Progress and Struggle on the Way:

He said: One time, I was in a state of Attraction and absent-mindedness, moving from here to there, unaware of what I was doing. My feet were torn and bleeding from thorns when darkness fell. I felt myself attracted to the house of my shaikh, Syed Amir Kulal (ra). It was a pitch-black night with no moon or stars showing. The air was frigid, and I had nothing on but an old leather cloak. I found him sitting with his friends when I arrived at his house. When he saw me, he told his followers, 'Take

him out. I don't want him in my house.' They put me out, and I felt my ego trying to overcome me, taking over my heart and feelings, poisoning my trust in my shaikh. At that point, Allah's Divine Care and His Mercy were my only support in carrying this humiliation in the Cause of Allah and the Cause of my Shaikh. I said to my ego, 'I am not allowing you to poison my trust in my shaikh.' I felt so tired and so depressed that I put the state of humbleness at the door of pride, placed my head on the threshold of the door of my teacher, and took an oath that I would not remove it until he accepted me again. The snow was beginning to fall, and the frigid air seeped into my bones, making me tremble in the night. There was not even the warmth of the moon to comfort me. I remained in that state until I froze. But the love inside my heart, the love for the Divine, and the love for the door of the Divine, my shaikh, kept me warm.

Dawn came, and my shaikh stepped out of his door without seeing me physically. He put his foot on my head, which was still on his threshold. On sensing my head, he immediately withdrew his foot, took me inside his house, and said to me, 'O my son, you have been dressed in the dress of Happiness. You have been dressed in the dress of Divine Love. You were dressed in a dress that neither my shaikh nor I had been dressed in. Allah is happy with you. The Prophet (ﷺ) is happy with you. All the Mashaikh of the Golden Chain are happy with you…' Then, with great care and delicacy, he pulled the thorns from my feet and washed my wounds. At the same time, he poured into my heart such knowledge that I never experienced before. This opened for me a vision in which I saw myself entering the secret of *MUHAMMAD RASULULLAH*ﷺ. I saw myself entering into the secret of the verse, which is the *Haqiqat-e-Muhammadiyah* (Reality of Muhammad ﷺ). This led me to enter the "LA ILAHA ILLALLAH" secret of W*ahdaniyyah* (Uniqueness of Allah). This led me to join the secrets of Allah's Names and Attributes expressed by the secret of A*hadiyya* (Oneness of Allah). Those states cannot be put into words but can only be known through taste, which is experienced in the heart.

At the beginning of my travel on this Way, I used to wander at night from one place to another in the suburbs of Bukhara. In the darkness of the night, especially in the wintertime, I visited the cemeteries to take a lesson from the dead. One night, I was led to visit the grave of Shaikh Ahmad al-Ajgharawa (ra) and read al-Fatiha to him. When I arrived, I found two men I had never met before waiting for me with a horse. They put me on the horse and tied two swords on my belt. They directed the horse to the grave of Shaikh Mazdakhin (ra). When we arrived, we all dismounted and entered the tomb and masjid of the Shaikh. I sat facing the *Qiblah*, meditating and connecting my heart to the heart of that shaikh.

During this meditation, a vision was opened to me, and I saw the wall facing *Qiblah* come tumbling down. A considerable throne appeared. A gigantic man, whom no words can describe, was sitting on that throne. I felt that I knew him. Wherever I turned my face in this universe, I saw that man. Around him was a

large crowd: my Sheikhs, Shaikh Muhammad Baba as-Samasi (ra) and Syed Amir Kulal (ra). Then I felt afraid of the gigantic man, while at the same time feeling love for him. I feared his holy presence and love for his beauty and attraction. I said to myself, 'Who is that great man?' I heard a voice among the crowd saying, 'This great man who nurtured you on your spiritual path is your shaikh. He looked at your soul when it was still an atom in the Divine Presence. You have been under his training. He is Shaikh Abdul Khaliq al-Ghujdawani (ra), and the crowd you see is the *Khulafah* who carry his great secret, the secret of the Golden Chain.' Then the shaikh began to point to each shaikh and say, 'This is Shaikh Ahmad (ra); this is Kabir al-Auliya (ra); this is 'Arif Reogari (ra); this is Shaikh Ali Ramatini (ra); this is your shaikh, Muhammad Baba as-Samasi (ra), who in his life gave you his cloak. Do you know him?' I said, 'Yes.

Then he said to me, 'That cloak which he gave you such a long time ago is still in your house, and with its blessing, Allah has removed from your life many afflictions.' Then another voice came and said, 'The Shaikh who is on the Throne is going to teach you something you need while travelling this way.' I asked if he would allow me to shake his hand. He qualified this and took the veil away, and I took his hand. Then he began to tell me about *Suluk* (wayfaring), its beginning, middle, and end. He said, 'You have to adjust the wick of yourself so that the light of the unseen can be strengthened in you and its secrets can be seen. You must show constancy and be firm in the Divine Law *(Sharia*) of the Prophet (ﷺ) in all your states.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)

You [true believers in Islamic Monotheism and genuine followers of Prophet Muhammad ﷺ and his Sunnah] are the best of peoples ever raised for humankind; you enjoin Al-Maruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkir (polytheism, disbelief, and all that Islam has forbidden), and you believe in Allah. Had the people of the Scripture (Jews and Christians) considered it, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah, and rebellious against Allah's Command). (110)
(Surah Ale Imran – 110)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ( )

They believe in Allah and the Last Day; they enjoin Al-Maruf (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid Al-Munkir (polytheism, disbelief, and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. (114)
(Surah Ale Imran – 114)

You have to "*order the right and forbid the wrong," keep to the highest standard of the Sharia, leave the dispensations of ease,* throw away innovation in all its forms, and make your Qiblah the Prophet's ﷺ Narrations (Hadith). You have to investigate his life (*Sirah*) and the Sirah of His Companions, and urge people to read and follow the Qur'an day and night, and to perform the prayers with all their supererogatory worship *(Nawafil)*. Do not ignore even the most minor thing from what the Prophet (ﷺ) has shown us of deeds and good works.

As soon as Hazrat Abdul Khaliq Ghujdawani (ra) finished, his *Khalifah* told me, 'To be assured of the certainty of this vision, he is sending you a sign. Tomorrow, visit Mawlana Shamsuddin al-Ambikatvi (ra), who will be judging between two people. On your way to Mawlana Shamsuddin (ra), take with you three dry raisins and pass by your shaikh, Syed Amir al-Kulal (ra). On your way to him, you will find a shaikh who will give you a loaf of bread. Take the bread and don't speak with him. Continue until you meet a caravan. A wrestler will approach you. Advise and blame him. He is going to repent and become one of your followers. Wear your *cap* and take the cloak of 'Azizan (ra) to Syed Amir Kulal (ra).

After that, he moved me, and the vision ended. I came back to myself. The next day, I went home and asked my family about the cloak mentioned in the vision. They brought it to me and said, 'It has been sitting there for a long time.' When I saw the cloak, a state of internal crying overcame me. I took the cloak and went to the village of Ambikata, in the suburbs of Bukhara, to the masjid of Mawlana Shamsuddin (ra). I prayed Fajr with him, then told him about the sign, which astonished him.

I prepared to travel the next day to Naskh and had the three dry grapes with me. Mawlana Shamsuddin (ra) tried to detain me by telling me, 'I am seeing in you the pain of longing for us and the burning desire to reach the Divine. Your healing is in Our Hands.' I answered him, 'O my shaikh, I am the son of someone else and his follower. Even if you offer to nurse me from the breast of the highest station, I cannot take it except from the one to whom I gave my life and from whom I took my initiation.' Then he kept quiet and let me travel.

I moved as instructed until I met the shaikh, and he gave me a loaf of bread. I didn't speak with him. I took the loaf from him as ordered. Then I met a caravan. They asked me where I was coming from. I said, 'Ambikata.' They asked me when I had left. I said, 'At sunrise.' Surprised, they said, 'That village is miles away, and crossing that distance would take a long time. We left that village last night, and you left at sunrise, yet have reached us.' I continued until I met a horseman. He asked me, 'Who are you? I am afraid of you!' I told him, 'I am the one on whose hand will be your repentance.' He dismounted his horse, showing complete humbleness to me, repented, and threw away all the wine he was carrying. He

accompanied me to my Shaikh, Syed Amir Kulal (ra). When I saw him, I gave him the cloak.

He kept silent for some time and then said, 'This is the cloak of 'Azizan (ra). I was informed last night that you would bring it to me, and I have been ordered to keep it in ten different layers of covering.' Then he ordered me to enter his private room. He taught me and placed the silent dhikr (Zikr-e-Khafi) in my heart. He called me to keep that dhikr day and night. As I had been ordered in the vision of Shaikh 'Abdul Khaliq al-Ghujdawani (ra) to keep to the difficult way, I observed that silent dhikr (Zikr-e-Khafi), which is the highest form of dhikr. In addition, I used to attend the associations of external scholars to learn the Sciences of Divine Law (sharia) and the narrations of the Prophet (Hadith) and to learn about the character of the Prophet (ﷺ) and his Sahaba Karam. I did as the vision told me, resulting in a significant change in my life. All that Shaikh Abdul Khaliq al-Ghujdawani (ra) taught me in that vision bore its blessed fruits in my life. His spirit was always with me, teaching me.

On Loud and Silent Dhikr (Zikr-bil-Jahar and Zikr-e-Khafi)

It is mentioned in the book "*al-Bahjat as-Saniyya*" that from the time of Hazrat Mahmoud al-Faghnavi (ra) to the time of Hazrat Syed Amir al-Kulal (ra), they kept the way of loud dhikr when in association and silent dhikr when alone. However, when Hazrat Shah Bahaudin Naqshband (ra) received his secret, he kept only the silent dhikr. Even in the associations of Hazrat Syed Amir Kulal (ra), when they began the loud dhikr, he would leave and go to his room to do silent dhikr. This upset the murids somewhat: although his shaikh was doing the loud dhikr, he was doing the silent dhikr. Yet he stood in the service of his shaikh all his life.

One day, as Hazrat Shah Bahauddin Naqshband (ra) and all the followers of Hazrat Syed Amir Kulal (ra) were taking a rest from building a new masjid, Syed Amir Kulal (ra) said, "Whoever was keeping bad thoughts about my son Bahauddin (ra) was wrong. Allah has given him a secret that no one has given before. Even I was unable to know it." And he told him, "O my son, I have fulfilled the will and advice of Shaikh Muhammad Baba as-Samasi (ra) when he ordered me to raise you and nurse you in my way of training until you surpassed me. This I have done, and you can continue higher and higher. So, my dear son, I am giving you complete permission to go wherever you like and obtain knowledge from whomever you find."

From the presence of al-`Azizan (ra), there are two methods of dhikr: the silent and the audible. I preferred the quiet because it is stronger and more advisable.

The permission for the dhikr must be given by the Perfected One to influence the one who is using it, just as the arrow from a Master of Archery is better than the arrow thrown from the bow of an ordinary person.

Subsequent Sheikhs

He said: One time, I followed Mawlana 'Arif ad-Dek-Kerani (ra) for seven years. Then, I followed Mawlana Kuthum Shaikh (ra) for many years. One night, I slept in the presence of my shaikh, and I saw the Shaikh al-Hakim 'Attar (ra), who was one of the famous sheikhs of the Turks, telling something to a dervish named Khalil Ghirani (ra). When I awoke, the picture of that dervish stayed in my mind. I had a pious grandmother to whom I mentioned the dream. She said, 'OH my son, you will also follow many Turkish sheikhs.' So, I looked for Turkish sheikhs on my travels and never forgot the picture of that one dervish. Then, one day, in my own country, Bukhara, I saw a dervish and recognized him as the one from my dream. I asked him his name, and he said, 'I am Kahlil Ghirani (ra).' I had to leave him, but I felt terrible about it. At Maghrib time, someone knocked at my door. I answered, and a stranger told me, 'Darwish Khalil Ghirani (ra) is waiting for you.' I was so surprised. How had that person found me? I took a gift and went with him. When I reached his presence, I began to tell him the dream. He said, 'No need to tell me that dream. I know it already.' This made my heart grow more attached to him. In his company, new, unseen knowledge was opened to my heart. He always looked after me, praised me, and lifted me. The people of Transoxiana made him king over them. I continued to keep his company, even during his time in the Sultanate, and my love for him deepened, and his heart lifted me ever higher in knowledge. He taught me how to serve the Shaikh. I stayed in his company for six years. I kept my connection with him in his presence and my seclusion.

At the beginning of my travel on this Way, I met a lover of Allah, and he told me, 'It seems as if you are from Us.' I told him, 'I hope you are from Us and hope to be your friend.' He once asked me, 'How do you treat yourself?' I told him, 'If I find something, I thank Allah; if not, I am patient.' He smiled and said, 'This is easy. The way for you is to burden your ego and to test it. If it loses food for one week, you must be able to keep it from disobeying you.' I was thrilled with his answer, and I asked for his support. He ordered me to help the needy, serve the weak, and motivate the hearts of the brokenhearted. He called me to keep humility and tolerance. I held his orders and spent many days of my life in that manner. Then he ordered me to take care of the animals, cure their illnesses, clean their wounds, and assist them in finding their provisions. I continued that way until I reached the state that if I saw an animal in the street, I would stop and make way for it.

Then he ordered me to look after this Association with Truthfulness and Humility's dogs and ask them for support. He told me, 'Because you served one of them, you will reach great happiness.' I took that order, hoping to find one dog and find happiness through service to him. One day, I was with one of them and felt great

joy. I cried before him until he fell on his back and raised his forepaws to the skies. I heard a sad voice emanating from him, so I raised my hands in supplication and began to say 'Amin' in support of him until he became silent. What opened for me was a vision that brought me to a state where I felt that I was part of every human being and every creation on this earth.

After Wearing the Cloak:

He said: One day, I was in my garden in Qasr al-Arifan (where his masjid and tomb are located), wearing the cloak of Hazrat Azizan (ra), and around me were my followers. I was suddenly overwhelmed by the Heavenly Attractions and Blessings, and I felt I was being dressed and adorned with His Attributes. I trembled in a way I had never experienced before and couldn't remain standing. I stood facing the Qiblah and entered into a great vision in which I saw the True Annihilation. I was wholly eradicated, and I didn't know any existence except my Lord's. Then I saw myself coming out of His Divine Presence, reflected through the Mirror of MUHAMMAD RASULULLAH (ﷺ), in the image of a star in an ocean of Light, without beginning or end. My external life ended, and I saw only the meaning of "LA ILAHA ILLALLAH MUHAMMAD RASULULLAH." This led me to the meaning of 'Allah,' which led me to the Absolute Unseen, which is the essence of the Name "*Howa*" (He). When I entered that ocean, my heart stopped pumping, and all my life ended, putting me in a state of death. My soul left my body, and all those around thought I had died and were crying. Then, after six hours, I was ordered to return to my body. I perceived my soul slowly re-entering my body, and the vision ended.

To deny your existence and to neglect and disregard your ego is the currency of this Order. In this state, I entered every level of reality, which made me part of all creations and led me to believe that everyone was better than me. I saw that everyone provides a benefit, and that I give no benefit. One day, a surprising state came upon me. The Divine Voice said, 'Ask whatever you like from Us.' So, I humbly said, 'O Allah, grant me one drop of Your Oceans of Mercy and Blessings.' The answer came, 'You are asking from Our Great Generosity for only one drop?' This was like a tremendous slap on my face, and the sting of it lasted on my cheek for days. Then, one day, I said, 'O Allah, grant me from Your Oceans of Mercy and Blessings the Power to carry it.' At that moment, a vision was opened to me wherein I was seated on a throne, and that throne was over an ocean of mercy. And a voice said, 'This ocean of mercy is for you. Give it to My servants.' I was receiving secrets from every side, especially from Hazrat Owais al-Qarni (ra), who greatly influenced me to depart from worldly matters and to devote myself exclusively to spiritual matters. I kept the shari`ah and the orders of the Prophet (ﷺ) until I began spreading the Unseen Knowledge and the Granted Secrets from the Unique Oneness that no one had ever shared.

The Karamaat of His Sayings:

On the Differences Among Imams, in an assembly of great scholars in Baghdad, he was asked about the differences in the sayings of the four Khulafah of the Holy Prophet ﷺ. He said:

Hazrat as-Siddiq (ﷺ) once said, 'I never saw anything except that Allah was before it,' Hazrat Umar al-Faruq ﷺ said, 'I never saw anything except that Allah was behind it.' And Hazrat 'Uthman ﷺ said, 'I never saw anything except that Allah was next to it,' and Hazrat 'Ali ﷺ said, 'I never saw anything except that Allah was within it.'" He commented, "The differences in these sayings were based on the differences in the circumstances at the times they were spoken and not on differences in belief or understanding.

On Travelling in this Path:

He said: What is behind the meaning of the Prophet's (ﷺ) narration, 'Part of faith is to remove what is harmful from the Way'? What he meant by 'the harmful' is the ego, and what he meant by 'the Way' is the Way of Allah, as He said to Hazrat Bayazid al-Bustami (ra), 'Leave your ego and come to Us.

He was asked once, "What is meant by Travelling the Path?" He said, "The details in spiritual knowledge." They asked him, "What are the 'details in spiritual knowledge?' He said, "The one who knows and accepts what he knows will be raised from the state of evidence and proof to the state of vision."

He said whoever asks to be in the Way of Allah has asked for the way of affliction. It was narrated by the Prophet ﷺ, 'Whoever loves me, I will burden him.' One person came to the Prophet ﷺ and said, 'O Prophet (ﷺ), I love you,' and the Prophet ﷺ said, 'Then prepare yourself to be poor.' Another time, a person came to the Prophet (ﷺ) and said, 'O Prophet (ﷺ), I love Allah,' and the Prophet (ﷺ) said, 'Then prepare yourself for affliction.

His successor, Hazrat Alauddin al-Attar (ra), reports that when Shah Naqshband (ra) got new clothes, he would give them to someone else to wear, and after they were worn, he would borrow them back.

He recited a verse: Everyone desires the good, but no one has attained the Ascension, except by loving the One who created the good.

He said: Everyone who likes himself must deny himself, and whoever wants other than himself wants in reality only himself.

On Spiritual Training:

He spoke! There are three ways that knowers reach their knowledge:

- *Muraqaba* – Contemplation
- *Mushahida* – Vision
- *Muhasebah* – Reckoning

In the state of Contemplation, the seeker forgets the created and remembers only the Creator.

In the State of Vision, inspirations from the Unseen come to the heart of the seeker, accompanied by two states: contraction and expansion. In the condition of contraction, the vision is of Majesty, and in the state of expansion, the eye is of Beauty.

In Reckoning, the seeker evaluates every hour that has passed: was he in complete presence with Allah or his entire presence with the world?

He said: The seeker must be busy rejecting evil whisperings and the ego's insinuations. He might leave them before they reach him or abandon them after they call him, but before they control him. Another seeker, however, might accept them until after they catch him and hold him. He could not get any fruit because taking the whisperings out of the heart was impossible then.

On Spiritual Stations:

He once said: How do the People of Allah look at the hidden actions and the whispers of the heart?" He said, "By the light of the vision that Allah granted them, as mentioned in the Holy Hadith, 'Beware of the eye of the Believer because he looks with the light of Allah.

He was asked about showing miraculous powers.

He said: What more miraculous powers do you want than that we are still walking this earth with all these sins upon us and around us?

He was asked, "Who is the reciter and who is the Sufi in the saying of Hazrat Junayd (ra), 'Disconnect yourself from the reciters of books, and accompany the Sufia?'"

He said: The reciter is the one busy with the words and names, and the Sufi is the one who is alive with the essence of the names.

He warned: If a *murid*, a shaikh, or anyone speaks about a state that he has not attained, Allah will forbid him to reach that state.

He said: The mirror of every shaikh has two directions. But our mirror has six directions.

He said: What the Holy Hadith means, 'I am with the one who remembers Me,' is clear evidence and proof supporting the people of the heart who always remember Him. The other saying of the Prophet (ﷺ) speaking on behalf of Allah, as-Somu-li ('the fast is for Me'), affirms that the actual fast is too fast from all other than Allah.

On Spiritual Poverty (Fuqr):

He was asked, "Why are they called *al-Fuqra'* (people with low incomes)?"

He said: They are poor but don't need to supplicate. Just as the Prophet Ibrahim (AS) was thrown into the fire and Jibril (as) came and asked him, 'Do you need any help?' he replied, 'I do not need to ask; he is well aware of my state.

He said: Poverty is a sign of destruction and the erasure of the attributes of existence.

He said one time: Who is the poor one?" No one answered him.

He said, "The poor one is the one whose inside is always in struggle and whose outside is always at peace.

On Proper Manners with One's Sheikh:

He said: It is necessary for the follower if he is confused about something his shaikh has said or done and cannot understand his reasons, to be patient and carry it, and not to become suspicious. He might ask if he is a beginner, but if he is a murid, he has no reason to ask and should remain patient with what he doesn't yet understand.

He said: It is impossible to reach the love of the people of Allah until you come out of yourself.

He said: In Our Way, there are three categories of conduct *(Adaab)*:

1. Good conduct with Allah Almighty and Exalted requires that the murid be externally and internally perfect in his worship, keeping away from all that is forbidden, keeping all that has been ordered, and leaving all that is other than Allah.
2. Good conduct with the Prophet Muhammad (ﷺ) requires the murid to fly in the state of "قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي" (*'If you want to love Allah then follow me'*) [3:31]. He has to follow all the Prophetic states (ﷺ). He must know that the Prophet (ﷺ) is the bridge between Allah and His creation and that everything in this universe is under his high orders.

3. Good conduct with sheiks is a requirement for every seeker. The sheikhs are the causes and the means for following in the footsteps of the Prophet ﷺ. It is a duty for the seeker, in their presence or their absence, to keep the orders of the shaikh.

He spoke! One time, one of my followers greeted me. I didn't respond to him, though the Sunnah requires you to react if someone welcomes you. This made my followers upset. I sent someone after him to apologize, saying, 'When you greeted me, my mind, heart, spirit, body, and soul were utterly lost in the Divine Presence, listening to Allah's words. This made me so engrossed in the Speech of Allah that I could not respond to anyone.

On Intention:

Correcting the intentions is very important because intentions are from the Unseen World, not the Material World." "For that reason," he said, "Ibn Sireen (ra) (author of a book on the interpretation of dreams) didn't pray at the funeral prayer of Hasan al-Basri (ra). He said, 'How can I pray when my intention has not yet connected me to the Unseen?

He continued: Intention *(niyyah)* is critical because it consists of three letters: *Nun,* which represents *Noor-Ullah*, the Light of Allah; *Ya,* which means *yad-Ullah*, the hand of Allah; and *ha,* which represents *Hidayat-Ullah*, the Guidance of Allah. The *niyyah* is the Breeze of the Soul.

On the Duties of Auliya Allah:

He said, Allah created me to destroy worldly life, but people want me to build their materialistic life.

He said the people of Allah bear the burden of creation so that creation can learn from them. Allah looks at the heart of His Auliya with His light, and whoever is around that Auliya will get the blessing of that light.

The shaikh must know the state of his murid in three categories: past, present, and future, in order to raise him.

Whoever is initiated by us and follows us and loves us, whether near or far or wherever he is, even if he is in the East and we are in the West, we nourish from the stream of love and give him light in his daily life.

He added Three Principles to Sheikh Abdul Khaliq's (ra) Eight:

9. Awareness of Time (*Waquf Zamani*)

It means to watch one's composure and check one's tendency to heedlessness. The seeker must know how much time he has spent moving toward spiritual maturity and recognize where he has arrived on his journey toward the Divine Presence.

The seeker must make progress with all his efforts. He must spend all his time making his only goal the arrival at the station of Divine love and Divine Presence. He must know Allah witnesses the smallest detail in all his efforts and actions.

The seeker must account for his actions and intentions every day and night, and analyze them each hour, each second, and in every moment. If they are reasonable, he thanks Allah for it. If they are wrong, he must repent and ask Allah's forgiveness.

Hazrat Ya'qub al-Charkhi (ra) said that his shaikh, Hazrat Alauddin al-Attar (ra), said, "In the state of depression you must recite *Istighfar* (asking forgiveness) excessively, and in the state of elation, praise of Allah excessively." And he said, "To consider these two states, contraction and expansion, is the meaning of *Waquf Zamani*."

Shah Naqshband (ra) explained that state: "You must be aware of yourself. If you were following the *sharia,* then you have to thank Allah, or else you must ask forgiveness."

What is essential for the seeker in this state is to remain secure for as short a period as possible. He has to stand guard himself and judge if he is in the Presence of Allah or the presence of his ego at every moment of his life.

Shah Naqshband (ra) said, "You have to evaluate how you spend every moment: with Presence or in Negligence."

10. Awareness of Numbers (*Waquf `Adadi*)

This means that the seeker reciting dhikr must observe the exact number of repetitions entailing the silent dhikr of the heart (Zikr Khafi). Keeping an account of the dhikr is not for the sake of the account itself but for securing the heart from evil thoughts and causing it to concentrate more to achieve the repetition prescribed by the shaikh as quickly as possible.

The pillar of dhikr through counting is to bring the heart into the presence of the One who is mentioned in that dhikr and to keep counting, one by one, to get one's attention to the realization that everyone needs that One whose signs are appearing in every creation.

Shah Naqshband (ra) said, "Observance of the numbers in dhikr is the first step in the state of acquiring Heavenly Knowledge (*Ilm ul-Ludni)*." This means that counting makes one recognize that only One is necessary for life. All mathematical equations need the number one. All creation requires only One.

11. Awareness of the Heart (*Waquf Qalbi*)

This means directing the seeker's heart towards the Divine Presence, where he will see nothing but his Beloved One. It means to experience His Manifestation in all states. Hazrat Ubaidullah al-Ahrar (ra) said, "Awareness of the Heart is the state of being present in the Divine Presence in such a way that you cannot look to anyone other than Him."

In such a state, one concentrates the place of Dhikr in the heart, as this is the center of power. All thoughts and inspirations, good and bad, are felt and appear one after another, circling and alternating, moving between light and dark, in constant revolution, inside the heart. Dhikr is required to control and reduce the turbulence of the heart.

The Meaning of the *Nation of Muhammad* ﷺ

He said when the Prophet ﷺ said, 'The portion of my Nation destined for the Hellfire is like the portion of Hazrat Ibrahim (AS) destined for the fire of Nimrod,' he was giving the good news of salvation for his nation just as Allah had written salvation for Hazrat Ibrahim (AS): قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ *'O fire, be cool and safe for Abraham'*) [21:69] This is because the Prophet (ﷺ) said, 'My Nation will never agree on error,' affirming that the Ummah will never accept wrongdoing, and thus Allah will save the Nation of Muhammad (ﷺ) from the fire.

Shaikh Ahmad Faruqi Hazrat Mujaddid Alf Al-Thani (ra) said that Shah Bahauddin Naqshband (ra) said:

The Nation of Muhammad (ﷺ) includes whoever comes after the Prophet ﷺ. It is composed of three types:

1. ***Ummat-ud-Dawah***: everyone who came after the Prophet (ﷺ) heard his message. That the Prophet (ﷺ) came to all people without exception is evident from many verses in the Qur'an; furthermore, his community is the Moderating Witness over all other Communities, and the Prophet (ﷺ) is the one Witness over everybody, including the other Communities and their respective witnesses.

2. ***Ummat-ul-Ijaba***: those who accepted the message.

3. ***Ummat-ul-Mutabaa***: those who accepted the message and followed the footsteps of the Prophet ﷺ.

All of these categories of the Prophet's (ﷺ) Community are saved. If their deeds do not keep them, they are protected by the Intercession of the Prophet ﷺ, according to his saying, "My intercession is for the big sinners of my community.

On Reaching the Divine Presence:

Hazrat Shah Bahauddin Naqshband (ra) said: what is meant by the hadith of the Prophet ﷺ, "*as-salat Miraj ul-mu'min*" (Prayer is the Ascension of the Believer), is a clear indication of the levels of Real Prayer, in which the worshipper ascends to the Divine Presence and there is manifest in him awe and reverence and obedience and humility, such that his heart reaches a state of contemplation through his prayer. This will lead him to a vision of the Divine Secrets. That was the description of the Holy Prophet's (ﷺ) prayer. In the life history of the Prophet (ﷺ), it is said that when the Prophet (ﷺ) would reach that state, even the people outside the city could hear a sound coming from his chest that resembled the humming of bees.

One of the scholars of Bukhara asked him, "How can a worshipper reach the Divine Presence in his prayer?" He replied, "By eating from the hard-earned sweat of your brow and by remembering Allah Almighty and Exalted inside your prayer and outside your prayer, in every ablution and every moment of your life."

On the Naqshbandi Way:

Shah Bahauddin Naqshband (ra) said: Our Way is sporadic and precious. It is the `*Urwa-tul-wuthqa* ("Firm Handhold"), the way of keeping firm and steadfast in the footsteps of the Prophet (ﷺ) and his Companions. They brought me this Way from the door of Favours because, at its beginning and end, I witnessed nothing but the Favours of Allah. In this way, great doors of Heavenly Knowledge will be opened to the seeker who follows in the footsteps of the Prophet ﷺ.

To follow the Sunnah of the Prophet (ﷺ) is the most important means by which the door will be opened to you. He said, "Whoever is not coming to our Way, his religion is in danger." He was asked, "How does someone come to Your Way?" He replied, "By following the Sunnah of the Prophet (ﷺ)."

He said: We have carried humiliation this way, and in return, Allah has blessed us with His Honour.

Some people said he was sometimes arrogant. He said, "We are proud because of Him because He is our Lord, giving us His Support!"

He said reaching the Secrets of Oneness is sometimes possible, but getting the Secrets of Spiritual Knowledge *(Marifat)* is extremely difficult.

He said: Spiritual Knowledge is like water; it takes the colour and shape of the cup. Allah's knowledge is so excellent that, however much we handle it, it is like a drop in a huge ocean. It is like a vast garden; however much we have cut, it is as if we had cut but one flower.

His Attitude Towards Food:

Shah Naqshband (ra) was, may Allah sanctify his soul, in the highest states of denying desire for this world. He followed the way of righteousness, especially in the act of eating. He took all kinds of precautions regarding his food. He would only eat from the barley he had grown himself. He would harvest it, grind it, make the dough, knead it, and bake it himself. All the scholars and seekers of his time made their way to his house to eat from his table and partake in the blessings of his food.

He reached such a perfection of austerity that in winter, he only put old and worn carpets on the floor of his house, which gave no protection from the bitter cold. In summer, he set very thin woven mats on the ground. He loved people with low incomes and people in need. He urged his followers to earn money through lawful means, that is, by the sweat of their brows. He urged them to spend that money on low-income people. He cooked for people with low incomes and invited them to his table. He served them with his own holy hands and urged them to remain permanently in the Presence of Allah, Almighty and Exalted. If any of them heedlessly put a bite of food in his mouth, he would inform them, through his state of vision, what they had done and urge them to keep the remembrance of Allah while eating.

He taught that eating with Awareness is one of the most important doors to the Presence of Allah. Food gives the body strength, and eating with awareness provides it with purity.

Once, he was invited to Ghaziat, where one of his followers had prepared a dinner for him. When they sat for dinner, he didn't eat. His host was surprised. Shah Naqshband (ra) said, "O my son, I wonder how you prepared this food. From the time you kneaded the dough and cooked it until you served it, you were angry. The food is mixed with that anger. If we eat that food, shaitan will find a way to enter through it and to spread his evil throughout our bodies."

Once, his king, King Hussain, invited him to Herat. King Hussain was pleased with Shah Naqshband's (ra) visit and threw a great feast for him. He asked all his ministers, the sheikhs of his kingdom and all his noblemen. He said, "Eat from this

food. It is pure food, which I made from the pure earnings which I inherited from my father." Everyone ate except Shah Naqshband (ra), prompting the Shaikh ul-Islam of that time, Qutbuddin, to ask, "O our Shaikh, why are you not eating?" Shah Naqshband (ra) said, "I have a judge to whom I go for counsel. I asked him, and that judge told me, 'OH my son, there are two possibilities about this food. If this food is not *halal* (lawful) and you do not eat when questioned, you may say I came to the king's table but did not eat. Then you are safe because you did not eat. But if you eat and you are asked, then what are you going to say? Then you are not safe.' At that time, Qutbuddin was so overcome by these words that he began to shake. He had to ask the King's permission to stop eating. Then, the King was very confused and asked, "What shall we do with all this food?" Shah Naqshband (ra) said, "If there is any doubt about the purity of the food, it is better to send it to the poor. Their need will make it *halal* for them. If, as you say, it is *halal*, then there is more blessing in giving it as charity to those who need than in feasting those who do not."

He used to fast most of his days. If a guest came to him with something to offer, he would sit with him, break his fast, and eat. He told his followers that the Companions of the Prophet (ﷺ) used to do the same. Shaikh Abul Hasan al-Kharqani (ra) said in his book, *The Principles of the Way and the Principles of Reaching Reality*, "Keep harmony with friends but not in sin. If you were fasting and someone came to you as a friend, you must sit and eat with him to keep proper company. One of the principles of fasting, or any worship, is to conceal what one is doing. If one reveals it by saying to the guest, 'I am fasting,' pride may enter and ruin the fast. This is the reason behind the principle."

One day, he was given a cooked fish as a gift. There were in his presence many poor people, among them a very pious boy who was fasting. Shah Naqshband (ra) gave the fish to people experiencing poverty and told them, "Sit and eat," and he said to the boy who was fasting, "Sit and eat." The boy refused. He told him again, "Break your fast and eat," but he declined. He asked him, "What if I give you one of my days of Ramadan? Will you sit and eat?" Again, he refused. He asked, "What if I give you my whole Ramadan?" Still, he refused. He said, "Bayazid al-Bustami (ra) was once burdened with someone similar to you." After that, the boy was seen running after worldly life, never fasting or worshipping.

The incident to which Shah Naqshband (ra) was referring occurred one day when Shaikh Abu Turab an-Naqshabi (ra) visited Hazrat Bayazid al-Bustami (ra). His servant offered him food. Abu Turab (ra) said to the servant, "Come sit with me and eat." The servant said, "No. I am fasting." He said, "Eat, and Allah will give you the reward of fasting for one year." He refused. He said, "Come and eat. I will pray to Allah that he gives you the reward of two years of fasting." Then Hazrat Bayazid (ra) said, "Leave him. He has been dropped from Allah's care." Later, his life degenerated, and he became a thief.

His Karamaat and Generosity:

Shah Naqshband's (ra) state is beyond description, and the extent of his knowledge cannot be described. One of the greatest karamats was his very existence. He often hid his actions to avoid displaying miraculous power. Many of his karamaat, however, were recorded. Shah Naqshband, may Allah bless his soul, said: One day, I went out with Muhammad Zahid (ra) to the desert. He was a truthful murid, and we had a pickaxe with which we were digging. As we worked with the pick, we discussed such deep states of knowledge that we set the pick aside and entered more deeply into spiritual wisdom. We were going deeper and deeper until the conversation led us to the nature of Worship. He asked me, 'O my shaikh, to what limit does worship reach?' I said, 'Worship reaches such perfection that the worshipper can say to someone 'die,' and that person will die.' Without thinking, I pointed at Muhammad Zahid (ra). Immediately, he fell dead. He was in a state of death from sunrise until midday. It was boiling. I was very anxious because his body was deteriorating from the excessive heat. I pulled him under the shade of a tree and sat there contemplating the matter. As I was considering, an inspiration came to my heart from the Divine Presence telling me to say to him, 'Ya Muhammad, Be Alive!' I said it to him three times. In response, his soul slowly entered his body, and life slowly returned to him. He gradually returned to his original state. I went to my shaikh and told him what had happened. He said, 'O my son, Allah gave you a secret he has given to no one else.

Shaikh Alauddin al-Attar (ra) said: One time, the king of Transoxiana, Sultan Abdullah Kazgan, came to Bukhara. He decided to go hunting around Bukhara, and many people accompanied him. Shah Bahauddin Naqshband (ra) was in a nearby village. When the people went hunting, Shah Naqshband (ra) sat at the top of a hill. While sitting there, it came to his heart that Allah had given much honour to the Auliya Karams. Because of that honour, all kings should bow to them. That thought hadn't yet passed from his heart before a horseman with a crown on his head, like a king, came into his presence and dismounted from his horse. He greeted Shah Naqshband (ra) with great humility and stood in his presence with the utmost politeness. He bowed to the shaikh, but the shaikh did not look at him. He kept him standing for one hour. Finally, Shah Naqshband (ra) looked up and said, 'What are you doing here?' He said, 'I am the king, Sultan Kazgan. I was out hunting when I smelled something wonderful. I followed it here and found you sitting amid a powerful light.' His thought, 'All kings of this world should bow to the Auliya Allah,' instantly became a reality. That is how Allah honours the thoughts of His Auliya Karam.

One of his followers serving him in the city of Merv reported: One day, I wished to see my family in Bukhara, having received news that my brother Shamsuddin had died. I needed to get permission from my shaikh to go. I spoke with Amir Hussain, the Prince of Herat, to ask permission on my behalf to Shah Naqshband (ra). On

their way back from Jumah prayer, Amir Hussain told him about the death of my brother and that I wanted permission to go to my family. He said, 'No, it is impossible. How can you say he is dead when I can see him alive? More than that, I can even smell his smell. I am going to bring him here now.' He had hardly finished his words before my brother appeared. He approached the shaikh, kissed his hand, and greeted Amir Hussain. I hugged my brother, and there was great happiness among us.

Shaikh Shah Naqshband (ra) once sat in a significant association in Bukhara, speaking about the Unveiling of the State of Vision. He said, 'My best friend, Mawla 'Arif, who is in Khwarazm (400 miles from Bukhara), has left Khwarazm for the government building, and he reached the station of the horse carriages. When he reached that station, he stayed there for a moment, and is now returning to his house in Khwarazm. He is not continuing to Saray. This is how a Wali Allah can see in his station of gnosis.' Everyone was surprised by this story, but we knew he was a great Wali, so we recorded the date and time. One day, Mawla 'Arif came from Khwarazm to Bukhara, and we told him about that incident. He was shocked and said, 'That is exactly what happened.'

Shaikh Alauddin al-Attar (ra) said: Some scholars from Bukhara travelled to 'Iraq with some followers of Shah Naqshband (ra) when they reached the city of Semnan. They heard that a blessed man named Syed Mahmoud (ra) was a murid of the Shaikh. They visited his house and asked him, "How did you become connected with the shaikh?" He said, "One night, I saw the Prophet (ﷺ) in a dream, sitting in a very nice place, and beside him sat a man of majestic appearance. I said to the Prophetﷺ, with complete respect and humbleness, 'Ya Rasulullah (ﷺ), I was not honoured to be your companion in your lifetime. What can I do in my lifetime that will approximate that honour?' He told me, 'O my son, if you want to be honoured by being our friend and to sit with us and be blessed, you have to follow my son, Shah Bahauddin Naqshband (ra).' I asked, 'Who is Shah Bahaudin Naqshband (ra)?' He said, 'Do you see that person sitting next to me? This is the one. Keep company with him.' I had never seen him before. When I awoke, I wrote his name and description in a book I have in my library. Much time passed after that dream until one day, while I was standing in a shop, I saw a man with a luminous, majestic appearance come in and sit on a chair. When I saw him, I remembered the dream and what had happened. Immediately, I asked him to honour me by coming to my house and staying with me. He accepted and began to walk in front of me while I followed. I was shy to walk in front of him, even to lead the way to my house. He did not look at me once but took the path directly to my house. I was about to say, 'This is my house,' when he said, 'This is your house.' He walked inside and went straight to my special room. He said, 'This is your room.' He entered the closet and took one book from among the hundreds. He gave me the book and asked, 'What did you write in this?' What I had written was what I had seen in the dream. Immediately, a state of unconsciousness overtook me,

and I fainted from the light that poured into my heart. When I awoke, I asked him if he would accept me. He was Shah Bahauddin Naqshband (ra)."

Muhammad Zahid (ra) said: At the beginning of my travelling on the Path, I sat beside him one day in the spring season. A craving for watermelon entered my heart. He looked at me and said, 'Muhammad Zahid (ra), go to that river near us and bring us what you see, and we will eat it.' Immediately, I went to the river. The water was icy. I reached into it and found a watermelon under the water, very fresh, as if it had just been cut from the vine. I was thrilled, and I took the watermelon and said, 'OH my shaikh, accept me.

Shaikh Muhammad Zahid (ra) reported that one of his followers would visit him. Before the visit, he asked Shaikh Shadi (ra), one of the senior murids, to advise him. "He said to me, 'O my brother, when you visit the shaikh or sit in the presence of the shaikh, be careful not to place your legs so that your feet face him.' When I left Ghaziat on my way to Qasr al-'Arifan, I found a tree and lay down under it with my legs extended. Unfortunately, an animal came and bit me on the leg. Later, I fell back asleep in pain, and as I was sleeping again, an animal bit me. Suddenly, I realized I had made a big mistake; I had extended my feet toward the shaikh. I immediately repented, and the animal biting me left."

Once, he was pushed to show miraculous power to defend one of his successors in Bukhara, Shaikh Muhammad Parsa (ra). This occurred at the time when Shaikh Muhammad Shamsuddin al-Jazari (ra) came to Samarkand, in the time of King Mirza Aleg Beg, to determine the correctness of the chains of transmission in the Prophetic narrations. Some of the jealous and corrupt scholars complained that Shaikh Muhammad Parsa (ra) was narrating hadith whose chains of transmission were unknown. They told Shamsuddin, "If you try to correct that problem, Allah will give you a great reward." Shaikh Muhammad Shamsuddin (ra) asked the Sultan to order Shaikh Muhammad Parsa (ra) to appear. The Shaikh al-Islam of Bukhara, Husamuddin an-Nahawi (ra), was there, along with many scholars and imams from the area.

Shah Naqshband (ra) came to the meeting with Muhammad Parsa (ra). Then Shaikh Husamuddin (ra) asked Muhammad Parsa (ra) about a hadith. Muhammad Parsa (ra) narrated the hadith and its chain of transmission. Shaikh Muhammad al-Jazari said, "There is no error in the hadith, but the chain is incorrect." Upon hearing this, the jealous scholars were happy. They asked Muhammad Parsa (ra) to provide another chain of transmission for the hadith. He did, and it was again said that it was not correct. They asked for another chain, and he gave it to them, but they still found fault with it. Shah Naqshband (ra) interfered because he knew that whatever chain he gave them would be declared incorrect. He inspired Muhammad Parsa (ra) to direct a question to

Shaikh Husamuddin and say, "You are the Shaikh ul-Islam and the mufti. From what you have learned of external knowledge and *Shari`ah* and the knowledge of hadith, what do you say about such and such narrator?" Shaikh Husamuddin said, "We accept that person, and we base much of our knowledge of hadith on his narrations, and we accept his book, and his lineage is one that all scholars accept, and there is no argument on that matter." Muhammad Parsa (ra) said, "The book of that person you accept is in your house in your library, between such and such books. It contains 500 pages, and its colour is such and such, and the cover looks like such and such, and the hadith you rejected is written by that person on the page such and such." Shaikh Nizamuddin (ra) was confused, and doubts came to his heart because he did not remember seeing such a book in his library. Everyone was surprised that the Shaikh knew about the book, while the owner didn't. There was no alternative except to send someone to check. They found the same book where it was mentioned. The hadith was found, as Muhammad Parsa (ra) said. When the king heard about this story, the scholars who brought the charges were humiliated, and Shah Naqshband (ra) and Muhammad Parsa (ra) were raised.

His State Upon Leaving This World

Shaikh Ali Damman (ra), one of the servants of the Shaikh, said, the Shaikh ordered me to dig his grave. When I finished, it came to my heart, 'Who will be his successor?' He raised his head from the pillow and said, 'O my son, don't forget what I said to you when we went to the Hijaz. Whoever wants to follow me must follow Shaikh Muhammad Parsa (ra) and Shaikh Alauddin Attar (ra).' In his last days, he stayed in his room. People made a pilgrimage to see him, and he gave them advice. When he entered his final illness, he locked himself up in his room. Wave after wave of his followers began to visit him, and he gave each of them the advice they needed. At one point, he ordered them to read "Surah Ya-Sen." Then, when they had finished the Surah, he raised his hands to Allah. He then raised his right finger to say the Shahadah. As soon as he finished, his soul returned to Allah. He died Monday night, the 3rd Rabi-ul-Awwal, 791AH (1388AD). As requested, he was buried in his garden in Qasr-e-Arifan (Bukhara). The succeeding kings of Bukhara took care of his school and masjid, expanding them and increasing their religious endowments *(Awqaf)*.

Abdul Wahhab ash-Shaarani (ra), the *Qutb* (Spiritual Pole) of his time, said, "When the shaikh was buried in his grave, a window to Paradise was opened for him, making his grave a paradise from Heaven. Two beautiful spiritual beings entered his presence and greeted him and said to him, 'From the time that Allah created us until now, we have waited for this moment to serve you.' He said to these two spiritual beings, 'I don't look to anything other than Him. I don't need you, but I need my Lord.' Shah Naqshband (ra) left behind many successors, the most

honourable among whom were Shaikh Muhammad bin Muhammad Alauddin al-Khwarizmi al-Bukhari al-Attar (ra) and Shaikh Muhammad bin Muhammad bin Mahmoud al-Hafizi, known as Muhammad Parsa (ra), the author of *Risala Qudsiyyah*. It is to the first that Shah Naqshband (ra) passed on the secret of the Golden Chain.

16.1. Hazrat Khawaja Muhammad Parsa (ra)

Hazrat Khawaja Muhammad Parsa (ra) is one of the great successors of Hazrat Khawaja Bahauddin Naqshband (ra) and Hazrat Alauddin Attar (ra). His name is Muhammad bin Muhammad bin Mahmood Hafiz Bukhari (ra). One day, he went to meet his Sheikh at his house and stood outside the door. Meanwhile, Hazrat Khwaja Naqshband's (ra) maid came out. When the maid returned, Hazrat asked who was standing outside. The maid said that a pious young man (Parsa) awaits you. Hazrat Khwaja Naqshband (ra) said that you are Parsa. Ever since the word Parsa came out of the blessed tongue of Hazrat (ra), he became known by that name. Hazrat Khwaja Parsa (ra) allowed him to become a follower and said that whatever he said would come to pass. Whoever you influence will be influenced. On another occasion, Hazrat gave him the adnoun of Barkh.

Adjective of Barkh: During the time of Hazrat Musa (AS), there was a guardian of Allah named Barkh. As Hazrat Owais Qarni (ra) lived in the time of our Prophet ﷺ. In the first ummahs, Barkh was used for the group who acquired knowledge without verbal instruction, by mere association and sometimes through mutual association. These people are called *Barkhiyan,* and those who are on this attribute in the Muhammadan (ﷺ) religion are called *Owaisi*.

His mentor said about Khwaja Muhammad Parsa (ra)! "I entrust all the trust received from the Faqir Khawajagan and whatever this Faqir earned in this way, handed out to you."

He was a resident of Bukhara, and Imam ul-Qiraat Muhammad bin Muhammad Shamsuddin Jazri (ra) came to Samarqand during the time of Sultan Mirza Alaq Baig to validate the narrations of the Muhaddith of Mawra al-Nahar. An envious person of Hazrat Sheikh Muhammad Parsa (ra) told him that he narrates such hadiths whose authenticity no one knows. You will receive many rewards if you research and listen to hadiths without evidence, then reject them. Imam Jazri (ra) told the Sultan that Muhammad Parsa (ra) should also be called. He came. At that time, Shaykh-ul-Islam Nahvi Allama Hissam-Uddin (ra) and other great scholars were present in a vast gathering.

Imam Jazri (ra) asked Hadith from Sheikh Muhammad Parsa (ra)! He narrated the entire hadith, including the Sanad. After listening to Imam Jazri (ra), he started saying! I believe there is no word on this hadith's authenticity, but its transmission

chain is not proven. Hearing this, his envious people were pleased. He narrated the same hadith with another chain of transmission. Imam Jazri repeated the same thing again. He understands that any document submitted will be rejected.

He remained silent momentarily, turned towards Shaykh-ul-Islam Hissam-Uddin (ra), and spoke! Is the authority of such a book correct, and is its authority reliable? Hazrat Hissam (ra) replied! Yes. According to Muhadeseen, this is a dedicated book; no one has spoken in its chain of transmission, and they are correct. If the certificate you mentioned is present in this book, we will have no objection to it. Hazrat Sheikh Muhammad Parsa (ra) said! This document is placed under such a book in your library. Its volume and cover are like this: I have just narrated this hadith on such a page. Please see it. Hazrat Hissam (ra) doubted whether this book was in my library. He asked to bring the book from the place he mentioned. That book was there, and it was brought to him, and when he looked at that page in it, that hadith was also there in the same way that Hazrat Sheikh Muhammad Parsa (ra) had narrated it.

The audience and Hazrat Hissam (ra) himself were stunned because Hazrat Sheikh Muhammad Parsa (ra) had never come to Sheikh Hissam's (ra) house, nor had he seen his books. Everyone was embarrassed, and when the Sultan learned of this, he regretted having summoned him in this way. This incident became the cause of his fame, and most scholars also recognized his greatness because of it and stopped speaking against him. (Jami Kamalat Auliya)

He was the master of the "Hal" and the book's author, even his Murshid said! Whoever desires to see me should see Parsa (ra). After the death of his mentor, Hazrat Khawaja Bahauddin Naqshband (ra), he pledged allegiance to Hazrat Khawaja Alauddin Attar (ra). His books Anis al-Talebeen and Risala Qudsiyyah are essential for Mashaikh of Naqshbandiya.

He went to Hajj Baitullah, then appeared at Roza Al-Aqdas in Madinah, and died there at the age of 73 on 24th Dhul-Hajjah 822 AH, corresponding to 1420 AD, and was buried in Jannat al-Baqi. Maulana Shamsuddin Munari (ra) read his funeral prayer, and the people of Medina read it. His grave is next to the grave of Hazrat Abbas (RA). Sheikh Zainuddin Khawani (ra) carved a white stone from Egypt and made a tombstone for him.

16.2. Hazrat Khawaja Alauddin Ghujdawani (ra)

Hazrat Khwaja Alauddin Ghujdawani (ra) was related to Hazrat Shah Naqshband (ra). After the death of his Sheikh, he remained in the company of Hazrat Khawaja Muhammad Parsa (ra). He was a Sahib-e-Hal and a good talker.

He died at the age of 90 in 852AH.

16.3. Maulana Saifuddin Munari (ra)

He was a resident of Maqam Munnar, a village near Farkat. It is four miles from Samarkand and Tashkent. He was one of the caliphs and great companions of Hazrat Khwaja Bahauddin Naqshband (ra). He was a sign of his time. He was a disciple of Maulana Hameed-Uddin Shashi (ra). He was associated with the teaching department.

16.4. Maulana Saifuddin Khush Khan Bukhari (ra)

He was one of the caliphs and great companions of Hazrat Khwaja Bahauddin Naqshband (ra). He went from Bukhara to Khwarazm for trade; there, he was blessed by the company of Hazrat Khawaja Alauddin Attar (ra). When he returned from there, he appeared in the service of Hazrat Khwaja Bahauddin Naqshband (ra). By paying allegiance to him, he earned the honour of his education and training. He obeyed his Shaykh's orders, attracting the likeness of Hazrat Khwaja (ra) and reaching excellence.

17. Hazrat Khawaja Muhammad Alauddin Attar (ra)

Hazrat Khwaja Alauddin Attar (ra) was one of the most beloved caliphs of Hazrat Khwaja Bahauddin Naqshband Bukhari (ra). His name was Muhammad bin Muhammad Bukhari (ra). His ancestors belonged to Khwarazm. He was still young when Hazrat Bahauddin Naqshband (ra) saw him. He asked his mother to inform us when he became an adult. When Hazrat Attar's (ra) father passed away, he decided to acquire knowledge. He did not take anything from his father's inheritance and got admission to a seminary in Bukhara. He was devoted to the pursuit of knowledge.

At the age of sixteen, he joined the company of Hazrat Amir Kulal Vashi (ra), who was the successor of Hazrat Syed Amir Kulal (ra). From him, he got the education of remembrance (Zikr-Allah). He was studying at a seminary when Hazrat Khwaja Naqshband (ra) visited the seminary one day. He saw that one of his students was wearing dirty clothes and lying on a rotten sack. A brick pillow is placed under the head while the person studies. Hazrat Bahauddin Naqshband (ra) stood before him and kept looking at him. Then he sat near him and started talking to him very lovingly.

After exchanging a few sentences, Hazrat Khwaja Naqshband (ra) said, Alauddin, I have only one daughter. Now, she is an adult. I wish to marry her to you. Hazrat Alauddin (ra) asked what could be greater happiness for me than this? How would I survive without goods, wealth, or property? Hazrat Khwaja Naqshband (ra) said!

"The fate of my daughter (Sabibah) is fixed; that wealth will continue to arrive from the unseen."

After this relationship, the means of closeness was created with Hazrat Khwaja Naqshband (ra). Hazrat Alauddin Attar (ra) began living in the company of Hazrat Khwaja Naqshband (ra). The Sheikh's sight was always there, and closeness was also available. He used to sit together and pay constant attention. He asked what the reason was for this special attention. Spoke! The wolf of his soul (Nafs) is in ambush. I keep him close so that the wolf of the soul (Nafs) does not hunt him. Self (Nafs) demands to disturb man. Murshid Karim solved them. It was the blessing of this continuous shelter that enabled Hazrat Attar (ra) to quickly reach the goals of Tariqat (behaviour). He was so successful that Murshid entrusted his succession and caliphate to him and spoke! Alauddin (ra) made our burden light.

Hazrat Sheikh Alauddin Attar (ra) gave the Musnad-e-Suluk dignity, which the eminent sages acknowledged. Syed Sharfuddin Gorgani (ra) authored several books taught in Madrasahs. He spoke! I was not released from rejection until I appeared before Sheik Zainuddin (ra). I did not recognize the Creator until I was

honoured by the blessings of Hazrat Khawaja Alauddin Attar (ra). Hazrat Khwaja Alauddin Attar (ra) was the Qutb al-Iqtab of his time.

There are two types of elders in Tariqat. One group is of those elders who are so absorbed in passion that they are counted among the lords of Sukkur. The second group always keeps the Shari'ah in mind regarding behaviour (Tariqat) despite absorption and Masti. In this regard, Hazrat Khawaja Muhammad Parsa (ra) belonged to the first group, and Hazrat Khawaja Alauddin Attar (ra) belonged to the second group. It is the decision of informed scholars as to which elder should be given Musnad Irshad. Hazrat Khwaja Bahauddin Naqshband (ra) was a scholar of Sharia, so he made decisions for the future from the same point of view. Even though Khwaja Muhammad Parsa (ra) was no less than anyone following Shariat, he even wrote that when Hazrat Isa (AS) was revealed, then the payment of the duties would be obtained from Imam Abu Hanifah (ra) Fiqh. From this, it can be estimated that the implementation of Shariat was critical to him.

Hazrat Khawaja Alauddin Attar (ra) was convinced of a particular way of conduct, which Hazrat Mujaddid Alf Al-Thani (ra) has mentioned with great praise in Maktobat Volume 1, Maktoob 290. This method was called Alaiyah and was continued by elders. The real goal is to reach the spiritual destination. One method is obtained through allegiance, and the technique of al-Alaiyah is the pursuit of a passion, which is possible through personal popularity.

Mahbub Subhani Hazrat Mujaddid Alf Al-Thani Sheikh Ahmad Sirhindi (ra) has written that Hazrat Khawaja Alauddin Attar (ra), despite the relative importance of Wilayat and Siddiqiat, went from the path of the Zat to the Unseen and reached the end of the world and created survival (Baqa). He became Qutb al-Irshad in this survival (Baqa). Because the Qutb al-Irshad, rather than Qutb-e-Madar, is suspended until this point is received (Wusool), unless (Fana wa Baqa) annihilation and survival are created in this place, these two honours cannot be reached.

Hazrat Khawaja Parsa (ra) and Hazrat Khawaja Yaqoob Charkhi (ra) used to enjoy this way in the company of Hazrat Khawaja Alauddin Attar (ra). His father, Khawaja Hasan Atta (ra), and other caliphs have followed the same path. He used to fix the seekers' behaviour (Suluk) in the same way. Hazrat Sheikh Dinuri (ra) has benefited the students through this path.

One day, the scholars discussed whether there was a vision of Allah. Everyone decided that Hazrat Khwaja Alauddin Attar (ra) should be informed of this. Hazrat (ra) said to the deniers of Deedar that they should perform ablution and stay with us for three days. They obeyed the order. On the third day, such a condition appeared in them that they fainted. It is not known what he saw in this situation; after regaining consciousness, they became obedient and said, "We are

convinced that the vision is true." After that, they never separated from the service and company of Hazrat (ra). (Rish'hat)

Hazrat Khwaja Alauddin Attar (ra) was engaged in the publication and promotion of religion through Silsila Naqshbandiya under the spiritual shadow of his Sheikh Hazrat Khwaja Naqshband (ra). He was lovely in speech, had perfection in Istighraq, was ecstatic while talking, and never neglected to mention. Even in the last moments, he told his friends to leave rituals and habits. Act against the customs and habits of the people because the Messenger of Allah ﷺ was sent to break the customs and habits and the requirements of humanity. Practice diligence in all activities and be persistent in Sunnah Mutahira. Given this advice, he left this mortal world.

A few of his sayings, attachments, and deeds are mentioned, which have been mentioned by biographers.

1. A Relationship with a mentor is a relationship with someone else, so it should be rejected.
2. In the beginning, this is the source of "Wusool illa-al-Haq," so one should continue to seek the pleasure of the mentor.
3. The purpose of austerity is the negation of physical connection and complete attention towards the world of souls and Tariqat.
4. The purpose of Suluk is for the person to overcome the obstacles in his way.
5. One gets as many blessings from shrines as one has faith in them. Although pilgrimages to graves affect external proximity, the outer distance does not hinder the attraction towards good spirits. The proof is this blessed hadith:
   صَلُّوْا عَلَيَّ خَيْثُمَا كُنْتُمْ (Praise be upon me wherever you are)
6. The purpose of visiting Mashaikh is to focus on the Almighty and consider the soul of Mashaikh as a resource.
7. Meditation is superior to the method of negation and affirmation (Nafi Asbat) because, through meditation, one reaches the position of possessing the "ملک و ملکوت" kingdom. It lights the hearts and illuminates the inner being.
8. The more robust the love, the greater the absence of "غیابت" in oneself and presence with Allah. That's why love the more will; the greater will be the absence "غیابت" from oneself and the presence of the Beloved, that is, the presence of the Almighty.

9. Silence should not be devoid of three qualities. Risk management, studies of Zikr-e-Qalbi, and these observations of the circumstances that pass through the heart (Qalb).
10. Staying always in the company of the people of Allah becomes a source of knowledge of the afterlife.
11. When a person sees within himself an inclination towards pleasure (Raza-e-Ilahi), then he should thank Allah Almighty for an inclination against pleasure.
12. If so, he should plead and be afraid of the attribute of forgiveness.

He was in the company of Hazrat Khawaja Muhammad Parsa (ra) and Khawaja Burhanuddin Abu Nasr (ra). Hazrat Khawaja Muhammad Parsa (ra) mentions a discovery that Hazrat Khawaja Attar (ra) visited the shrine of Hazrat Khawaja Naqshband (ra) seven years before his death. It was the end of Sha'ban, and he stayed there until the end of Ramadan and the beginning of Shawwal. On the night of Eid, a dervish saw in a dream that Khwaja Naqshband (ra) and Khwaja Alauddin Attar (ra) were present in the presence of the Holy Prophet (ﷺ). He was pleased. He spoke about who would be buried within the hundred Farsangs (a unit of measurement). Hazrat Alauddin Attar (ra) received the rank of intercession for forty Farsangs around the grave, and those who follow me have received the rank of intercession for one Farsang. (Jamal-e-Naqshband)

He passed away on Tuesday, 18th Rajab 802AH, according to 1400AD, after Isha prayer and was buried in Chaghaniyan, a town in Mawra al-Nahar. He lived most of his life in this town. Some biographers have written his burial place at Talmarza.

His son, Khawaja Hasan Attar (ra), was an influential elder. He died on 10th Dhul-Hajjah 846 AH and was buried by his father.

17.1. Sheikh Sirajuddin Pir Masti (ra)

He was the caliph of Khawaja Alauddin Attar(ra). He was born in Pir Mast, located on the outskirts of Wabakna (Bukhara).

Initially, he followed Hazrat Khawaja Ameer Hamza (ra). He had many hardships and struggles. Once he had a rapture, he remained unconscious for three days. In this situation, Hazrat Ameer Hamza (ra) was informed. He said, "Say in his ears that you should return from where you came." He became conscious when Hazrat's word was spoken in his ear. But in the last period, he entered the chain of companions of Hazrat Khwaja Bahauddin Naqshband (ra).

Hazrat Khwaja Ubaidullah Ahrar (ra) says that Hazrat Sheikh Sirajuddin (ra) used to make clay pots. He was not much interested in the books of external knowledge. But there was so much sweetness in his speech that many sages and dervishes of that time used to sit in his assembly.

When a guest came to his house, he would sweep the house. He was asked how he knew when a guest was coming to his house. He spoke! A Jinn who is subject to me informs me. He said this to hide his situation.

One day, he met with the disciples of Sheikh Abul Hasan Ishqi (ra). Let that dervish understand that he wants to make him his follower. He said, O Sheikh! Don't waste your time, we have submitted to the love and disposition of Sheikh Abul Hasan (ra). Your words will not affect us. Hazrat Sirajuddin (ra) was honoured by his words. He controlled his inner being so that he began to roll to the earth, and he tore his collars. He remained unconscious for a long time; then he said there is no harm, your Sheikh, and we drink water from the same spring.

18. Hazrat Khawaja Yakub Charkhi (ra)

Hazrat Khawaja Yaqoob Charkhi (ra) was a well-known elder of the Naqshbandi dynasty and author. His name was Muhammad Yaqoob bin Uthman (ra), and he was a resident of the suburbs of Ghazni (Afghanistan). He was born in Charkh (Logar) in 762AH. Because of this, he called Charkhi. He belonged to a scholarly family. His father was a scholar of Shariat and Tariqat. He paid particular attention to his education and training. He studied at Jamia Herat and went to Egypt for further studies. In those days, the region of Egypt was the center of scholars. Expert teachers used to teach students with great enthusiasm. Hazrat Zainuddin Khawani (ra) was his classmate. Hazrat Shahabuddin Surami (ra) was among his teachers. After completing his education, he also obtained permission to write fatwas in Bukhara. After completing his education, he focused on conduct and favoured the Naqshbandiya chain of Tariqat.

It has been mentioned in the Sahih Hadith that when Allah Ta'ala chooses a servant for friendship, his friendship is born in the hearts of the servants of Allah. Hazrat Khawaja Yaqoob Charkhi (ra) initially inclined towards spirituality. He was aware of the fame and stature of Hazrat Khwaja Bahauddin Naqshband (ra) and wished to have the honour of meeting him. After completing his teaching in Bukhara, he began returning to Charkh, and Hazrat Khwaja Naqshband's (ra) court sought his attention. He immediately left.

There is a narration that one evening, he was present at the shrine of Hazrat Syed Jalaluddin Ba-Kharazi (ra) in Bukhara, and a supplication arose from inside that he should attend Hazrat Khwaja Naqshband (ra). So, on the way, he met a Majzoob. It is said that Hazrat Khawaja Naqshband (ra) was very fond of this Majzoob. Seeing this, Majzoob said, "Step forward quickly. The time has come for you to be counted in the divine court." So, he came and expressed his desire for allegiance. On this, Hazrat Khwaja Naqshband (ra) said that you do not accept anyone. If we get permission from the Yazidi Bargah, we will take you. Wait. This night of waiting was brutal. The whole night, he passed in hope and despair. When he attended the morning service. Hazrat Naqshband (ra) smiled when he saw him and spoke! Congratulations, the sign of acceptance has been made, and you have been honoured with the pledge of allegiance. Emphasis on the Waquf Adadi. This is the first lesson of knowledge (Ilm-e-Ludni), which was read by Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) from Hazrat Khidr (peace be upon him). Hazrat Khwaja Naqshband (ra) said! Knowledge is of two types. The first knowledge is the heart, which gives profit; it is the knowledge of the Prophets (AS) and messengers. The second knowledge is verbal. He further said that if you sit in the company of the

people of Sadaq (truth), then sit with the truth because they are the spies of the heart. They enter your hearts and see your courage. (Rish'hat)

Hazrat Khawaja Yakub Charkhi (ra) stayed with Murshid Karim in Qasr Arifan of Bukhara for some time and received training in (Suluk and Marifat) behaviour and knowledge. When he started to leave, Murshid said! Whatever you have received from us, convey it to the servants so that it becomes a source of happiness. After taking leave from the Murshid, he returned and stayed at the place of "Kush" for some time. He was just here when the news of Hazrat Khwaja Bahauddin Naqshband's (ra) death was received. He became very depressed; he found a hint from Hazrat Zayd Bin Haritha (RA) that the religion is only one. He understood that this Nisbat should be maintained. He was blessed to see Hazrat Naqshband (ra) in his dream. He spoke! You will find me by following the Shari'ah of the Holy Prophet (ﷺ). He came to Badakhshan and was worried about how to get continuous guidance. He was there when he received the letter of Hazrat Khawaja Alauddin Attar (ra), in which it was written that in such a world, keep following me, this is the command of Hazrat Khawaja Naqshband (ra). As soon as he received this message, he immediately left for Chaghaniyan, appeared before Hazrat Khwaja Attar (ra), renewed his allegiance, and began settling with him. He spent a long time there and continued to enjoy the company of Hazrat Alauddin Attar (ra). When Hazrat Alauddin Attar (ra) passed away in 802AH, he returned and established his Musnad Irshad. From this place, many people were blessed with education and training. The fact is that he followed Hazrat Khwaja Naqshband's advice for fifty years.

"Communicating what you have received from us to the servants, by addresses and statements to the present and by letters to the absent."

Throughout his life, Hazrat Khawaja Charkhi (ra) was a demander of halal sustenance and used to urge his followers to do the same vigorously. He used to say that halal sustenance is the foundation of the seeker. Prohibited sustenance leads one astray from the straight path.

He said that once I saw Hazrat Khawaja Naqshband (ra) in a state of revelation and asked him by what action he would be found in the Day of Judgment. Hazrat Khawaja (ra) said! By Tashri' means by following the Sharia, by following the Qur'an and the Sunnah and seeking results from this action, by observing piety and observing the limits of the Sharia, by going on determination and following the way of the Ahl as-Sunnah and the Jama'ah, and refraining from innovation. You will be successful.

He was a learned Shaykh and authored several books, some of which are as follows:

- تفسیر چرخی: یہ تعوذ، تسمیہ، سورۃ فاتحہ اور آخری دو پاروں کی تفسیر ہے
- رسالہ نائیہ: مثنوی مولانا روم کے دیباچہ کی شرح ہے۔
- انسیہ: فضیلتِ دوام وضو، نفلی نمازیں، خاتم اور دیگر فوائد تذکرہ۔
- شرح رباعی ابو سعید ابو الخیر: شرح
- رسالہ ابدالیہ: اثباتِ وجود اولیاء اور اولیاء کے مراتب
- رسالہ شرح اسماء اللہ:
- قرآن پاک کا تاجک زبان میں ترجمہ: ۔
- رسالہ در بارہ اصحاب و علاماتِ قیامت:
- رسالہ حورائیہ
- رسالہ طریقہ ختم احزاب
- رسالہ جمالیہ
- روائح
- مخطوطات

Hazrat Khawaja Yaqub Charkhi (ra) passed away on 5th Safar Al-Muzaffar 851AH, corresponding to 1447AD, and was buried in Balftur (Bulganin) in Tajikistan. Some biographers have recorded his death year as 838AH.

19. Hazrat Nasiruddin Obaidullah Ahrar (ra)

Maulana Nasiruddin Ubaidullah Ahrar (ra) is a famous elder of the Naqshbandiya chain whose struggle has influenced people from all walks of life, from the uneducated to experts in knowledge and literature. People sought the benefits of his spiritual grace. He was the caliph of Khawaja Yakub Charkhi (ra).

His real name was Obaidullah bin Mahmud Shashi (ra), a resident of Tashkent; Shash was Tashkent's old name. He was called Nasiruddin. His father's name was Khawaja Shahabuddin (ra). He was known as Khwaja Ahrar (ra) among Arabs and Ajam. Ahrar means a being that is entirely independent from anything other than Allah. His every behaviour was only in obedience to Allah. He was born in Baghestan, a village in Tashkent, in Ramadan 806AH corresponding to 1404AD. His family was religious. His grandfather, Khawaja Muhammad Baqi Baghdadi (ra), was a virtuous Wali Allah of his time and considered among the Auliya Allah. His good qualities began to show from a young age. When his grandfather passed away in his childhood, he called all his sons and family members. When they arrived, their grandfather stood in respect and said, "I have received prophetic news about this son, that he will be a universal sheikh, and through him, Shariat and Tariqat will be enlightened and promoted." His mother was a descendant of Hazrat Sheikh Umar Daghestani (ra) and the daughter of Khawaja Mahmood Shashi (ra).

He started going to school when he was three or four years old. He used to acquire knowledge, but his inclination was towards spirituality. He used to attend the shrines of the late Mashaikh from his childhood. At twenty-two, he went to Samarkand to get further education and training. Fortunately, Hazrat Alauddin Attar (ra) and Caliph Khwaja Nizamuddin (ra) both lived in Samarkand. He started attending his meetings. Hazrat Khwaja Nizamuddin (ra) repeatedly announced after the revelations and meditations that this gifted disciple would cover the whole world so that even the rulers of the time would be subject to him. In Samarkand, he got the company of Syed Qasim Tabrizi (ra) and stayed with him for a few days. Then, he went to Bukhara and stayed with Hazrat Sheikh Sirajuddin Kulal (ra) for a few days. He received blessings from many elders in Bukhara, including Hazrat Husamuddin Shashi (ra), Hazrat Alauddin Ghujdawani (ra), and the caliph of Hazrat Syed Amir Kulal (ra). Then he went to Khorasan, stayed in Marv, and stayed in Herat for four years. He received Faiz from Sheikh Bahauddin (ra) and Sheikh Zainul Abidin Khawani (ra) there.

Qazi Fazlullah Abul Laithi (ra), one of the great scholars of Samarkand, says that we know so much about Hazrat Khwaja Ahrar (ra) that he rarely studied the

sciences of teaching. Still, it often happened that whenever Tafsir Badawi was referred to. A problem came up, and we were unable to solve it, so he solved it.

During his stay in Herat, he heard much about Hazrat Khawaja Yakub Charkhi (ra). When his desire grew too great, he left for Chaghaniyan to meet him, and he fell ill. He was sick for twenty days, so he stayed on the way. During the stay, some people spoke about Khawaja Charkhi (ra) in an unpleasant way, which made him a little sad. He appeared before Hazrat Khawaja Yakub Charkhi (ra) in Chaghaniyan. Hazrat Charkhi (ra) himself gave all the praise of this attendance.

He appeared in the court of Hazrat Khwaja Charkhi (ra) in the world of self-surrender. Hazrat Charkhi (ra) had a scar like a tear on his forehead. Now, he was amid the abstractness when Hazrat Charkhi (ra) told him to raise his hand for a pledge of allegiance. He instinctively extended his hand. Hazrat (RA) held his hand and said that Hazrat Khwaja Naqshband (ra) had held his hand similarly and said, "Your hand is my hand; whoever holds your hand grabs my hand." So now you hold the hand of Hazrat Khwaja Naqshband (ra). On this, Hazrat Ubaidullah Ahrar (ra) took the hand of Hazrat Khawaja Charkhi (ra) and pledged allegiance.

There is a narration that His Holiness also said, "I give you permission to Waquf-e-Adadi, i.e., negation and affirmation (Nafi-Asbat)." Hazrat Khwaja Naqshband (ra) taught me this, and he said I give you authority to train by absorption. Some people objected to this, saying that he had now become a disciple and had entered the chain, and he had given him the authority to assimilate. Hazrat Charkhi (ra) explained that all his things were ready; he only awaited permission.

Maulana Jami (ra) says that Murshid Karim noted that every student who wants to come in the company of an elder should come like Khwaja Ubaidullah Ahrar (ra), that the lamp, oil, and wick are all ready, only if it is waiting to show the fire to the lamp. After that, teach all the Aurad and Wazaef specific to Naqshbandiya. He stayed with his Sheikh for a year and then returned. When he returned, he was 29 years old.

Hazrat Khwaja Ahrar (ra) settled permanently in Tashkent. He made agriculture his livelihood. It was so blessed that every facility became abundant. The needs of people in need also began to be fulfilled. This abundance of wealth was not for himself but for the benefit of others. Hazrat Khwaja Ahrar (ra) was also in contact with the rulers of the time. It is the fact that he is the ruler of time. He did not adopt an attitude of hatred or distance from them. It is a common notion among Sufia that contact with people in authority is harmful. This concept is present to some extent in all Salasil, but Sufia Naqshband and, especially, Khwaja Ubaidullah Ahrar (ra) took a different approach. According to him, the more influential someone is, the more attention he deserves and the more widespread his influence will be.

Finally, the Messenger of Allah ﷺ wrote letters to Shahan Alam and invited them even though they were not Muslims. If they were considered worthy of invitation, why should Muslim rulers not be regarded as worthy of advice? From them, one can strongly hope for the help of Islam. Yes, the difference must be that the purpose of the invitation should be reasonable and not to gain worldly benefits by increasing material interests or relationships.

Once, two dervishes came to serve him and did not find him. On finding out, he went to the king. He was furious at this and said how Shaykhs go to the gates of kings, while the famous saying is:

بِءْسَ الْفَقِيْرُ عَلٰى بَابِ الْاَمِيْر

(The Faqir who is at the door of the Amir is very bad)

This saying is the bearer of truth in its rank, but Hazrat Khwaja Ahrar (ra) was not the fakir at the door of the rich for needs, and no rich even considered him needy. Coincidentally, on the same day, two thieves escaped from the king's court. The police were looking for them when they suddenly saw these two dervishes. They were arrested on suspicion and presented in court. The king mistook them for thieves and ordered their hands cut off. Hazrat Khwaja Ubaidullah Ahrar (ra) was in the court and immediately said that they had come to meet me; they were not thieves. Hazrat Ahrar's (ra) testimony was credible, so they were released. When Khwaja Ahrar (ra) and those two dervishes came out of the court, he said to these dervishes, I went to the court to rescue you two innocents. I did not go to the Amir's door as a poor fakir.

A similar incident happened with Maulana Jami (ra). He had not met Hazrat Khawaja Ahrar (ra) when he saw that he was on a fine horse and several servants were with him. He did not like this glory. The idea that Dervish had in his mind hurt him. He said you were a poet!

نہ مرد است آن کہ دنیا دوست دارد

(A dervish man does not love the world)

He expressed his feelings by saying this. As time passed, the news of Hazrat Ahrar's (ra) fame continued to reach him and affect his heart. Finally, once he appeared in the service of Hazrat Ahrar (ra) and met with great devotion, he was proud of his allegiance. Hazrat Ahrar (ra) asked why Jami (ra) stopped after reciting one stanza; he would have completed the poem. He was a little embarrassed; now the state of his heart had changed, he said!

نہ مرد است آن کہ دنیا دوست دارد

اگر دارد برائے دوست دارد

مرد درویش وہ نہیں جو دنیا کو دوست رکھتا ہو

کہ اگر دنیا کو اپنائے بھی تو دوست کی خاطر ہی اپنائے

A dervish man is not one who loves the world
Even if he embraces the world, embrace it for the sake of his friend

The poem was also completed; Maulana Jami (ra)'s heart condition changed, and Hazrat Khwaja Ahrar (ra) fell in love with him and remained in his service for his lifetime.

It is narrated that a scholar heard the praise of Hazrat Khawaja Ubaidullah Ahrar (ra) and went towards his city to meet him. When he entered the town, he saw that grain was abundant. He asked who this grain belonged to. People said that this grain belonged to Khawaja Ubaidullah Ahrar (ra). Seeing this, he felt unfortunate and said he calls himself a fakir and has collected so much grain. Thinking that, he planned to return, but then he felt I had travelled so far to meet him. Hazrat Khwaja (ra) was absent when he entered the monastery. This scholar sat waiting for him. During this time, he became drowsy and fell asleep. He saw in a dream that the Day of Resurrection had taken place and that the reckoning was taking place. A creditor is asking him to repay his loan. He has nothing to give him and wants to take him to hell. In the meantime, Hazrat Khawaja Ubaidullah Ahrar (ra) came and asked the debtor! How much debt does he have? He gave the number, and Hazrat Khawaja (ra) paid it himself and gave the scholar a summary. When his eyes opened, he saw Hazrat Khwaja (ra) standing in front of him, smiling. He spoke! I raise money to help people like you get out of debt.

(Mashaikh Naqshbandiya Mujaddidiya)

Sultan Abu Saeed Mirza was a heavy drinker. He pledged allegiance to Khawaja Ubaidullah Ahrar (ra) and repented of alcohol. Sometimes, the urge to drink alcohol still arose, but the thought of repentance stopped. Once, when the desire was great, he told his servant that if you put the pot of wine under the wall, I would pull it up to the roof with a rope. The servant placed the wine jar near the wall, and when he tried to pull it up, it hit the wall and broke, spilling all the wine. Mirza Sahib was very sorry for this. On the second day, when he came to Hazrat Khawaja

Ubaidullah Ahrar (ra), Hazrat Khawaja (ra) said, "I heard the sound of a jar breaking." If the jar had not broken, my heart would have died, and we would not have met you. (Mashaikh Naqshbandiya Mujaddidiya)

Hazrat Khwaja Ahrar (ra) used to say that courage means concentrating the heart on a matter so that nothing against it arises in the heart. He says that he used to go for a walk at the beginning of his youth when I was with Maulana Saadullah Kashgari (ra) in Herat. Sometimes, he would go to the wrestlers' arena and test his strength and concentration. If attention were directed towards one of the two, he would prevail; if towards the defeated, he would win. He has experienced this many times. The purpose was to know at what level the effectiveness of courage reaches. (Tazkirah Mashaikh Naqshbandiya)

Thanks to Hazrat Khwaja Ubaidullah Ahrar (ra), Islam spread widely in a large area. Significantly, the Uzbek tribes embraced Islam in large numbers. On the other hand, the chain of Naqshbandiya spread in different directions through three branches by his caliphs. One branch contained the ancient headwaters of Central Asia. Samarkand, Merv, Khiva, Tashkent, Bukhara, and Herat became critical spiritual centers. The second branch spread west to Anatolia and Turkey through the Caliphs of Hazrat Sheikh Arif Billah Abdullah Samau (ra) and Sheikh Saeed Ahmad Takiyasi (ra). The influence of this branch spread in the region of Mount Qaaf in Dagestan, etc., and it produced mujahids like Imam Shamil (ra). The third branch was laid in the Indian sub-continent by Hazrat Khwaja Baqi Bil-Allah (ra).

For the teachings of the disciples, he (ra) said:

There are three ways to avoid the demands of human desires.

- Do good deeds always
- Do not rely on your courage; keep beseeching Allah to save him.
- Seek help from your mentor for this salvation.

Shari'ah, Tariqat, and the knowledge of reality are the standards. The entire history of the Naqshbandiyya is a witness to the observance of Shariat, which has always remained within this Tariqat (behaviour). According to Hazrat Khawaja (ra), it is Shariah to issue commands on the surface, to follow them with a sincere heart is a ritual, and to understand the state of this open heart is the truth. A practical example of this is that lying is prohibited if one tries not to utter lies from the tongue; then this is Shariat. If the concept of lying is erased from the heart, then this is

Tariqat, and it becomes a state, whether there is authority or not. This is the truth if the heart and tongue do not lie.

He said that if all conditions and perfections are attained, but if one is not blessed with the beliefs of Ahl as-Sunnat, then this is nothing but badness, and if all the conditions and perfections are not attained, but one believes in the beliefs of Ahl as-Sunnat, then all is well. It's okay. Persistence is essential in all situations. Do not exceed the limit in all cases, and be safe from inflation and exaggeration. This is the fundamental dignity and not the validity of habit.

He said, before going to sleep, remember your past actions and how they were; if they were not in obedience, you should seek forgiveness. He said that the fruit of life was given to him, whose heart became cold in the world. The warmth of remembrance of Allah will be born in that heart, the world's love will not break in his heart, and there will be no fear except Haqq Subhanahu.

He said that it is also in the manners and rituals that one should always perform ablution. He said that the tongue is the mirror of the heart, and the heart is the mirror of the soul, the soul is the mirror of the human reality, the human existence is the mirror of the Truth of the Almighty, and the unseen facts come to the tongue after travelling so far from the unseen. Here, taking the form verbatim, it is conveyed to the ears of the diligent people.

He said, "Who is Peer (Murshid)?" The peer is the one who dislikes what Rasulullah ﷺ dislikes. Anything that is not proven from the Messenger of Allah (ﷺ) should not be present in it. Instead, he and all his desires should be lost from him, and his self should become a mirror in which there is nothing but the morals and attributes of the Prophet (ﷺ). Due to the presence of the characteristics of the Prophet ﷺ at this place, he becomes a manifestation of the disposition of Haqq Subhanahu. He disposes of the students' hearts by divine disposition. Be completely free of your own will to stand entirely on the truth.

He said that the murid is the one whose needs end with the effect of Bayat, and no longing remains for him. Seeing the beauty of his Peer (Murshid) in the mirror of the heart, he diverts his attention from all qiblas. May his Qibla be Jamal Peer, freed from freedom in obedience to Peer, and do not bow the head of neediness and modesty anywhere else except the refuge of Peer (Murshid).

He said that in every age, men are the unseen Wali Allah whose company should be taken, those who practice Azimat (Obligatory) and abstain from Rukhsat (Permissible). His party is separate from those who take Rukhsat. Following the Rukhsat is the work of the weak. The method of our Khawajagan (Quds Allah Asrar-o-hum) is to act on Azimat. If such a way of dhikr is obtained, the heart and this

presence are always present. If it is associated with it will be counted as Abrar. It can be called present with Allah.

(Hazrat al-Quds)

Hazrat Khwaja Ubaidullah Ahrar (ra) remained on the mission of invitation and preaching for almost ninety years. It was Saturday night between Maghrib and Isha time, and the light spread everywhere in the house where he was, and the room shone. From his two eyebrows, such a light came out that all the lights were dimmed. The audience was surprised to see this light, and his spirit flew away in that state.

It was Saturday night of the 29th Rabi Awwal 895 AH, corresponding to 1490 AD. He died in Samarkand and was buried there in Mohalla Kasper.

19.1. Hazrat Abdul Rahman Jami (ra)

Hazrat Nooruddin Abdul Rahman Jami (ra) was the caliph of Hazrat Maulana Nasiruddin Obaidullah Ahrar (ra). He was a famous writer, poet, religious scholar, and a distinguished Sufi sage. He was born on 23rd Shaban-e-Moazzam 817AH/ 7th November 1414AD in the town of Kharjard, Jam district, Khorasan. His ancestors were residents of the city of "Dasht" in the suburbs of Isfahan; later, they migrated from there to Jam. He pledged allegiance to Hazrat Saadullah Muhammad Kashgari (ra), the caliph of Hazrat Khwaja Bahauddin Naqshband (ra), and obtained the caliphate by setting the standards of behaviour. After the death of his Sheikh, he pledged allegiance to Hazrat Ubaidullah Ahrar (ra) and acquired spirituality. He reached spiritual heights and was honoured with the caliphate and permission. He initially adopted the pen name Dashti but later began to be called Jami (ra). His father was among the pious, and his mother was the granddaughter of Hazrat Imam Shaibani (ra).

He completed his studies in Herat and Samarkand, then turned to Tasawwuf. He lived the rest of his life in Herat. He received knowledge from Maulana Junaid Usooli (ra), Khawaja Ali Samarkandi (ra), and Maulana Shahabuddin Muhammad Jarvi (ra) in Madrasah Nizamiyah of Herat. From Herat, he came to Samarkand to study from Qazi Zada Rome (ra), greatly impressing the teacher with his intelligence and achieving excellence in sciences and arts. Qazi Rum (ra) used to say that since Samarkand was settled, the eye of that period has not seen such an intelligent and virtuous person as Maulana Abdul Rahman Jami (ra). Apart from mastering all the fields of Islamic studies, he achieved such perfection in poetry that, after Hafiz Shirazi (ra), no one born in Iran was able to speak like him. He performed the Hajj in 1472 AD. Attendance at Diyar-ul-Nabi ﷺ is a manifestation

of his spiritual and emotional state. His love and love for the Messenger of Allah ﷺ is his capital. His offering of Naat is the result of his life; the fervour, depth, and loftiness with which he offered the offer of Naat in the court of the Prophet ﷺ is a brilliant chapter of Persian literature. There is also literature in Jami's passion and love, as well as pity and pleading.

Hazrat Maulana Jami (ra) recited one of his famous Naats and then went for Hajj Bayt-Ullah and decided to stand near the Roza-Athar (ﷺ) and recite it. After the Hajj, the Emir of Makkah visited the Holy Prophet (ﷺ) in his dream when he planned to visit Medina. He instructed him in a dream not to allow Jami to come to Medina. The Emir of Makkah prevented him from going to Madinah. But Hazrat Jami (ra) was so overcome with passion that he secretly set out for Medina. The emir of Makkah again visited the Holy Prophet (ﷺ). He said that he should not be allowed to come here. The Emir of Makkah sent men after him who caught him on the way and put him in prison. The Emir of Makkah visited the Messenger of Allah ﷺ for the third time. The Prophet ﷺ said that he is not a criminal, but he has recited some poems which he intends to read while standing at my grave. If this happens, my hand will come out of the grave to shake hands, which will cause temptation. On this, Hazrat Maulana Jami (ra), the lover of Rasool Allah (ﷺ), was taken out of the jail and honoured immensely.

(Blessings of Durood Sharif)

Hazrat Khawaja Muhammad Parsa (ra), Hazrat Maulana Fakhruddin Lorcani (ra), Hazrat Sheikh Bahauddin Umar (ra), Hazrat Shamsuddin Muhammad Kosai (ra), Hazrat Maulana Jalaluddin Purani (ra), among the elders from whom you had the privilege of receiving spiritual blessings and blessings. Hazrat Maulana Shamsuddin Muhammad Asad (ra) was included.

He travelled to Hamadan, Kurdistan, Baghdad, Karbala, and Najaf Ashraf. Most of his life was spent in studies, poetry, writings and mujahidas. His fame spread far and wide during his lifetime. The rulers also respected him immensely.

He wrote numerous books in Persian, Turkish, and Hindi languages, including "Naf'hat Al-Ans, Shawahid-ul-Nabuwah, Isha'at-ul-Ma'at, Sharh Mulla-Jami, Tahliliyah, Luwama, Tuhfa-tul-Ahrar" (نفحات الانس، شواہد النبوۃ، اشعۃ اللمعات، شرح ملا جامی، تہلیلیہ، لوامع، تحفۃ الاحرار) in which he wrote biographies of Sufia karams. Apart from these, he has left a profound impact on Naat. His son, Maulana Fakhruddin Sahib (ra), became known, whose work "Rish'hat" considerably mentions Mashaikh Naqshbandiya.

His wife was the daughter of Khawaja Kalan (ra), the son of his predecessor, Maulana Saaduddin Kashgari (ra).

He died (at 81) on 18th Muharram 898AH, according to Friday 1492AD, in Herat (Afghanistan). His funeral prayer was led by Sultan Mirza Hussain Baiqara Shah (King of Iran). He was buried before the mausoleum of Pir (Murshid) Hazrat Maulana Saaduddin Kashgari (ra).

19.1.1. Khawaja Ziauddin Yusuf (ra)

Khawaja Ziauddin Yusuf (ra) was the son and caliph of Hazrat Abdul Rahman Jami (ra). He got a total share of his father's accomplishments and circumstances. He died on 25th Shawwal 917AH.

19.1.2. Hazrat Sheikh Maudud Laari (ra)

He was the caliph of Hazrat Abdul Rahman Jami (ra). He was a disciple of Maulana Abdul Ghafoor Laari (ra). He was a follower of Baba Nizamuddin Khammash (ra) but was trained by Hazrat Jami (ra).

19.1.3. Hazrat Maulana Hussain Waiz Kashifi (ra)

He was the caliph of Hazrat Abdul Rahman Jami (ra). He was a prominent scholar, preacher and sheikh of his time. "*Jawahir al-Tafseer*" is his best work.

20. Hazrat Khawaja Muhammad Zahid Wakhshi (ra)

Maulana Muhammad Zahid Wakhshi (ra) was the caliph of Khawaja Ubaidullah Ahrar (ra). He was born in Wakhsh, a town in the Bokhara region, near Hisar and in Balkh. He was born on 14th Shawwal 852AH, corresponding to 11th December 1448AD. Since childhood, he has been very fond of education and training, so he was called Maulana. Hazrat Ubaidullah Ahrar's (ra) disciples and relatives were preaching and promoting the religion of Islam to distant areas. This movement very much influenced him at a young age. He began to be attracted to a follower of Hazrat Khwaja Ahrar (ra). His family was religious. He was related to Hazrat Khawaja Yakub Charkhi (ra). Some historians have written that he was his grandson.

He used to hear people mention Hazrat Khwaja Ahrar (ra). He had become devoted to him and developed a desire to visit him. He decided to go to Samarkand to meet Hazrat Khwaja Ubaidullah Ahrar (ra). There he stayed in Mahalla Wansar. Hazrat Khwaja Ahrar's (ra) center was nine miles from this place. His stop was not meant to last. Here, he was preparing himself for attendance. He changed his well-dressed clothes and met Hazrat Sahib (ra) one day. On the other hand, Hazrat Khwaja Ahrar (ra) had a vision of a male dervish coming to the meeting. It was a matter of happiness for him that Hazrat Khwaja Ahrar (ra) himself went to welcome him. A group of disciples was with him. He was riding a camel; there was a little distance, and soon the student and the wanted person were face-to-face. When Maulana Zahid (ra) was informed of Hazrat Ahrar's (ra) arrival, he became uncontrollable, got down from his camel, and ran to kiss the Sheikh's feet. Hazrat (ra) met him with great warmth, took him to the private room, and blessed him. Hazrat Khawaja Zahid Wakhshi (ra) achieved something in moments that he could not achieve even in other years. Along with this, Hazrat Khwaja Ahrar (ra) also granted his caliphate. His followers were surprised to see all this. In the hearts of some, the thought came that we are also his devotees and servants. We have not been so blessed as to enrich this newcomer, who has not yet appeared in the court. Hazrat Ahrar (ra) said the same thing that Maulana Zahid (ra) had brought a lamp, oil, and a wick, but we have only shown fire. This is the distinction of the blessed that he blessed in moments.

Hazrat Khawaja Zahid Wakhshi (ra) returned from there and continued this process of growth and guidance in his area. Countless people have benefited from him. He lived to be more than 80 years old and died in Wakhsh on 1st Rabi al-Awwal 936AH (1530AD), and was buried there. Many knowledge seekers and Marifat established relationships with him, among whom Hazrat Khwaja Darwish Muhammad (ra) received the honour of Khilafat and Musnad.

21. Hazrat Maulana Darwish Muhammad (ra)

Hazrat Maulana Darwish Muhammad (ra) was the nephew and caliph of Maulana Muhammad Zahid (ra). He was born on 16th Shawwal 846AH, which corresponds to 1442AD. His family was religious, and he grew up in the shadow of a dervish from childhood. He was reclusive. He used to go out into deserts and solitudes and engage in worship without eating or drinking for many days. Once, he was in the desert and had nothing to eat or drink. It is said that Hazrat Khizr (peace be upon him) appeared in the court of Hazrat Maulana Zahid Wakhshi (ra) and said, "Go there. He will give you patience and understanding." I will teach the method of contentment. He came to serve him. Fifteen years were spent in austerity and Mujahidat before coming to him. He pledged allegiance to Hazrat Maulana Zahid Wakhshi (ra) and set out on a path as a spiritual scholar. The Sheikh bestowed upon him the Caliphate, and after his death, he became the heir to his Musnad.

He belonged to that group of dervishes who hid their identity. Instead of laying down Musnad Irshad, he started teaching children the Holy Quran so that the people would consider him a Qari and teacher. But despite this mixed mood, he could not hide his rank and position from people. Hazrat Khawaja Amkangi (ra), his son and future successor, says that a dervish mentioned Sheikh Nooruddin Khawani (ra) before his father. The mention was so heartwarming that Dad said that whenever this elder comes to this area, I will meet him. This intention was so firm that soon news came that Sheikh Nooruddin Khawani (ra) had arrived in this area. He immediately gets ready to meet him. He didn't even change his clothes and got there. The Shaykh (ra) warmly embraced him and welcomed him. Then, both remained meditative (Maraqib) for a long time. After a long time, the sheikh gave him leave with great love when he asked for permission. Later, the sheikh asked the audience that the seeker of the rights to this area would come to serve him. People said he was not a sheikh but a teacher who taught children. Sheikh Nooruddin (ra) expressed great regret and said harshly that the people here are also worthless and do not take advantage of such a perfect Sheikh. Just what happened was that he was talked about everywhere; people started coming to his service in droves. He was forced to leave the retreat.

At that time, an elder, Sheikh Hussain Khwarizmi Kibarvi (ra), was a great and well-disposed elder—the dervish who used to meet him used to seize his Nisbat (Spiritual power). Once the sheikh passed through his city, the sheikhs there met him. He said, I should also go to meet the sheikh. The Sheikh wanted to do the same with him, but he rejected the Sheikh inwardly and seized his Nisbat (Spiritual power).

Finding himself empty, the Shaykh became profoundly disturbed and surprised, disheartened and anxious. When he rode to meet the Shaykh, the Shaykh smelled his relative (Nisbat) like Hazrat Yaqub (A.S.) smelled Hazrat Yusuf (A.S.) from his shirt. As he got closer to him, he felt closer to him. When they met, that fragrance also disappeared; at that time, the Sheikh learned that Hazrat Maulana Darwish Muhammad (ra) had seized my Nisbat (relationship). Shaykh humbly and reluctantly submitted that I did not know this region was under your rule (Control). I leave here now. He took pity on his humbleness and whining and returned the Shaykh's dispossessed Nisbat (relation). So, the Shaykh found himself relatively full at the same time. Considering this as a booty, he immediately returned to his homeland without even bothering to visit his residence.

Hazrat Sheikh Muhammad Darwish (ra) was called "اسم بامسمیٰ". Darvish was dominant, but whoever came to his service, the goals of behaviour became easy for him. He lived a long life and died on Thursday, 19th, Muharram al-Haram 970AH corresponding to 1563AD. in Istafarar area of Mawra al-Nahar and was buried there.

22. Hazrat Khwajgi Amkangi Samarkandi (ra)

Hazrat Khawa Jagi Amkangi Samarkandi (ra) was the son and caliph of Hazrat Maulana Darwish Muhammad (ra). He was a resident of the Amkang area of Bukhara. He was born in 918AH, which corresponds to 1513AD. His father was called Khawaja after Hazrat Khwaja Darwish Muhammad (ra). His original name was Muhammad Muqtada. His family had a reputation for being scholarly and religious, with a strong adherence to Sharia law. He had a great passion for learning since childhood. Education is available to him at home. He had mastered the religious sciences and was drawn to the bounty of spirituality. He got all the ways of Tariqat from his father and became his disciple. Under the shadow of Hazrat Khwaja Darwish Muhammad (ra), he established all the places of sincerity and love. He became a good name in the surrounding areas. In his nature, there was no harmony between name and appearance, but the light of Arbab-e-Tariqat is revealed to people.

He is counted among the great Sufia karam and Imams of the Naqshbandi chain. He got the lesson of Tariqat from his father, Hazrat Sheikh Darwish Muhammad Samarkandi (ra), and he was one of the Sahib-e-Kashf Sheikhs. After his father's death, Hazrat Khawaji Amkangi (ra) assumed responsibility for his Musnad Irshad. He remained on this post for almost forty-eight years.

He cared a lot about those who came to him and even arranged their rides. Hazrat Khwaja (ra) emphasized the imitation of Naqshband in his routines and exhorted him to remember the secret (Zikr-e-Khafi). He used to lay great emphasis on Tahajjud prayer, which is a strong connection between the servant and the Lord. Among some Sufia, Tahajjud prayer in the congregation has become a practice, but they strongly rejected it and declared the way of the predecessors as Hujjat (Proven).

Once, three students came to his service with different heart desires. The purpose was to gauge his spiritual status. He has fulfilled the wish of two students. One desired good food, and the other wanted good fruit. Although these were not the proper desires of the court of behaviour, there was no malice in them, so he fulfilled them. The third person's desire was selfish, so he did not fulfill it when a beautiful woman appeared before him. It should be noted that Dervish is the name of a complete follower of Sunnah. He further said to remember that whatever achievements the dervishes have achieved, they have achieved by following the Shariat ﷺ, so they cannot do anything against the Shariat. It should be noted that Dervish is the name of a complete follower of Sunnah. One should not be present even for any permissible work lest attention be paid, and the person who comes has an evil heart and loses the blessings of companionship.

Then he said that deeds are not believed among the Companions of Knowledge; therefore, one should not make such a wish.

It is narrated that one night, he was going somewhere with his companion when a thorn suddenly pricked his foot, and he felt pain. He spoke!

O brother! The flower does not come until the thorn grows up.

Hazrat Khawaji Amkangi (ra) was a dervish who avoided expression, but everyone recognized his greatness. It has generally been the tradition of the Naqshbandi family that their leaders have been in contact with the rulers of the time. According to them, following the right path leads a rich person or a king to perform many good deeds. But their contact should not be aimed at achieving material desires and worldly needs. The promotion of religion and the publication of goodness is what is required. There are many problematic points: if evil spreads in the court, the spiritual leaders must stop it. There are many deadly steps in carrying out such a duty, so the dervish should be ready for it.

During the reign of Hazrat Khwaja Khwajgi Amkangi (ra), Pir Muhammad Khan, the ruler of Mawara-ul-Nahar, attacked the governor of Samarkand, Baqi Khan. It was a clash between two rulers. Dervishes stay away from such a clash, but it was such an attack that a powerful one wanted to eliminate the weak one by intoxicating him with his power. Baqi Khan had an army of fourteen thousand, and Pir Muhammad Khan attacked him with an army of fifty thousand. Baqi Khan appeared in the Hazrat Khawaja Amkangi (ra) court and requested help. Hazrat (ra) announced the assistance of Baai Muhammad Khan. Before the announcement, he told Baqi Khan to pay attention, ask for forgiveness sincerely, promise to be fair in the future, and to succeed. The army left for the contest, and Hazrat Amkangi (ra) accompanied his dervishes. Hazrat (ra) started crying in a masjid before his Creator and Owner. The help of Allah Ta'ala was included, and success kissed the feet.

Once, Sultan Abdullah Khan, the ruler of Turan, saw in a dream that a grand tent was standing inside which the Imam of the Prophets, Hazrat Syed Al Mursaleen (ﷺ), was resplendent. An older man was standing at the door with a wand in his hand, and the people's requests were presented to the Holy Prophet (ﷺ), and he gave the answer. In the meantime, the Prophet ﷺ sent a sword to him, and he brought that sword and hung it on the sultan's waist. Immediately, Abdullah Khan's eyes opened.

In the morning, Abdullah Khan went out in search of this elder. A companion said that the elder of this Haliya is Maulana Khawaji Amkangi (ra). The Sultan was happy to hear this and eagerly attended his service with gifts and presents. Hazrat Amkangi's (ra) dress is precisely what he saw in his dream. Sultan requested to

accept the offering with great reluctance, neediness, and modesty, but Hazrat (ra) did not take it and said that the sweetness is in Fuqr (poverty) and contentment (Qanaat). After that, the Sultan attended his service more frequently.

He appointed Hazrat Baqibillah (ra) as his successor. He wrote a letter to him saying, I remember death every hour, I don't know what will happen now, may I always be connected to Allah and whatever may occur. When he received the letter, he surrendered his life to the court of Afrin. He reached the age of ninety and died on 22nd Sha'ban 1008AH, corresponding to 1601AD, and was buried in Amkang.

His caliph, Sheikh Muhammad Baqi (Hazrat Khwaja Baqi Billah Dehlvi ra), narrates that he said that a person would appear in India as the Imam of his era. His victories are in your hands. You should go to India soon because Allah's people are waiting for the arrival of this grand Shaykh.

When he came to India from Bukhara, he met Imam Rabbani Mehboob Subhani Hazrat Mujaddid Alf al-Thani Sheikh Ahmad Sirhindi Farooqi (ra). He pledged allegiance to him and set standards for Tariqat and Suluk. He spoke! These are the ones to whom Hazrat Amkangi (ra) gave good news.

(Jama Kamalat Auliya)

23. Hazrat Khwaja Baqi Ballah Dehlvi (ra)

Hazrat Khwaja Baqi Billah Dehlvi (ra) was born on 5th Dhul-Hajjah 971 AH, corresponding to 12th July 1564AD in Kabul (Afghanistan).

His original name was Razi Uddin, but he became known by his nickname Muhammad Baqibillah. His father's name was Qazi Abdul Salam Khilji (ra). He was a native of Samarkand and resided in Kabul. Because of his asceticism and piety, he was respected and was considered among the Auliya karams of the time. Qazi Abdul Salam (ra) was married in Kabul. He belonged to the Quraishi family, was a descendant of Hazrat Sheikh Umar Daghestani (ra), the maternal grandfather of Hazrat Khawaja Ubaidullah Ahrar (ra), and was also of the Sadat family. In this way, his family was noble and had a good name in a good society. He was awarded the title of Siraj-ul-Millat Mohiuddin Al Razi.

Hazrat Khwaja Baqibillah (ra) had good qualities from his childhood. He was solitary and had a habit of contemplation. He memorized the Quran at the age of eight. His father brought him to the school of Maulana Muhammad Sadiq Halwai (ra), a famous scholar of Kabul. The original homeland of Maulana Muhammad Sadiq Halwai (d. 981AH) was Samarkand. He had memorized the Holy Qur'an and learned important jurisprudential issues from the Khawaja Saad (ra) school, so his academic progress was reliable. After some time, Maulana Sadiq Halwai Samarkandi (ra) moved from Kabul to Mawra al-Nahar, so he also went with him and got busy acquiring knowledge there. He soon gained access to various sciences and achieved a prominent status among his fellow students. His mood changed while in the academic environment, and he became a loner. He continued his education but also started doing Riazat. One day, suddenly, a Majzoob recited a poem:

در کنز و ہدایہ نتواں دید خدارا

آئینہ دل بیں کہ کتابے بہ ازیں نیست

That Allah is not seen in Kunz-ud-Daqaiq and Hidayah
Look in the mirror of the heart (Qalb). There is no better book.
(Kanz al-Daqaiq and Hidayah are great books of jurisprudence)

His nature was already on this path. This poem strengthened it. He separated from teaching and went in search of a mentor. The description of where he went and who he met in this search is as follows:

He appeared in the service of Khwaja Ubaidullah Ahrar (ra). He was in Samarkand. Hazrat Khwaja (ra) did not want to lead him on the right path due to his young age, but when he saw his determination and dedication to his goal, he prayed for perseverance. He attended the service of Hazrat Ameer Abdullah Khilji (ra) repeatedly. After meeting with various dervishes, he came to Kashmir in 999 AH and attended the service of Baba Wali (ra) (Sheikh Malali).

Shah Waliullah Muhaddith Dehlvi (ra) says that Hazrat Khwaja Baqibillah (ra) also came to Delhi in search of a mentor. According to a narration, he also stayed in Lahore for some time. From Lahore, he returned to Mawara-ul-Nahar and met Maulana Sher Ghafi (ra). He also went to Badakhshan and Balkh. He heard an unseen voice saying! "O son! Our eyes are waiting for you."

This voice belonged to Khawaja Amkangi (ra). He immediately appeared before Hazrat Khawaja Amkangi (ra). After staying in his company for three days, he pledged allegiance to him and became a part of the Naqshbandi chain. After completing the ritual, Hazrat Khawaji Amkangi (ra) blessed him with his caliphate and permission. After receiving the caliphate, Hazrat Khwaja Baqibillah (ra) performed Istekharah to leave there.

Hazrat Khwaja Baqibillah (ra) saw in Istekharah that a beautiful parrot was sitting on a tree. He thought that if this parrot flew from the branch and sat on my hand, I would have many victories in this journey. The idea was that the parrot flew and landed on his hand, and the parrot put sugar in his mouth. On the second day, he asked Hazrat Khwajgi Amkangi (ra) about the condition of Istekharah, and Hazrat (ra) said that the parrot is an Indian bird. A Waliullah will appear in India with your blessings, and you will be blessed with him.

When some of the old followers of Hazrat Khwajgi Amkangi (ra) and members of the Majlis learned that Khwaja Muhammad Baqibillah (ra) was being sent to India with permission and caliphate, they raised a commotion out of pride. When Hazrat Maulana Amkangi (ra) got the news, he said!

This young man had reached perfection. We have only reformed the situation. Our line of Naqshbandiya in India will flourish from this young man, and high-spirited students will get perfection and fulfillment through his blessed training.

At departure time, Hazrat Khwajgi Amkangi (ra) said, "Promise me that if Allah grants you nearness on the Day of Resurrection, you will intercede for me." Hazrat Khwaja Baqibillah (ra) resolutely submitted that this wish is that of this Faqir. Hazrat Amkangi (ra) said! Well, this should be an agreement from both sides. So, both sides declared the deal. Allah! Allah! This was the modesty and reluctance of these gentlemen.

Hazrat Khawaja Amkangi (ra) said that you should go to India so that the seekers of truth can complete their journey under your guidance. He visited India for the second time. Sheikh said that with your blessing, a pious man will appear there. It will also make you feel rewarded. This message was enough for him; he came to the sub-continent, stayed in Lahore for one year, and then left for Delhi. He remained at Feroz Shah Fort in Delhi. He moved into a masjid and began his work with full vigour. People and properties all started coming to his door.

Hazrat Khwaja Baqibillah (ra) was aware of the religious and social environment of the subcontinent because he had visited it before. The society of the subcontinent was divided into Muslim and non-Muslim. Unfortunately, the Muslim society was also bound by non-Muslim culture and traditions. So, he had to strategize according to the social environment. he decided to base the reform society on three things. He says that our method is based on three things.

- Persistence in the beliefs of Ahl al-Sunnah
- Awareness
- Worship

His particular focus was on beliefs. True faith, adherence to the rules of Shariat, sincerity, and attention to Allah Almighty are the most incredible wealth; no conscience can equal these blessings.

Manners and Habits:

Hazrat Khwaja Baqibillah (ra) remained on the Musnad Irshad for about three years. This period is short because it takes a period to reach Faiz and Atta. But he did what could have been done in forty to fifty years in three years. It was his blessing and the greatness of his work that the Naqshbandiya series was started in the subcontinent, and then this series spread from east to west, which was very well received.

He was a loner in person. That is why he used to avoid big gatherings. If someone came to him for allegiance or service, he would try to send him to another elder. Once, a Khorasani youth went to the Hazrat Qutbuddin Bakhtiar Kaki (ra) shrine and asked for the right path of religion. He was informed that a Naqshbandi elder had come to the city, making him the leader. He came to his service. As usual, he acted in self-restraint and told him to attend another court. He asked for guidance again the next night, indicating that this was the elder. That person came back to him and became his devotee.

He used to avoid accepting gifts from people whenever possible. Once, Abdul Rahim Khan Khanan sent 100,000 coins to his service for food for the poor, etc. But he returned it very lovingly, saying that I did not want to take possession of so much wealth of his subjects. He was never fussy about food; he never expressed displeasure when an unappetizing dish was presented. He did not think of any special arrangements for the clothes; his residence was also straightforward. He stayed in a simple house in Delhi.

He was a pure Hanafi regarding jurisprudential issues. He once thought that Surah Al-Fatiha had been emphasized too much, so he started reciting It behind the Imam, and then he saw Imam Abu Hanifa (ra) in a dream. Hanafi thought so much that he used to urge his followers to do the same. It is a strange coincidence that all the Mashaikh of Naqshbandiya were Hanafi al-Maslak. He described his method of administration as the epitome of Hazrat Abu Bakr Siddiq's (ra) method. Therefore, all the duties and actions of the method are considered blessings of love.

Hazrat Khwaja Baqibillah (ra) was only forty years old. These were the days of youth, and judging by his routine and lifestyle, he seems to have spent this short life as a traveller.

Hazrat Khwaja Baqibillah (ra) was never greedy for many followers. He used to be very careful in making disciples. He used to exhort the devotees to repent from their past sins, adopt piety, and perform their duties and rituals according to their needs. This appeal would have been so effective that the seeker would have reached his destination within a few days. He used to advise most of the dhikr of the heart. This is the identity of Naqshbandiat.

Hazrat's asceticism was such that, upon hearing this news, Abdul Rahim Khan Khanan, who was attached to Akbar's court, sent one hundred thousand rupees for him and the dervishes and said to accept this small offering. He refused to accept it and respectfully returned it. He used to eat straightforward food and wear effortless clothes. At his last age, he used to go to his room after Isha prayer. When he grew tired, he would rise from meditation, perform ablution, offer two rakat prayers, and then resume meditation. Then, when the limbs started to ache, he would repeat ablution, perform two rakat prayers, and meditate.

Hazrat Khwaja Baqibillah (ra) said that the Auliya Allah are not safe from significant sins; if they accidentally sin, then to say that they are excluded from the Wilayat is a matter of ignorance. They always or often live in Manzil, so if any slip happens to them due to humanity, then they should be considered disabled.

Hazrat Sheikh Ahmad Sirhindi Mujaddid Alf al-Thani (ra) appeared in his service during those days. As soon as he saw him, he understood his dream and why he

came to the subcontinent. He started sending every visitor to Hazrat Mujaddid al-Alf al-Thani (ra). He appointed Hazrat Mujaddid (ra) as his deputy. It was also the grace of Allah that the number of followers increased so much in a short period that the Naqshbandi flag started flying everywhere. The number of his caliphs also followed the general norm. But all his caliphs became dear Waliullah. The name Hazrat Mujaddid Alf al-Thani (ra) is so prominent in Tasawwuf that his grace is still flowing today, and in-Sha-Allah, it will remain forever. Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra) symbolizes the intellectual dignity of the sub-continent. His achievements in the service of Hadith will stay a bright example for the rest of the world. Sheikh Tajuddin Sambhali (ra) and Khwaja Husamuddin (ra) are also respected Companions.

His Sayings:

- Tawheed considers nothing practical except Allah Ta'ala. Attributing one's power to Allah Ta'ala and knowing oneself as empty is Tawheed.
- Trust is not to abandon external causes because it is impolite. Reasons should be accepted, but the cause should be kept in mind. Reason is the door through which the cause is reached, and this door should not be closed.
- Meditation is the ability to come out of your actions and energy and wait for the Divine Providence.
- The reality will be seen after the death of the visible eye. The soul is related to the body. No matter how much the soul becomes detached, the relation of life remains.
- There is no credibility in Kashf-e-Qubur because it leaves room for error and slippage, but there is no error in inspiration.
- One of these three things is why the people of Mashaikh are engaged in teaching and training. The inspiration of Haqq Subhanahu is compassion for the servants of Allah (i.e., when they see people in error and know that error is the cause of their punishment and loss, then out of compassion and love for them, try to save them from punishment). So, compassion requires practicing the Shari'ah and ordering people to abide by it and the morals through sermons and exhortations. For example, I read and teach Fiqh and Hadith and act accordingly.

When Hazrat Baqibillah (ra) was in Samarkand, he recited Tahajjud one night during a severe winter. He was shivering from the cold. He got up from the masjid because of the cold and started toward the bed, then saw his pet cat lying there. He thought the cat's sleep would be disturbed; it returned to the masjid, sat down,

and spent the rest of the night there in the cold. With the blessing of this good wish, his Sheikh Hazrat Khawaja Muhammad Amkangi (ra) asked him to go to India and said that a great personality would pledge allegiance to you there. So, Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) swore allegiance to him and conveyed his lineage to the whole world. (Hazraat-e-Quds)

Once, a murid said in front of Khwaja Baqi Billah (ra)! Our sheikh is such that Allah Ta'ala has given him such-and-such murids and these places. Hazrat Khwaja Baqibillah (ra) remained silent after hearing this disciple's words. Because of the silence for such a long time, a test came from Allah Ta'ala.

"Hasnat al-Abrar Saiyat al-Muqrabin" (" حسنات الابرار سیئات المقربین")

The virtues of ordinary people have the status of wrongs in favour of close ones.

If the elders have high positions, they are caught in their boasting very quickly. It was self-righteousness to remain silent after hearing one's praise and not interrupt the speaker.

As a test, the condition of constipation (obstruction of spiritual grace) has been accrued on him, and all conditions have disappeared because of which he cried for days. He prayed to Allah, O my Lord! Because of my mistake, my spiritual conditions were seized. Please make it clear to me.

He was told in a dream that the remedy for stopping these conditions was to go to a madrassa nearby, where small children read the Holy Quran. He has to go to them and ask those students to pray for me. With the blessing of their prayers, he can get rid of this trouble. So, he got up early and made it to the seminary. When the teachers saw him there, they stood up politely, along with all the children.

Hazrat Khawaja (ra) started crying and said that you people have stood up considering me as the Wali-Allah, and my condition is that I have been commanded in a dream to go to you people and ask these little children to pray for me. You, people, have a significant position in the eyes of Allah Ta'ala. He asked these children to pray for me. When these children prayed for him, his condition returned. Allahu Akbar is great

(Hazrat Pir Zulfiqar Ahmad Naqshbandi Mudzillahu)

Hazrat Baqibillah(ra) lived in Delhi. A baker used to come to his monastery and serve him. If Hazrat (ra) had guests coming, he would arrange their food and drink. Hazrat Baqibillah (ra) was very happy with his work.

Once, some crucial guests came to Hazrat Baqi Billah (ra). Baker learned that guests had come to Hazrat (ra). The weather was also terrible then, and the guests

arrived late. This Baker immediately cooked the food and served it to them. Hazrat asked! What's this? Baker said, Hazrat! Your guests have come. I have brought food for them, please accept. Hazrat (ra) was pleased with this. The guests were treated very well. The guests were also happy. Hazrat Khwaja (ra) was unfreakily happy.

After the guests left, he called the baker and said, " Happy! Today, you can ask me whatever your heart desires. He submitted! Hazrat (ra)! Make me like you. Hazrat (ra) thought for a while and said to ask for something else. He said, "No, Hazrat (ra), this is what I want." After asking three times in succession, he expressed the same wish.

So, Hazrat (ra) had said earlier that if you asked for anything, he would take you to his room and close the door. There, he paid so much attention to this baker that when the door was opened, and both came out, no one could recognize which one was Hazrat Khwaja Baqibillah (ra). Both of them had become the same. The only difference was that Hazrat Khwaja (ra) returned in the same way as he had gone into the room, and the baker was in a state of semi-consciousness while coming out. He remained in this state for three days and then died. In the company of the people of Allah, a person's body changes, and the colour of the outer and inner body changes due to their attention and compelling gaze.

(Hakim al-Islam's Favourite Incidents)

The caliphs of Hazrat Khwaja Baqi Biallah (ra) established new branches of the Naqshbandiya chain in Arabia, Syria, Palestine, Iraq, etc. Hazrat's Caliph, Sheikh Tajuddin Sambhali (ra), propagated Islam well in the Arab regions. He authored many books in Arabic. Then, this chain spread to Indonesia through pilgrims from Haramain Sharifain. Similarly, Hazrat Murad bin Ali Bukhari (ra), a caliph of Khwaja Muhammad Masoom (ra), went to Syria and made Damascus his center. In 1810AD, when the threat of Wahhabi occupation arose in Syria, Sheikh Ziauddin Khalid (ra) came to the subcontinent, received training in the Naqshbandi method from Hazrat Shah Ghulam Ali Dehlvi (ra), and returned to effectively defeat Wahhabism. From this center, a wide range of series were published in Kurdistan. Hazrat Khwaja Noor Muhammad (ra) was also one of his caliphs.

Hazrat Khwaja Baqi Biallah (ra) was not only the master of Musnad but also the master of the pen. His three books are available.

1) Silsila Ahrar. A collection of Rubaiyat by Hazrat Mujaddid Alf al-Thani (ra) includes a commentary.

2) Kuliyat: A collection of poetry

3) Maktobat.

4. Risala Tariqat (Persian)

5. Risala Irfani (Persian)

Hazrat Khwaja Baqi Billah (ra) was the caliph of Hazrat Khwaja Khwajgi Amkangi (ra), but he also received spiritual blessings from Hazrat Khwaja Bahauddin Naqshband (ra). He started getting sick due to hard work and Riazat. Hazrat Khawaja Ubaidullah Ahrar (ra) was visited during his illness, and he felt he was giving him his clothes. It was interpreted to mean that your shroud has been prepared, you kept reciting the Ism-e-Zat (ALLAH), and he met his true Creator in this world of existence.

انا للّٰه وانا اليه راجعون

(To Allah we belong and to Him we shall return)

He passed away on 25th Jumadi Akhirah 1012AH, on 30th November 1603AD, in Delhi. He had two sons, Khawaja Obaidullah (ra) and Khawaja Abdullah (ra), and two daughters. At the time of his death, his children were very young and were brought up and taken care of by Hazrat Mujaddid Alf Al-Thani (ra). Hazrat Khwaja Baqi Billah's (ra) shrine is outside Delhi's door, close to Qadam-e-Rasool towards Ajmeri gate. He had willed that no dome be built over my grave, so a raised platform has been made. No pain or heat is felt when placing feet on this platform, even in extreme heat.

Children of Hazrat Khwaja Baqibillah (ra):

Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) says that one day, Hazrat Khwaja Baqibillah (ra) told me that weakness is becoming dominant in the body and life expectancy is decreasing. So, you take care of my sons. Then he called his sons. The two sons, Khwaja Ubaidullah (ra) and Khwaja Abdullah (ra), were in the lap of the housemaids. I accepted this responsibility with all my heart, and attention was given to Makhdoom-Zada until the effect of attention was shown.

Hazrat Khwaja Ubaidullah (ra):

He was the eldest son of Hazrat Khwaja Baqi Billah (ra). He was born in Rabi Awwal 1010AH. He was named after Hazrat Khwaja Obaidullah Ahrar (ra). He has completed the "علم ظاہری" external knowledge. He was an expert in history and genealogy. In Tasawwuf, he had completed the stages of (Suluk) behaviour. He was on the path of his elders in morals. He loved solitude and anonymity. He was very fond of reading and used to write. "*Tazkirah Mashaikh*" was written by him in about one lakh poems. Apart from this, there are also his works.

Hazrat Khwaja Abdullah (ra):

He is the second son of Hazrat Khwaja Baqibillah (ra). He was born in 6th Rajab al-Murajab 1010AH. He was four months younger than his elder brother. His mother was the Hazrat's second wife. He was very similar to his father in character, appearance, and asceticism. He memorized the Holy Qur'an and completed the sciences of logic and imitation. He used to teach the textbooks with whole skills. He had full access to the knowledge of Tasawwuf. He used to explain the subtleties and depths of knowledge very skillfully. He has written works in Arabic and Persian. His poems were very influential. He received the knowledge of Tariqat from Hazrat Mujaddid Alf al-Thani (ra). He travelled from Delhi to Sirhind on foot. He has also written a book on Ilm Al Kalam.

Hazrat Mujaddid (ra) said! He is a Muhammadan al-Mashrab in the Tariqat and is among the beloved.

23.1. Sheikh Tajuddin Sambhali (ra)

Sheikh Tajuddin Sambhali (ra) is the caliph of Hazrat Khwaja Baqibillah (ra). His father's name was Sultan Osmani Sambhali (ra). He received his initial education and training from Sheikh Allah Bakhsh (ra), a disciple of Hazrat Mir Syed Ali Qawam Jaun Puri (ra), and was promoted to the Caliphate. After he departed, he appeared in the company of Hazrat Khawaja Baqibillah (ra). He reached perfection through Hazrat's (ra) various trainings. He was one of the most famous people in India. His speech was lovely and practical. He was most daring in discovering the mysteries of his mentor.

Hazrat Khwaja Baqibillah (ra) granted him his caliphate and sent him away to his homeland, Sambhal. Such an effect was created in his personality and vision that emotions and conditions would dominate the person to whom he used to encourage the method of dhikr, and it would begin to reveal the organization and circumstances.

He bought a piece of land near Baitullah Sharif in 1046AH at the age of ninety and settled there. He was a recluse, used to meeting the needs of visitors. He translated some of Khawajagan's books into Arabic. Some scholars openly say that Peri-Muridi (Tariqat and Tasawwuf) is a heresy; he wrote a refutation and had a well-reasoned magazine on the teaching of Azkars.

He died at ninety-nine in Makkah on Saturday, Isha, 22nd Rabi al-Awwal, 1052 AH / 1642 AD. His grave is in a garden in Makkah.

Sheikh Tajuddin Sambhali (ra) articles:

1. Risala Fe-Suluk Khulasa Al-Sadat Naqshbandiya (Arabic)
2. Risala Pari and Muridi
3. Translation of Rish'hat Ain al-Hayat (Arabic)
4. Translation Nafahat Alans (Arabic)
5. Translation of Risala Irfani (Arabic)

23.2. Khawaja Hesamuddin Ahmed (ra)

He was one of the sincere and beloved caliphs of Hazrat Baqibillah (ra). He was born in Kunduz, a town of Badakhshan, in 977AH/1570AD. His lineage is related to Hazrat Hasan Basri (ra); on the other hand, it is related to Imam Zahid (ra), the author of Tafsir Zahidi. His father, Qazi Nizamuddin Badakhshani (ra), was one of the great scholars and was among the students of Maulana Saeed Turkestani (ra) and Maulana Ahmad Jundi (ra). His father came to India in 981AH and joined the court of Emperor Akbar. His father died in his childhood. He stayed in the company of Hazrat Haji Ramzi (ra) and obtained the certificate of permission to shake hands with the Prophet ﷺ. His heart was always inclined towards the company of the Fuqra. His nature was inclined towards Hazrat Khwaja Baqibillah (ra). Staying in the company of Hazrat Khawaja (ra), he received great attention and blessings. He was the son-in-law of Sheikh Mubarak Naguri (ra). His wife was the sister of Sheikh Abul Fazl and Sheikh Faizi. During his official tenure, he accompanied Mirza Abdul Rahim Khan Khanan on an expedition to the Deccan, during which he met the Fuqra. Afterward, the spirit of divine love prevailed, and he resolved to become an abdicate of the world.

Hazrat Khwaja Hesamuddin Ahmad (ra) says I was in Lahore when I dreamed that Hazrat Baqibillah (ra) was riding a horse and a group of people was running to serve him, and people were calling him from all sides. This elder is Qutb of the time. After this dream, I attended the Hazrat Baqibillah (ra) service and asked for allegiance. He apologized; I began to cry in front of a line of people who gathered. All the dervishes and Sufia started crying when they saw me. During this crying, I used to say how it is that he shows himself to me and steals my heart, and now he is making excuses. What should I do? Where should I go? Allah Ta'ala conveyed these words of mine to Hazrat (ra), and he smiled and called me. He advised me to remember by pledging allegiance and inspired me with passion. He was honoured with permission and a caliphate.

Hazrat Khwaja Hesamuddin Ahmad (ra) extensively served his Sheikh during his illness and death. He also got the blessing for his funeral and burial. He succeeded his Sheikh after his death. He died in Safar-ul-Muzaffar 1043AH / 7th August 1633AD and was buried in Akbarabad. After some time, he was transferred from there to Delhi. His mausoleum is near the mausoleum of his Sheikh.

23.3. Sheikh Allah Dad Dehlvi (ra)

He was among the caliphs of Khawaja Baqibillah (ra). He appeared in his service before Hazrat Khwaja's (ra) journey to Mawra al-Nahar. He obtained the blessing of administration and studied remembrance and meditation (Zikr and Muraqabah) from him. Still, he could not accompany Hazrat (ra) on the journey, and the people who could not accompany him on the trip, Hazrat (ra) ordered him to stay with them. He used to sit in his sheikh's place in the Khanqah Maula and teach people. The audience observed the conditions of his rapture.

He died in Ramadan 1049AH/January 1639AD and was buried on the western side of his mentor.

24. Imam Rabbani Hazrat Mujaddid Alf al-Thani Sheikh Ahmad Sirhindi Farooqui (ra)

Hazrat Mujaddid Alf al-Thani (ra) was born on Friday, 14th Shawwal 971AH, corresponding to 26th June 1564AD in Sirhind, India. His name was Ahmad, and his nickname was Badruddin. His surname was Abu Barakat, and he was alias Imam Rabbani, the 13th descendant of Hazrat Umar Farooq (RA). Therefore, he was called Farooqui. In the fifteenth century, Sheikh Shahabuddin Farah Shah Kabuli first visited the subcontinent. The lineage of Hazrat Baba Fariduddin Ganj Shukar (ra) also comes from him.

Hazrat Mujaddid's genealogy: Sheikh Ahmed bin Sheikh Abdul Ahed bin Sheikh Zainul Abedin bin Sheikh Abdul Hai bin Sheikh Muhammad bin Sheikh Habibullah bin Sheikh Rafi Uddin bin Sheikh Naseeruddin bin Sheikh Sulaiman bin Sheikh Yusuf bin Sheikh Ishaq bin Sheikh Abdullah bin Sheikh Shuaib. Ibn Sheikh Ahmad Ibn Sheikh Yusuf Ibn Sheikh Shahabuddin (Farukh Shah) Ibn Sheikh Naseeruddin ibn Sheikh Mahmud Ibn Sheikh Sulaiman Ibn Sheikh Masoud Ibn Sheikh Abdullah (Waez al-Asghar) Ibn Sheikh Abdullah (Waez al-Akbar) Ibn Sheikh Abul Fatah Ibn Sheikh Ishaq Ibn Sheikh Ibrahim bin Sheikh Nasir bin Sheikh Abdullah bin Ameer-ul Momineen Syedna Umar Farooq (ra).

He received his early education from his father, Makhdoom Abdul Ahad (ra), and other scholars of Sirhind. His father received the caliphate from Sheikh Rukn-Uddin (d. 983 AH) in the Qadiriya and Chishtiya lineages. Before his birth, his father had a dream that darkness had spread everywhere. Pigs, bears, and monkeys are killing people. At the same time, a light came out from his chest, and a throne appeared in it, on which a person was sitting leaning on a pillow, and in front of him, the wrongdoers and infidels were being slaughtered like goats. Someone says out loud:

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ( )

And say: "Truth (i.e., Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e., Satan or polytheism) has vanished. Surely! Batil is ever bound to vanish." (81)

(Surah Bani Israel: 81)

Sheikh Abd al-Ahed (ra) asked about the interpretation of his dream from Hazrat Shah Kamal Kathali (ra), and he said that a boy will be born to you through whom darkness, atheism, and heresy will end.

(Tarikh Mashaikh Naqshband)

Sirhind City:

Hazrat Mujaddid Alf al-Sani's (ra) grandfather, Sheikh Rafi Uddin (ra), was the caliph of Hazrat Jalaluddin Surkh Bukhari (ra), known as Makhdoom Jahanian (ra). He was the first person in his family to come to India and founded the city of Sirhind. Its condition is such that there was once a forest here, full of wild animals. The name of this forest in Hindi is Sah-Dand (Sah means lion, Dand means forest), which means the place where lions live. There was no population around it. The nearest town was Samana, which was 42 miles away. Hazrat Jalaluddin Bukhari, known as Makhdoom Jahanian (ra) (*the forefather of the author of this book*), who was also the mentor of Sultan Feroz Shah Tughluq, used to live in Ouch. People used to visit him there. People requested Hazrat Makhdoom Jahanian (ra) to come to Delhi and ask the Sultan to establish a city there. Hazrat Makhdoom Jahanian (ra) came to Delhi and asked Sultan Feroz Shah Tughluq to settle this city. Taking it as his order, he immediately obeyed and got to work. Hazrat Rafi Uddin's (ra) elder brother, Khwaja Fathullah (ra), was the king's minister, and he was given the responsibility of this work. He engaged in the construction of the building with two thousand workers. The first fort was founded in 760 AH on a mound in a forest. But the wall that was ready every day was found to have fallen the next day. This was reported to Hazrat Makhdoom Jahanian (ra), so he called Sheikh Rafi Uddin (ra), the brother of Khwaja Fathullah (ra), who was in Sanam at that time, and asked him to lay its foundation with his own hands and settle in that city. Hazrat Shaikh Rafi Uddin (ra) came to the place and laid the foundation of the building, and he came to know from the revelation that the king's people had forcibly included a Wali Allah as a labourer and were taking work from him. He was forced to work throughout the day, but at night, he would concentrate and knock down the wall. Hazrat Rafi-ud-din (ra) found out that he was Hazrat Sharif-ud-din Bu Ali Qalandar (ra). He freed him from this forced labour with great honour, and the fort was constructed. Sheikh Rafi Uddin (ra) settled there until his death. There is his shrine right next to the fort.

(Tazkirah Mashaikh Naqshbandiya)

Hazrat Mujaddid Alf al-Thani (ra) received his initial education from his father, Makhdoom Abd al-Ahad (ra), and other scholars of Sirhind. His father was a follower of Hazrat Abdul Quddus Gangohi (ra) and received the caliphate from his son, Shaykh Rukn-Uddin (died 983AH), in the Qadriya and Chishtiya chains. Sheikh Abdul Ahad (ra) also received the blessing of Qadriya from Shah Kamal Kathali (ra).

Hazrat Mujaddid Alf al-Thani (ra) started his education at home. Soon, he memorized the Quran and turned to teaching. He attended every center where

he could hope to acquire knowledge. The teacher of Hazrat Mujaddid Alf-ul-Thani (ra) in Hadith was Shaykh Yaqoob Sarafi Kashmiri (ra). Apart from him, Hazrat Mujaddid (ra) also acquired knowledge from Hazrat Kamal Kashmiri (ra), Hazrat Yakub Kashmiri (ra), and Bahlul Badakhshani (ra). Among the books of Tasawwuf, he studied Sheikh ibn Arabi's (ra) book *"Fusoos al-Hikam "* and Hazrat Shahabuddin Suhar Wardi's (ra) book Awarif al-il Ma'arif. He had immense Allah-given abilities. At first, he was convinced of Ibn Arabi's (ra) theory of *Wahdat al-Wujud*, but later, he became convinced of the theory of *Wahdat al-Shahood*. After completing his education, he started teaching. He also spent some time in Allahabad, where he had the opportunity to meet Abul Fazl and Faizi many times.

In those days, the book "Majalis-ul-Mominin" was frequently cited, in which the beliefs of Ahl al-Sunnah were heavily criticized. Some members of the Mughal court were patrons of this campaign. This scene was not seen by Hazrat Mujaddid (ra). At that time, he was in his youth, and the Farooqi breed was excited, so he wrote a magazine (رد شیعہ), "Rejection of Shia religion," which not only received a reaction from the people but also from the Darbar Shahi, but he didn't panic. After that, he wrote the Ressala Tahliliyah and the Ressala Asbat al-Nabuwah.

Hazrat Mujaddid Alf al-Thani (ra) himself writes about his early circumstances in a letter:

When the need for this path arose in the heart of the fakir, by the grace of Allah, my guidance, the awareness of the truth, the guide of this method, the method in which extreme places are attained at the very beginning. The road that leads to the Wilayat was delivered to me in the service of Al-Shaykh Muhammad Al-Baqi (Quds Sirah). This family was among the great caliphs of Naqshbandiya. He taught the faqir, the dhikr of the Ism-e-Zat, and paid attention according to the manner of Tariqat, which gave great pleasure to my heart and made me weep with great passion. After one day, the state of unconsciousness, which is a valuable thing for Akabars, and which is called (غَیبت) "ghaybat", was my condition. Amid this ecstasy, a river appeared surrounded by it, in which the forms of the people of the world were seen as shadows. This insanity gradually prevailed and was prolonged. That is, sometimes till one hour, sometimes till two hours, and sometimes the whole night was overshadowed. When I mentioned this to Hazrat Khawaja Baqibillah (ra), he said the state of destruction (Fana) was achieved. Then he stopped me from mentioning it and told me to take care of it. Then, two days later, I received the term " فنائے مصطلح, "which I mentioned to Hazrat Baqibillah (ra), and he spoke! Stick to your work. After that, "فنائے فنا" was achieved. When I mentioned it to his Murshid, he said! Do you find the whole universe the same? I said yes. So, he said! What is

reliable in annihilation (Fana) is that unconsciousness can be found despite vision. Then, on that night, I got the "فنائے فنا" destruction in the same way as I described and said that I consider my knowledge to be present with Allah Ta'ala. After that, a light (نور) appeared, which covered all the objects. I considered it to be Haqq Subhanahu Ta'ala, and the colour of this light was black. When I asked Hazrat Khawaja Baqibillah (ra) this, he said, too! The truth is revealed in the veil of glory, and he also said that this expansion and spread, visible in this light, is from knowledge. The fact that the Zat-e-Bari Taala of the Most High appears scattered and spread out after being associated with various objects in high and low places should also be negated. Later, it expanded, and the black light narrowed and narrowed. They even made a point. He said that this point should also be rejected and travel to the place of surprise "مقام حیرت." I did the same, and that point of illusion also moved away from the middle, and I reached the point of surprise "مقام حیرت." At this point, the witness of Allah is automatic. When I submitted it, he said that this Huzuri is called the Huzur of Naqshbandiya, and this Huzuri means the Naqshbandiya relationship. This Huzuri is called the "مقام اندراج, "بے غَیبت and guidance is obtained in this position. In this way, the student attains this relationship in the same way as in other streams: the student derives from Azkars from his Murshid to reach the goal by following them.

This fakir got such a precious status in just two months and a few days after his initial education. After the proof of relativity, the second destruction, which is called the absolute annihilation "فنائے حقیقی," was achieved in such a vastness that from the throne to the center of the earth, the entire universe was not even a grain of Mustard. After that, I saw each particle of the universe separately as its reflection and found myself to be the reflection of all. Until I found the whole world lost in one particle, I found myself and each particle so spread and vast that the world and its multiples were contained. I found myself and each particle a simple light, and every Light was applied in the particle, and all the forms and forms of the universe were dissolved in this light and became nothing. After that, I found myself and a single particle to be the abode of the whole universe.

When I submitted these conditions to Hazrat Khawaja Baqibillah (ra), Hazrat said that this is the position of "حق الیقین" (truth) in Tawheed, and that this position is also called جمع الجمع. The subsequent forms and shapes I had previously found now seemed illusory. In the same way, every particle I used to see was actual, and now, without any difference or change, that particle started to appear as an illusion. Now, I was shocked, and in the light of this surprise, I remembered the text

of "Fusoos al-Hikam" (authored by Sheikh Muhyiddin Ibn Arabi ra) that I heard from my father, that is, "If you want, you can call the world a creation for a reason." And if you want, you can say surprise due to the lack of distinction between the two. However, this text soothed my anxiety.

Afterward, he appeared at the Hazrat Khawaja Baqibillah (ra) service and explained his situation. He said that your presence has not been cleared yet. Be engaged in your work so that the distinction between the present and the illusion becomes apparent. Then I read the text of *Fusoos al-Hikam,* which was the manifestation of non-distinction, and he said that Shaykh Ibn Arabi (ra) did not explain Kamil's achievement. Some of the students also feel indifferent. Then I proceeded with my work as per his order. With the attention of Hazrat Khawaja Baqibillah (ra), in just two days, Allah revealed the difference between the real and the illusion, and I was able to distinguish the real from the illusion, and the attributes, actions, and signs that appear from the illusion, I recognized from Haqq Subhanahu. These functions and attributes were illusory, and I saw no one except myself (Zat-e-Bari Taala). When I presented this situation in the service of Hazrat Khawaja Baqibillah (ra), he said that this is "مرتبہ فوق بعد الجمع " and the end of the effort is also here. Apart from this, whatever is placed in its capacity becomes apparent, and this stage is called the place of completion by the scholars of the Tariqat.

(Letter No. 290 Office 1)

Hazrat Mujaddid (ra) came from his homeland (Sirhind) three times in the service of Hazrat Khwaja Baqibillah (ra). For the first time (Rabi al-Thani 1008AH), Hazrat Khwaja Baqibillah (ra) gave the good news of attaining a wealth of completeness and perfection, and of progressing toward near and far.

The second time (Ramadan to Duel-Qadah 1009AH), Hazrat Khwaja Baqibillah (ra) permitted him to preach the truth to the Taliban-e-Haqq, granted him the Khilafat of the Caliphate, and accompanied him with a group of selected companions to train them.

The third time (a few months before his death in 1012A.H.), when he reached the service of Hazrat Khawaja Baqibillah (ra) and when he heard the news of his arrival, he marched to Kabuli Darwaza to welcome him from Fort Qila Feroze, which was Hazrat's (ra) abode. He reached and brought him with great respect. Then, when the assembly was held, Hazrat Khwaja (ra) asked him a question that Syed al-Taifa (Hazrat Junaid Baghdadi ra) said that if we are asked to follow the religion of Hazrat Abu Saeed Kharar (ra) (i.e., act like him), then we will perish. His creed was one of constant awareness that he did not neglect the remembrance

of Allah even in the time between two stitches while sewing leather. In the end, when Hazrat Abu Saeed Kharar (ra) was asked what his wish was, he said, "I regret my negligence." (i.e., even between the two verses, he did not neglect the remembrance of Allah, yet he was regretting his neglect at the last time) So how can these different things be correct? Hazrat Mujaddid (ra) replied that Hazrat Kharar's desire (both outwardly and inwardly) was to worship with entire presence. He considered him negligent because such a presence couldn't last, so he regretted it. It was said that he was not oblivious to the remembrance of Allah between the two stitches, so there is only Huzur-e-Battini in it.

Hazrat Khwaja Baqibillah (ra) respected Hazrat Mujaddid (ra) so much that when he got up from his place, he used to walk backward from his front so that he would not turn his back towards him. He used to take care of this even while walking. He used to give the same orders to the disciples and the attendants. He handed over everything to Hazrat Mujaddid Alf al-Thani (ra) before his death. He also entrusted the work of speech and Irshad to him and assigned the responsibility of his sons to Hazrat Mujaddid (ra). According to the statement of Hazrat Khwaja Baqi Billah (ra), he came to Sirhind and engaged in the training of the Taliban-e-Haqq.

He wrote more in Maktoob No. 290.

When Hazrat Khawaja Baqibillah (ra) permitted me to study the method, knowing that I was perfect and complete, and handed over a group of Taliban-e-Haqq to me, I had doubts about my perfection at that time. Hazrat Khawaja Baqibillah (ra) said there should be no hesitation in this path because it necessitates hesitation in the perfection of the Mashaikh. So, I started the teaching method as commanded, and the work that had taken years of Taliban-e-Haq appeared completed in hours. But at the same time, I felt I lacked in Nisbet, so I mentioned it to those around me and asked them to leave. They didn't turn back from it, then Allah's mercy came, and I got the things I was waiting for quickly.

Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) was given the position of Qayumiyat by Allah. One day, he was sitting in meditation after the Zuhr prayer when suddenly, a light garment was found on him. It seemed that this child was contained in all possibilities. Which is the seal of prophethood given on the inheritance and following of Hazrat Muhammad Mustafa ﷺ. In the meantime, Hazrat Syed Al-Mursalin (ﷺ) came and tied a dastar on his head with his blessed hand and congratulated him on his appointment.

The state of Qayumiyat is recorded in the letters of Hazrat Imam Rabbani (ra) (Book III, Letters No. 79 and 80). It should be noted that on Monday, 27th Ramadan 1010A.H., he was granted Khilat-e-Qayumiyat.

It is narrated in Ruza-tul-Qayumiyat and other books that one day, Hazrat Ghous-ul-Azam Sheikh Abdul Qadir Jilani (ra) was meditating in the forest when, suddenly, a light appeared from the sky, illuminating the whole world. He was inspired that this light would be a dear friend who would occur after five hundred years. When polytheism and heresy spread throughout the world, he will wipe out polytheism and atheism from the world. It will refresh the religion by renewing Islam. His son will be the president of Bargah Ahadiat.

After witnessing this incident, Hazrat Ghous-ul-Azam (ra), having soaked his particular garment excellently, handed it over to his son, Hazrat Tajuddin Abdul Razzaq (ra), and spoke!

"This gift is to be passed on from our generation to the elder."

So, in his descendants, that gift was handed down one after the other. Even in the year 1013A.H., in the generation of Hazrat Ghous-ul-Azam (ra), Syed Shah Sikandar Qadri (ra) received the honour of presenting that Kharqa to the service of Hazrat Mujaddid Alf-ul-Thani Sheikh Ahmad Sirhindi (ra) according to the order of Hazrat Ghous-ul-Azam (ra).

In the second year of the Qayumiyat, Shah Sikandar Qadri (ra), who was the grandson and caliph of Shah Kamal Kathali (ra), came to the service of Hazrat Mujaddid Alf al-Thani (ra) from Kaithal. The Kharqa (long coat) of Hazrat Ghous Azam Sheikh Abdul Qadir Jilani (ra) was a trust he placed on his shoulder. He was busy meditating with his companion at that time. When he opened his eyes, he saw Hazrat Shah Sahib (ra). He stood humbly and embraced him. Hazrat Shah Sahib (ra) said that I have been ordered by my grandfather Shah Kamil (ra) in this matter to deliver this Kharqa so and so (i.e., to you). However, it was difficult for me to take such a blessed Kharqa out of the house and give it to someone else. But when I received a command, I had to comply. Hazrat Mujaddid (ra) took that kharqah. He wore it and went inside the house. After some time, when he came out, he told his friends that, after wearing this kharqah, a strange thing had happened to him. When I wore it, Hazrat Sheikh Al-Jin, Anas Abdul Qadir Jilani (ra), and all their caliphs, along with Hazrat Shah Kamal Kathali (ra), appeared before me.

Hazrat Ghous Azam (ra) controlled my heart and illuminated it with the lights and mysteries of unique relationships. Under the influence of these lights, it came to my heart that I was trained in Akbar's Naqshbandiya. Then, as soon as this idea came up, all the Mashaikh of the Naqshbandi chain, from Hazrat Khawaja Abdul Khaliq Ghujdawani (ra) to Hazrat Khawaja Baqi Billah (ra), were present, and a conversation began between the Mashaikh of both sides. Akbar's Naqshbandiya said that this is our training and that we have reached the taste and perfection

through it. Akabars Qadriya said that we have been looking at him since childhood, and he is blessed with the blessings of our lineage and is still wearing our cloak. There was a discussion between the two sides, and a group of Mashaikh Kibarviya and Mashaikh Chishtiya made peace. All the Akabars agreed to make him famous, and each one made him proud.

(Tazkirah Mashaikh Naqshbandiya)

Alf Al-Sani means the second millennium. After the passing away of Prophet Muhammad ﷺ, the second millennium had begun. In the words of Hazrat Mujaddid (ra) himself!

"This is the time when, among the first ummahs, in such a time filled with darkness, the Prophet was sent."

The scholars of this Ummah have been given the status of the Prophets of Bani Israel. That is why, after every century, one of the scholars appoints a Mujaddid for this Ummah. Especially after a thousand years, which is the time of the Messenger of Allah.

(Letter 234, Office I)

A Mujaddid has passed every hundred years, but there is another Mujaddid of a hundred years and another Mujaddid of a thousand years. Just as there is a difference between a hundred and a thousand, and Mujaddid, whatever blessings and favours reach the Ummah during this period go through him. They go through him even if they are the Iqtab, Awtad, Abdal, and Najaba of that time. (Letter 4, Office II)

Despite this matter, which has been connected with my birth, another great responsibility has been entrusted to me. I have not been brought just for "*Peery-Maridi*," nor is my birth intended to complete the creation. There is another work and matter. (Letter 6, Office II)

Hazrat Shah Abdul Aziz (ra) even says that two men are very great among the mystics of Islam. Hazrat Sheikh Abdul Qadir Jilani (ra) and Hazrat Mujaddid Alf Al-Thani Sheikh Ahmad Sirhindi (ra). But I cannot decide which of them is superior. However, Hazrat Mujaddid (ra) himself has said in Maktoob 123, Book No. 3, that Hazrat Mujaddid al-Thani (ra) is the deputy of Hazrat Sheikh Abdul Qadir Jilani (ra) in this position.

The critical issues before Hazrat Mujaddid Alf al-Thani (ra) were:

1. The glory of Islam was lost in the face of disbelief.
2. Islamic civilization started to lose its original identity, actions, character, and even identity began to change.
3. The Iranian influence had shaken the authentic and apparent belief of the Ahle-Sunnah.
4. Due to Vedanta, the activities of Sufis had increased so much that they denied the supremacy of the Companions (Sahabah Karams). It was happening.
5. King Akbar (who himself claimed to be a Muslim king) introduced a new religion called "Deen Elahi," which he issued, by which he called himself a mujtahid and worshiped the sun.
6. After the Pharaoh of Egypt, Akbar was the first king to prostrate himself openly in the court by servants and courtiers.
7. The repair of the Masajid and shrines and the sanctity and dignity had been lost.
8. King Akbar himself used to wear a tilak, go to temples and churches, and perform the rituals of infidels.
9. Scholars who followed Shariat were severely punished, and the slogan of Islam was ridiculed and insulted.
10. Cow sacrifice was wholly prohibited and made a crime.
11. There were a large number of scholars who allowed laxity in Islam and were themselves involved in innovations.
12. People of certain wrong beliefs who had held the Musnad used to make themselves prostrated by the Murids.
13. At the time of the meeting, the courtiers would say Allahu Akbar instead of Assalam-Alikum, and the other would say Jalallah in response.
14. Rawafidh was a great temptation to King Akbar's court, besides all these heresies and detriments. They had gained influence. They were misleading the simple Muslims in the name of Ahl al-Bayt Athar.

Therefore, the world was once again immersed in immorality and polytheism. These were the circumstances when the mercy of Allah, the Exalted, was excited. After a thousand years of His Habib (ﷺ), He sent Imam Rabbani Hazrat Mujaddid Alf al-thani Sheikh Ahmad Sirhindi Farooqi (ra) as the thousand-year Mujaddid emissary for the complete renewal and promotion of the true religion of Islam. With the help of Allah Ta'ala, who completely eradicated the evils, heresies, and polytheism of his time, the course of history was changed.

Hazrat Mujaddid (ra) says! In the heart of every person, there is a desire for something. This Faqir desires to be strict with the enemies of Allah and His Messengers. Let these wretches be humiliated and their false gods insulted. Hatred of disbelief leads to avoiding actions arising from the proximity to or influence of powerful forces. He did not take the path of open confrontation but instead captured the government officials in his love. Khan Azam, Khan Jahan, Sheikh Farid, Murtaza Khan, and other important people were the focus of his attention. He often wrote letters to the rulers of the empire.

Once, Hazrat Mujaddid Alf al-Thani (ra) visited Agra. His stay here was extended due to academic engagement. Even though his father was old, he came to Agra to pick him up and take him back. Passing through Thanesar on the way, Haji Sultan Thanesari (ra), an influential chief there, requested hospitality. Haji Sultan Thanesari (ra) was a virtuous person and had a devotion to scholars and Sufia. Coincidentally, Haji Sultan saw a dream in which he visited the Messenger of Allah ﷺ, and the Prophet ﷺ said to marry his daughter to this blessed man. Which was shown in a dream. So, he was waiting for a young man with such a face. When he saw Hazrat Mujaddid (ra), he was convinced that this was the young man mentioned in the dream. Haji Sahib (ra) saw Hazrat Mujaddid (ra) without any preliminaries and offered his daughter in marriage to him. Hazrat Mujaddid's (ra) father accepted the offer by saying, "Who is there who would even think of deviating from the order of the Messenger of Allah ﷺ?" So, Hazrat Mujaddid (ra) married at the age of twenty-five. Haji Sultan (ra) was a noble of Thanesar, so he gave his daughter many things in marriage. Hazrat Mujaddid Alf al-Thani (ra) came to Sirhind and started living in a separate house with his wife. He also built a masjid next to this house. Haji Sultan (ra) was a pious man and disliked King Akbar's disbelief. Akbar Badshah's supporters filled his ears against him. First, Akbar dethroned him, and after some time, sentenced him to death. He died on 2nd Jumadi Al-Akhira 1007AH. Hazrat Mujaddid Alf al-Thani (ra) was still in shock at the death of his Shafiq father-in-law, who passed away on 27th Jumadi al-Akhira 1007AH; his father also passed away on the same day. He was eighty years old.

Hazrat Mujaddid Alf Al Thani (ra) said! The purpose of behaving in the way of the Sufia is to gain more confidence in the beliefs of the Shariah, which are the reality of faith, and to make it easier to follow the rules of jurisprudence.

He spoke! Shariat has three components. Knowledge, action, and sincerity. As long as these three are not included, the purpose of the Sharia will not be achieved, nor will the pleasure of Allah be attained.

He spoke! Some Sufis are lazy in performing duties and Sunnah, considering meditation and reflection as necessary. They abandon Jumma and Jamaat by adopting Chellah and Riazat, and do not know that performing one Farz with Jamaat is better than their thousands of Chellahs.

He spoke! Nawafil has no validity compared to duties (Fraed). Performing one of the duties in one's own time is better than the Nawafil of a thousand years. Giving a single penny in Zakat is better than providing a mountain of gold as posthumous charity. In the same way, observing literature is better than avoiding an abomination, dhikr, thought, and meditation. (Letter 29, Office I)

Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) has described two types of khawariq. The first is divine sciences and knowledge related to Allah Almighty's nature, attributes, actions, and duties. The look is different from the rational approach and runs counter to current habits. Allah Ta'ala has distinguished His special servants by this type.

The second type of karamat is to reveal the whereabouts of missing creatures and objects. Which are related to "Alam Kon." The first type is reserved for the people of truth and the masters of knowledge, and the second type is familiar to both the people of truth and the people of falsehood because it is also available to the people of Istidraj. The first type is reliable and popular with Allah Ta'ala. He reserved it for His Auliya and did not share it with His enemies. The second type is reliable and respectable in the eyes of the people. If this kind of swearing comes to light from the people of Islam, the people will likely start worshiping him due to ignorance and start following and obeying whatever the person tells them. This type of person does not consider the first type to be vices. According to them, the supernatural is dependent on the other type. In their opinion, the karamaat is only the name of the discovery of supernatural beings and secret information. These are foolish people. What nobleness and dignity are found in the knowledge related to the conditions of the creatures present and absent? Instead, this knowledge is best interpreted as ignorance, used to distance oneself from the animals and their situations. Knowledge of Allah Ta'ala is an honourable thing.

(Maktobat. First Office. Letter No. 293)

A dervish man named Mir Sharfuddin Hussain (ra). One day, an idea came into his heart that I should send some fine clothes in my house and some spices added to food, etc., to the service of Hazrat Mujaddid (ra). He collected those things and sent them to his foster brother, Allah Yar. Coincidentally, a woman dear to him was a guest in his house. She started saying what these dervish people would do with such clothes. They will not wear them themselves. Darwish said their families will

wear it if they don't. When Allah Yar presented those clothes and spices to the Hazrat (RA) service, he immediately told Mir Sharfuddin to take the spices and tell him that the clothes were exquisite. But what is the use of a dervish and giving them to some women in your house, because those women can wear them? In this way, they also returned the clothes, etc. (Qasas al-Auliya)

Hazrat Maulana Hashim Kashmi (ra) writes that a young student was a friend of mine among the Sadat. He stated that one night, while studying the Maktubat Sharif letters of Hazrat Mujaddid Alf al-Thani (ra), I came across this sentence of Hazrat Imam Malik (ra): "Speaking ill of Hazrat Amir Muawiya (RA)." He considered it equal to badmouthing Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Farooq (RA), and he used to recommend the same punishment for anyone who badmouthed Hazrat Amir Muawiya (RA).

Since I had hatred in my heart for Hazrat Ameer Muawiya (RA), I wouldn't say I liked this writing, and I put the letters of Hazrat Mujaddid (ra) on the ground and went to sleep. At night, I saw in a dream that Hazrat Mujaddid Alf al-Thani (ra) came angrily and grabbed both my ears. He was saying!

O, ignorant student! Object to our writing and slam it on the ground. If you do not believe my writing, I will take you to the court of Hazrat Ali (ra). He took me to a garden like this and made me sit in a corner. In this garden stood a magnificent building where a saint lived. He went inside and greeted him very politely and modestly. He replied with a smile. Then he sat down in front of the elder and spoke. He and that older man were looking at me from a distance, making gestures. After that, he called me and said that Hazrat Ali (ra) was calling me; listen to what he was saying. I greeted him, and he responded and spoke! Beware! Never hold grudges against the Companions of the Prophet (ﷺ), and never utter a single word of reproach against these elders. Only our brothers and I know with what good intentions our differences have occurred. Then, taking the name of Hazrat Mujaddid (ra), he said, do not deny his words.

That person narrates that, despite this advice, my heart was not cleansed of impurity, so Hazrat Ali (RA) informed Hazrat Mujaddid (ra) that his heart was not yet cleansed and told him to slap him. Hazrat Mujaddid (ra) hit me hard on my ass. Then I found my heart pure and clean from filth, and the belief became very much in line with the teachings of Hazrat Mujaddid Alf-al-Thani (ra).

(Hazrat al-Quds). Office II p. 141)

Hazrat Mujaddid Alf Al-Thani (ra) had the honour of visiting the Messenger of Allah ﷺ twelve times. Hazrat Maulana Badruddin Sirhindi (ra), who was the caliph of Hazrat Mujaddid Alf al-Thani (ra) and the author of the famous book *"Hazrat al-Quds,"* says that his Sheikh Hazrat Mujaddid Alf al-Thani (ra) said that once the souls

of so many Auliya Karams gathered that all the houses and streets were filled with a crowd. While they were talking to each other, from morning to noon, the Messenger of Allah (ﷺ) came and consoled and comforted everyone with kindness and grace and spoke! Shaykh Ahmad (Hazrat Mujaddid Alf al-Thani ra) was completed in the Naqshbandiya method; therefore, he will be promoted, and he will also say to the rest of the chained ones that his right is proven, and the Fatiha was recited on them, and all leave. (Jawahir Mujaddidiya, Hazrat Al-Quds)

Hazrat Mujaddid Alf Al-Thani (ra) says that one day, I was meditating after the Zuhr prayer and reciting the Holy Quran when suddenly, I found a luminous garment on me. It seemed that this Khilat of Qayumiyat was given to me by inheritance and obedience of Syedna Khatam al-Mursaleen ﷺ. The Messenger of Allah ﷺ came and tied a blessed dastar on my head with his holy hand and congratulated me for Qayumiyat.

(Maktobat Imam Rabbani, third office)

The letters in his written collection gained the most popularity. These letters were compiled during the lifetime of Imam Rabbani (ra). They have three volumes. Daftar I is also called "Dar al-Marifat". It consists of 313 letters, which were prepared in 1025AH. The second book, "Nur-e-Ikhlaq," has 99 letters and was compiled in 1028AH. But the letters are very long and detailed. The third office, "Marifat al-Haqaeq," has 124 letters collected in 1031AH. All these correspondences are treasures of truth and knowledge.

Apart from these, there is also his Rasail, the details of which are as follows.

۱۔ شرح رباعیات خواجہ باقی باللہ ؒ (حضرت باقی باللہ ؒ کی رباعیات کی شرح)

۲۔ رسالہ اثبات النبوۃ (نبوت کی اہمیت اور ضرورت پر تصنیف) (حضرت ڈاکٹر غلام مصطفی خان ؒ نے 1965AD میں کراچی سے دوبارہ شائع کروایا)

۳۔ رسالہ رد روافض (اسلام کے خلاف درباری مصاحبین کی سازشوں سے متعلق)

۴۔ رسالہ تہلیلیہ (کلمہ طیبہ کے حوالے سے عارفانہ گفتگو)

۵۔ رسالہ معارف لدنیہ

۶۔ رسالہ مبداء و معاد

۷۔ تعلیقات العوارف

۸۔ رسالہ مکاشفاتِ عینیہ (آپ کے مرید خواجہ محمد ہاشم کشمی ؒ نے ترتیب دیا)

۹۔ رسالہ تائید اہل سنت

۱۰۔ الحاشیہ علی شرح العقاید الجلالی

۱۱۔ رسالہ تعین و لاتعین

۱۲۔ رسالہ مقصود الصالحین

۱۳۔ رسالہ در بیان مسئلہ وحدت الوجود

۱۴۔ رسالہ آداب المریدین

۱۵۔ رسالہ جذب و سلوک

۱۶۔ رسالہ علم حدیث

۱۷۔ رسالہ حالات خواجگان نقشبند

۱۸۔ مجموعہ تصوف

۱۹۔ کنز الحقائق

۲۰۔ المقدمہ السنیہ فی انتصار الفرقہ السنیہ

۲۱۔ رسالہ در بیان طریقت حضرات خواجگان

۲۲۔ رسالہ نصائح

۲۳۔ رسالہ معرفۃ النفس ومعرفۃ الرب

He appointed his son Hazrat Khawaja Muhammad Masoom (ra) as the supervisor of all routines. These were signs of the caliphate and the Musnad. He did not give up duties, obligations, and mustahab even during the days of illness. The treatment

continued, but the health declined. One day, he said that now, there are only a few days left. In the last few days, the charity has become abundant. Finally, that moment came; he performed the Tahajjud as usual and said this was the previous Tahajjud. Fajr and Ishraq prayers were offered in congregation. The right side lay on the bed, and his spirit flew away at that time.

He left this world at sixty-three on 28th Safar 1034AH, corresponding to 10th December 1624AD at the time of Ishraq. He was taken to the grave by his son, Khawaja Muhammad Sadiq (ra). His mausoleum in Sirhind Sharif is the holy place of humans and angels.

Hazrat Mujaddid Alf al-Thani (ra) was undoubtedly a Mujaddid who rendered unparalleled services for the greatness of religion. These services were acknowledged in every era. Contemporary scholars and Sufia Karams have recognized his high status. Maulana Abdul Hakeem Sialkoti (ra) was the most outstanding scholar of that era, whose academic status was widely discussed. He was the first to remember him as "Mujaddid al-Thani." It was the tribute of his time that became part of his name. Even today, when Hazrat Mujaddid (ra) is called, every scholar means him.

Hazrat Shah Abdul Aziz Dehlvi (ra) says that in the era of Islam, two elders are of exceptionally high status. Hazrat Shaykh Abdul Qadir Jilani (ra) and Shaykh Ahmad Sirhindi Mujaddid Alf Al Thani (ra), but could not decide who was better among them.

(Anwar la-Thani)

Hazrat Mujaddid's (ra) Haliya Mubarak:

Hazrat Mujaddid (ra) was whiteish; he had a broad forehead, and such a light shone from his forehead that his eyes were dazzled by his observation; his eyes were big. He had wide eyebrows, delicate bows, long, black, and thin. The mouth was neither long nor too short. The lips were red. His teeth were intermingled and shiny, which looked very beautiful. His beard was thick and square. He was tall and delicate and never had a fly sit on his body. The heels of his feet were very clean and shiny. His sweat did not smell bad. His beauty used to remind us of Hazrat Yusuf (AS). When a stranger saw him, he used to say he was not human but an angel, so even unknown people used to say he was the Wali Allah. Even though he was the owner of a weak body, big unbelievers used to tremble on seeing him. By visiting his manners, wicked people used to repent of their sins. People from distant regions came to meet him after hearing about his fame and repented of their sins at his hands. Many scholars, peacemakers, dervishes, and Amirs saw him in their

dreams and learned dhikr and Tariqat from him. His dealings with each person were according to his situation. The mysteries were also separate for each person. Every devotee and servant understood that as much compassion and blessings are on me as on no one else.

Countless Murids got permission and honour of the caliphate from Imam Rabbani Hazrat Mujaddid Alf Al-Thani (ra). It is recorded in some narrations that about 5,000 lucky gentlemen received the honour of the caliphate and his permission. The elders' living conditions are known and have been documented in this book. The names of some of the great caliphs are unknown, and only the names of some great ones are known. The names of the great caliphs who are known are as follows.

1. Hazrat Sheikh Noor Muhammad Bihari (ra)
2. Hazrat Sheikh Hamid Bihari (ra)
3. Hazrat Sheikh Syed Baqir Saharanpuri (ra)
4. Hazrat Syed Hussain Manak Puri (ra)
5. Hazrat Murshid Mir Zaman Baig (ra)
6. Hazrat Sheikh Fazlullah Burhan Puri (ra)
7. Hazrat Maulana Hameed Ullah Ahmedabadi (ra)
8. Hazrat Haji Hussain (ra)
9. Hazrat Sheikh Daud Sanki (ra)
10. Hazrat Maulana Ghazi Gujarati (ra)
11. Hazrat Sheikh Abdul Qadir Ambalvi (ra)
12. Hazrat Sheikh Muhammad Marri (ra)
13. Hazrat Sheikh Salim Banuri (ra)
14. Hazrat Maulana Muhammad Hashim (Servant) (ra)
15. Hazrat Maulana Abdul Ghafoor Samarkandi (ra)
16. Hazrat Alhaj Muhammad Ferganavi (ra)
17. Hazrat Sufi Qurban Qadim (ra)
18. Hazrat Sufi Qurban Jaid Arkanji (ra)
19. Hazrat Abdul Rahim Barki (ra)
20. Hazrat Sheikh Abdul Aziz Nahvi Maghribi Maliki or Hanbali (ra)
21. Hazrat Sheikh Ali Al-Mohaqiq Maliki Madani (ra)
22. Hazrat Sheikh Zainul Abidin (ra)
23. Hazrat Sheikh Ali Tabari Shafi Makki (ra)
24. Hazrat Sheikh Ahmad Istanbuli Hanafi Faqeeh Yemeni Shafi'i (ra)
25. Hazrat Uthman Yemeni Shafi'i Faqih (ra)
26. Hazrat Syed Mubarak Shah Bukhari (ra)
27. Hazrat Maulana Hasan Bukhari (ra)
28. Hazrat Qazi Tulak Bukhari (ra)
29. Hazrat Sheikh Isa, the Maghribi Muhaddith (ra)

30. Hazrat Sheikh Muhammad Madani (ra)
31. Hazrat Maulana Sadiq Kabuli (ra)
32. Hazrat Sheikh Abdul Hai Shadmani (ra)
33. Hazrat Sheikh Muhammad Harami (ra)
34. Hazrat Sheikh Dawood Sanki (ra)
35. Hazrat Sufi Qurban Qadim (ra)
36. Hazrat Maulana Farrukh Hussain (ra)
37. Hazrat Khwaja Muhammad Ashraf Kabuli (ra)
38. Hazrat Maulana Haji Muhammad Khar Kati (ra)
39. Hazrat Sheikh Salim Khan (ra)
40. Hazrat Sheikh Zainul Abidin Tabrizi (ra)
41. Hazrat Maulana Abdul Hakeem Sialkoti (ra)

Hazrat Mujaddid Alf al-Thani (ra) relates to the four chains:

1. Silsila Alia Naqshbandiya:

Imam Rabbani Sheikh Ahmad Sirhindi (ra) was a follower of Hazrat Khawaja Baqi Billah Dehlvi (ra). He was the caliph of Khwaja Muhammad Khwajgi Amkangi (Ra), a follower of Sheikh Muhammad Darwish (Ra), Muhammad Zahid (Ra), of Khwaja Ubaidullah Ahrar (Ra), and Maulana Yaqub Charkhi (Ra), and he was the follower of Khwaja Alauddin Attar (Ra). He was a follower of Khalifa al-Rasteen Hazrat Khwaja Bahauddin Naqshband Bukhari (ra).

2. Silsila Alia Qadriya:

Hazrat Mujaddid Alf al-Thani (ra) was a follower of Hazrat Shah Ismail Kathali (ra). He was a follower of his father, Shah Kamal Kathali (ra), he was a follower of Shah Fazail (ra), he was a follower of Shah Kadai Rakhman (ra), of Sheikh Abul Hasan (ra), Syed Rahman (ra), of Sheikh al-Momineen Shamsuddin (ra), and of Shah Aqeel (ra). He was a follower of Syed Bahauddin (ra); he was a follower of Qutb al-Afaq, Syed Abdul Razzaq (ra); he was a follower of his father, Hazrat Mehboob Subhani Qutb Rabbani Ghous Samdani, Syed Abdul Qadir Jilani (ra).

3. Silsila Alia Chishtiya:

Hazrat Mujaddid Alf al-Thani (ra) swore allegiance to Sheikh Abd al-Ahad (ra). He was a follower of Sheikh Al-Mashaikh Rukn-Uddin Chishti (ra), Sheikh Abdul Quaddus Gangohi (ra), Sheikh Muhammad Arif (ra), Sheikh Ahmad Abdul Haq

Rudli (ra), Sheikh Jalaluddin Panipati (ra), and Sheikh Alauddin Ahmad (ra). He was the caliph of Sabir Kaliyari (ra), Sheikh Fariduddin Ganj Shakar (ra), Hazrat Qutbuddin Bakhtiar Kaki (ra), and Hazrat Khawaja Moinuddin Chishti Ajmeri (ra).

4. Silsila Alia Suhrawardya:

Hazrat Mujaddid Alf al-Thani (ra) was a follower of Sheikh Abdul Ahad (ra), Sheikh Rukn-Uddin Gangohi (ra), Sheikh Abdul Quaddus Gangohi (ra), Sheikh Muhammad Darwish (ra), of Sheikh Badhan Bahraichi (ra), he of Syed Ajmal (ra), he of Syed Makhdoom Johannian Janan Gasht Hazrat Jalaluddin Bukhari Ochi (ra), he was a follower of Shaykh Rukn-Uddin Abul Fateh Multani, he was a follower of Shaykh Sadruddin Arif (ra), he was a follower of Qutb al-Mashaikh Bahauddin Zakaria Multani (ra) and he was a follower of Sheikh al-Shayok Hazrat Khwaja Shahabuddin Suhrawardy (ra).

He used to excel in the Qadriya method, and then he learned the Chishti method from his father, Hazrat Sheikh Abdul Ahad Chishti (ra). Then, after his father's death, the happiness of Hajj and the pilgrimage to the holy shrines took hold. In 1008AH, he stopped at Delhi on his way to the Holy Haram, where he met Hazrat Maulana Hasan Kashmiri (ra), a follower of Arif Billah Hazrat Khwaja Baqi Billah Dehlvi (ra). He mentioned the achievements of Hazrat Khwaja Baqi Billah (ra) and the virtues of Naqshbandiya Silsila, so he appeared in the service of Hazrat Khawaja Baqi Billah (ra). He accepted the hospitality of Hazrat Khwaja Baqibillah (ra) for two weeks. It was not even two days after his heart condition changed that he pledged allegiance to Hazrat Khawaja Baqi Billah (ra). Many of Tariqah's goals have been achieved in a very short period. Hazrat Khwaja Baqi Billah (ra) was also convinced of his academic ability, spiritual elevation, and courage. In a letter, he writes about himself. Sheikh Ahmad (ra) is a gentleman from Sirhind, known for his knowledge and decisive action. This poor man has spent some days with him. Many strange things were observed in his company.
(Zubda-tul-Muqamat by Maulana Hashim Kashmi)

Hazrat Khwaja Baqi Billah (ra) passed away in 1011AH. Akbar Badshah died two years after he and his son Jahangir ascended the throne. Hazrat Mujaddid Alf al-Thani (ra) was forty-two years old then. Hazrat Khwaja Baqi Billah (ra) and Hazrat Mujaddid Alf al-Thani (ra) were the same age. Both were born in 971AH. Hazrat Khwaja Baqi Billah (ra) passed away at forty, and his mission was completed by Hazrat Mujaddid Alf Al-Thani (ra). Hazrat Mujaddid (ra) dedicated his whole life to the service of religion. Due to the heretical beliefs of King Akbar and his misguided nobles, it became tough for people to follow the original faith. Numerous elements

of Hinduism were assimilated and officially supported. Hazrat Mujaddid Alf al-Thani (ra) did total jihad against them.

Akbar Badshah himself was uneducated. The policy was to strengthen his government by any means, legal or illegal. For this, he hired intelligent advisors, including Hindus and Muslims, who were also influenced by Hindu customs and practices. These people made King Akbar hate Islam and invented new ways to gain the king's pleasure, in which bowing to the king was justified and necessary, which was also supported by the scholars of that time and founded a new religion, a combination of Islamic and Hindu culture. Islamic rituals were openly mocked. Scholars who spoke the word of truth were killed in public. Hindu-Muslim marriages became customary. Masajid were being locked, calls to prayer (Adhan) were banned, the sacrifice of cows was outlawed, and temples were upgraded, and new temples were built. Hindus were allowed to play songs in front of the Masjid. Circumcision and naming Muhammad were banned. Jizya was waived for Hindus. The government was apparently in the hands of the Muslims, but the system of government fell into the hands of the Hindus. The religious freedom of Muslims was abolished throughout India. It was made very difficult to follow the religion of Islam. Akbar was taught a new philosophy that Ram and Rahim were one. Efforts were made to reconcile Hinduism and Islam. In such circumstances, it became difficult for Muslims to save their identity. The government used to crush those who opposed him severely. In such circumstances, the faith of Hazrat Sheikh Ahmad Sirhindi (Mujaddid Alf al-Thani ra) got excited and stood up to fight this flood alone. He strongly opposed their infidel ideas, and he overcame this difficulty.

After the death of Akbar, Jahangir became the king. Hazrat Mujaddid Alf al-Thani (ra) wrote letters to influential scholars, Sufis, princes, and high officials of the army and informed them of the seriousness of the situation. Many people started agreeing with him. His followers and power were increasing. When Jahangir learned of this, he said that if the number of his followers continued to grow, he would one day overthrow my government. He called Hazrat Mujaddid Alf al-Thani (ra) to his court and asked him to perform sajdah there. He refused. On which the king was angry that court etiquette should be observed, but on his refusal, he was imprisoned in the fort of Gwalior. He was imprisoned in this fort for about a year, during which he preached Islam to the people inside the fort, and all the non-Muslims inside the fort accepted Islam and entered his circle. When King Jahangir learned about this, he was alarmed and immediately released him and offered him gifts. Hazrat Mujaddid Alf al-Thani (ra), through Jahangir, ended all polytheistic and atheistic ideas introduced during the reign of Akbar. Jahangir was highly influenced by Hazrat Mujaddid (ra) and became one of his devotees. All the restrictions on Islamic rituals were removed.

Hazrat Mujaddid removed (ra) the Hindu influence on Islamic Tasawwuf during this time. Hindu sadhus and so-called dervishes were spreading the word among the ordinary people that Ram and Rahim are two names of the same reality. This dangerous concept was being planted in minds. He vehemently denied this theory and explained to the people that Ram and Rahim are two different things: Ram is the creature, and Rahim is the name of the Creator and Master of the universe. This was the two-nation theory that Hazrat Mujaddid Alf al-Thani (ra) presented.

The Naqshbandiya series became very popular in India because of Hazrat Mujaddid (ra). Because of his relationship, this series came to be known as the Naqshbandiya Mujaddidiya.

Hazrat Mujaddid Alf Al Thani (ra) says in one of his letters!
All happiness is invested in obedience to the Sunnah, and the root of all mischief is opposition to Shariat. Hindus have performed many austerities and fought hard, but because they do not conform to Shariat, they are all untrustworthy and lowly.
(Letters of the first office. Letter 114 in the name of Sufi Qurban by Hazrat Mujaddid Alf Al-Thani.

Sheikh Badr Uddin Naqshbandi (ra) wrote in his book "Hazraat al-Quds" that Allama Sayuti (ra) has narrated a sahih hadith in "Jama al-Jawama" that the Messenger of Allah ﷺ said!

يكون فى امتى رجل يقال له صلة يد خل الجنة شفاعة كذا وكذا من الناس۔۔۔۔

(There will be a man in my Ummah who will be called ٌSalah ٌby his intercession so that many people will enter paradise)

Perhaps this refers to the existence of Hazrat Sheikh Ahmad Sirhindi Mujaddid Alf al-Thani (ra), who was also a scholar among Sufi scholars. He once said! Thanks be to Allah, who has made me a mediator between two worlds and a mediator between two groups. These two parties refer to the unity of existence and scholars of Shariat. Hazrat Sheikh Ahmad Sirhindi (ra) convinced both groups with arguments and proof. He reconciled the two groups that had been at war for hundreds of years. God knows best.

Most people think that Shariat is the shell and Tariqat is the brain; they do not know the real issue. Some Sufis have been deceived by the things that have come out in the Sukkur and Masti and have fallen into the temptation of circumstances and places. The way of the Prophet ﷺ is the straight path. Except for it, all the other paths are crooked and misguided.

Allah is the Almighty!

اِنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ وَ لَا تَتَّبِعُوْا السُّبُل

Indeed, this is my straight path. Follow it and do not take any other paths

The guidance of the Messenger of Allah ﷺ is better than all guidance.

خَیْرُ الْهَدْیِ هَدْیُ مُحَمَّدٍ

The best biography is the biography of Muhammad ﷺ

(Letters from Office 1. Letter 40 to Sheikh Muhammad)

He said more! Tomorrow, on the day of judgment, only obedience to Sahib Shariat (ﷺ) will be helpful.

This submission makes references, findings, sciences, knowledge, mysteries, and codes available. Otherwise, there is nothing in them except import and error. (Maktobat Office 1. Named Qalij-Ullah)

The most excellent Jihad is speaking the truth before an oppressive ruler. Hazrat Mujaddid Alf al-Thani (ra) was a practical example of this hadith. He fought the tyrannical rulers and opposed the Hindus and misguided sects. He performed the most challenging task of renewing the religion. That is why the Nation of Islam remembers him as Mujaddid Alf al-Thani (ra).

The letters in his written collection gained the most popularity. These letters were compiled during the lifetime of Imam Rabbani (ra). They have three volumes. The first book is also called Dar al-Marifat. It consists of 313 letters. The second office, called "Noor Al-Khalaeq", has 99 letters. But the letters are very long and detailed. The third office is called "Marifat al-Haqaeq" and has 124 correspondences. All these correspondences are treasures of truth and knowledge.

Imam Rabbani Hazrat Sheikh Ahmed Sirhindi visited Ajmer in 1622 AD, where he saw the shrine of Hazrat Khawaja Moinuddin Chishti (ra) and meditated for a long time. He said that many mysterious things were mentioned. At the same place, the servants of the shrine presented him with the grave cloth of the shrine, which he accepted and said that this cloth had been very close to Hazrat Khwaja Chishti (ra), so it should be kept for my shroud. After that, he went to Sirhind, took a corner seat, and said the time had come. He also wrote letters to his friends and did a lot of charity. Someone thought the disposal of blasphemy was charity, so he clarified the reality by reciting this verse.

اج ملاوا کنت سوں، سکھی، سب جگ دیواں وار

That is, today is the day of Wasal O Sikhi! May I devote the whole world to this happiness?

He left this world on 10th December 1624AD on 28Th Safar 1034AH at the age of sixty-three years. His mausoleum is in Sirhind Sharif.

Makhdoom Zada Hazrat Khwaja Muhammad Masoom (ra) says that Hazrat Mujaddid Alf al-Thani (Quds-sara) said in those days of health! "perfection can be specific and possible for a human being; I have been given a part of it with the help of Hazrat Rasool Anwar ﷺ. "

There is also a relation between Rasulullah (ﷺ) and Hazrat Mujaddid Alf Al-Thani (ra) that Rasulullah (ﷺ) received Prophethood at the age of 40 years. Hazrat Mujaddid Alf Al-Thani (ra) also received the Caliphate at forty years, and his Shaykh died at the age of forty years. The Messenger of Allah ﷺ brought the religion of Islam to completion in twenty-three (23) years. Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) continued to work for the renewal of faith for twenty-three years and died at sixty-three.

Descendants of Hazrat Mujaddid Alf al-Thani (ra)

Hazrat Sheikh Ahmad Mujaddid Alf al-Thani (ra) had seven sons and three daughters.

1. Hazrat Khwaja Muhammad Sadiq (ra) was born in 1000AH and died on 9th Rabi Al-Awwal 1025AH.
2. Hazrat Khwaja Muhammad Saeed (ra) 1005AH, died: 27th Rabi Al-Thani 1070AH.
3. Hazrat Khwaja Muhammad Masoom (ra) 1007AH, died; 9th Rabi Awwal 1079AH.
4. Hazrat Khawaja Muhammad Farrukh (ra) 1010AH, died; 7th Rabi al-Awal 1025AH (age 15 years).
5. Hazrat Khawaja Muhammad Isa (ra) 1017AH, died; 7th Rabi Awwal 1025AH (age 8 years).
6. Hazrat Khwaja Muhammad Ashraf (ra), (age 2 years).
7. Hazrat Khwaja Muhammad Yahya (ra) died in 1024 or 1027AH; 27th Jumadi al-Thani died in 1096 or 1098AH.
8. Bibi Ruqiya Bano died in infancy.
9. Bibi Umme Kulsoom died at the age of 14 on 8th Rabi Awwal 1025AH.
10. Bibi Khadija Bano became an adult and had children.

24.1. Hazrat Khawaja Muhammad Sadiq (ra)

Khawaja Muhammad Sadiq (ra) was the eldest son and caliph of Hazrat Mujaddid Alf al-Thani (ra). He was one of the great Wali Allah; from childhood, the signs of good fortune and the lights of Wilayat were prominent. When Hazrat Mujaddid (ra) appeared in the service of Hazrat Khawaja Baqibillah (Quds Sira) in Jumadi al-Akhira 1008AH, his son was also with him. He was eight years old. He also came into the sight of Hazrat Khawaja Baqibillah (ra) and became honoured by dhikr, meditation, absorption, and connection. Despite his young age, he was blessed with those qualities that Hazrat Khawaja Baqibillah (ra) used to present to him compared to his elders. At that time, it was clear that this seven-year-old child, who had only recently stepped into the practice, had come a long way.

Hazrat Khawaja Muhammad Sadiq (ra) had a great eye for "**کشف قلوب و کشف قبور**", discovering hearts and graves from his childhood. The most surprising thing is that, despite this dominance at a young age, he also completed religious education and became an expert in both the rational and spiritual sciences. After completing his education, he engaged in teaching. He studied Arabic arts from Sheikh Muhammad Tahir Lahori (ra) and Ilm-Hukamiyah from Maulana Muhammad Masoom Kabuli (ra), and completed his studies at the age of 18. The signs of mortality and non-relationship with the world's luxuries were expressed in his blessed face to such an extent that this condition also affected others. Some leaders used to say that, after reaching their assembly, as soon as they see this young man, the love of the world in their hearts diminishes.

From his childhood, he had Kashf-Koon and Kashf-Qubur. Hazrat Khwaja Baqibillah (ra) used to ask him about the affairs of the unseen, take him to the graveyard and inquire about the condition of the dead. He used to describe it as he saw it. Once, his uncle Sheikh Muhammad Masood (ra) planned to travel to Khorasan for trade. He went with his uncle to his grandfather Hazrat Abdul Ahad's (ra) shrine and meditated there for a moment. He raised his head from meditation and said, "My grandfather has forbidden you to go on this journey." At the time, Hazrat Sheikh Masood (ra) did not think of him. The result was that Sheikh Masood (ra) died on the same journey.

When Hazrat Khawaja Muhammad Sadiq (ra) came from (**تلوین**) Talween to (**تمکین**) Tamkin and from (**سکر**) Sukkur to Saho (**صحو**) and from (**جذب**) absorption to (**سلوک**) behaviour, at the age of twenty-one years, on Friday in the month of Jumadi Al-Akhira 1021AH, honored from the Khilat of Hazrat Mujaddid Alf Al-ul-Thani (ra) and general permission was obtained for guidance and exhortation. Hazrat Mujaddid Alf al-Thani (ra) gave him his special robe. On the same day, a large group

pledged allegiance and shook hands with him. At that time, a special light appeared on his forehead. When a plague epidemic broke out in Sirhind, Hazrat Khawaja Muhammad Sadiq (ra) said that this epidemic wanted a particular bite. Still, it would not go away until I went. So, he got a fever, and he died of the plague at a very young age on Monday, 9th Rabi'-ul Awwal 1025AH. At the time of (Naza') last breathing, he said that now Allah Ta'ala would remove this calamity and epidemic from the people, and the epidemic has ended.

Hazrat Mujaddid Alf al-Thani (ra) writes in his letter 306 in the first book!

My late son (Khwaja Muhammad Sadiq ra) was one of the signs of the truth and one of the blessings of the Lord of the worlds. At twenty-four, he found something that hardly anyone has been blessed with. He had brought the teachings of Maulaviat and rational sciences to the highest level of perfection; even his students were highly ranked in reading Badawi and Sharh al-Mawaqif, etc. His stories of (معرفت وعرفان) knowledge and Marifat and stories of (شهود وکشف) witness and discovery are beyond description. Do you know that our Hazrat (Quds Sira) used to treat those who were suspicious of market food to satisfy his condition and used to say that the love I have for Muhammad Sadiq (a) is not for anyone else? And such is his love for us and no one else. His greatness should be assessed in this world. He had brought Wilayat Mousavi (AS) to an end and used it to describe the wonders of this upper Wilayat. He was always humble and gentle, forbearing and beggarly, and said that every wali had asked one or the other thing from Allah Ta'ala. I have begged and supplicated.

24.2. Hazrat Khawaja Muhammad Saeed (ra)

The second son of Hazrat Mujaddid Alf al-Thani (ra) was Hazrat Khawaja Muhammad Saeed (ra) (خازن الرحمة). He was born in Shawwal 1005AH. From his childhood, signs of guidance and virtue appeared in him. Hazrat Mujaddid Alf al-Thani (ra) says Muhammad Saeed (ra) was four or five years old when he fell ill. So, it came out of his tongue that I wanted Hazrat Baqibillah Sahib (ra). I wrote these words and sent them to Hazrat Khwaja Baqibillah (ra). Hazrat Khawaja (ra) answered that your Muhammad Saeed (ra) had approached us absentmindedly and obtained the Nisbet. When he reached the age of consciousness, he began studying the external sciences. Read many books by Sheikh Muhammad Tahir Lahori (ra). He also read books from his elder brother, Khawaja Muhammad Sadiq (ra). He read books of hadith from his father and Shaykh Abdul Rahman Ramzi (ra) and obtained Sanad. At the time of Tehsil-e-Ilm, with the attention of Hazrat Mujaddid Alf al-Thani (ra), the chain of Naqshbandiya became honourable and

got the title of (خازن الرحمة). He engaged in teaching and learning from the ages of 17 to 18. Teaching subjects with full ability and writing notes on some books is more complex than it seems. Among them is a suspension of Mishkout al-Musabeh. He had his theory in jurisprudence and solved the most challenging problems with little attention.

One day, Hazrat Mujaddid Alf al-Thani (ra) said about his two sons that when Muhammad Sadiq (ra) passed away, I thought in my heart that from now on, I will get a son who is perfect in outward virtues and inward actions. After all, Allah subhanahu wa Ta'ala only granted these two brothers (Khwaja Muhammad Saeed (ra) and Khwaja Muhammad Masoom ra) their deputy positions.

Once, when Hazrat Mujaddid Alf Al-Thani (ra) was visiting Delhi, Hazrat Khawaja Muhammad Saeed (ra) wrote a letter from Sirhind with enthusiasm at the beginning of the Suluk in which he wrote! Sir! I can't find the heart, but the heart itself. I am often surprised when I listen to the Holy Qur'an. I sit like everyone else. While engaged in zikr in Shahabad, he saw the soul separated from the body. Turns out it's one of those places of wonder. The leader of this place is Shaykh Iraqi Quds Sira (Hazrat Shaykh Abd al-Qadir Jilani ra), and I saw that Shaykh (ra) appeared and dominated; the more he dominated, I began to feel pain. At the same time, Hazrat Khawaja (Hazrat Khawaja Muhammad Bahauddin Naqshband ra) appeared, and I was satisfied. The next day, Hazrat Khawaja (ra) appeared again, and I got much satisfaction. Hazrat Mujaddid Alf al-Thani (ra) wrote in response on the margin of this letter! The reports that Muhammad Saeed (ra) has seen are very accurate. Among the friends, none of them received this information with a characteristic. In-Sha-Allah, these will also be appointed from Wilayat Khaasa.

Hazrat Khawaja Muhammad Saeed (ra) says! Hazrat Mujaddid Alf al-Thani (ra) referred to me as the prayer leader during his last illness. In those days, the outstanding and exalted achievements of Hazrat Mujaddid Alf al-Thani (ra) during the prayer had to be kept hidden like a secret, says Muhammad Saeed (ra), because all these are the results of prayers, and you should follow me to fulfill your Qayumiyat. That is why these codes and mysteries have been revealed to you.

Hazrat Khawaja Muhammad Saeed (ra), along with his brothers, friends, and companions, performed the Hajj of Baitullah and visited the grave of Rasulullah (ﷺ) in 1067AH. There, Haqq subhanahu Ta'ala was honoured with unique rewards and high positions. He was a great scholar, Sufi, and jurist. Shah Jahan and Aurangzeb Alamgir respected him a lot and were his followers. The king invited him to Delhi, and he accepted. He went to Delhi on his invitation and stayed there for a long time. After some time, he fell ill. He intended to go back to his homeland.

But on the way, he died at the place of Shambhala on 27th Jumadi al-Akhira 1071AH. His funeral was brought to his homeland. Hazrat Khawaja Muhammad Masoom (ra) led the funeral prayer and was buried next to his brother Hazrat Khawaja Muhammad Sadiq (ra). He was sixty-five years old at the time of his death. Among his children were eight sons and five daughters who also became his intellectual heirs and continued the guidance. Among the writings of Hazrat Khawaja Muhammad Saeed (ra) is an office of one hundred letters.

24.2.1. Hazrat Sheikh Abdul Wahid (ra)

Hazrat Sheikh Abdul Wahid (ra) was the son and caliph of Hazrat Khawaja Muhammad Saeed (ra). He was born in 1049AH in Sirhind Sharif. He was beautiful by birth, and his face shone, so he was called Shah Gul. He has been fond of learning since childhood and learned the sciences of the Quran, Hadith, and Fiqh early. His prayers were never missed, but he used to arrange a lot of Nawafil. At the age of twenty, he had the blessing of Hajj with his family. After the Hajj, he wrote an Arabic magazine on the journey, situations, and events. His father, Hazrat Khawaja Muhammad Saeed (ra), granted permission and caliphate for his ability and learning. When his father died in 1070AH, he came to the service of his uncle, Hazrat Khawaja Muhammad Masoom (ra) (عروة الوثقى), and received guidance from him in the journey of conduct. He died in Delhi on Friday, 27th Dhul-Hajjah 1126 AH/ 1715AD, and was buried in Sirhind.

24.2.2. Hazrat Sheikh Muhammad Abid Sunami (ra)

Hazrat Sheikh Muhammad Abid (ra) is the successor of Hazrat Sheikh Abdul Wahid (ra). His lineage is traced back to Hazrat Abu Bakr Siddiq (RA). His name in Aalam-e-Ghaib was "قاسم خزائن الله." He hated the world and its people. He was a great devotee, scholar, jurist, and a perfect Sufi. His teachers included Qazi Muhammad Hidayatullah (ra). Hazrat Sheikh Sunami (ra) was a very quick-witted Wali Allah; he could change the heart's condition in a few minutes. Countless people benefited from his insight. He used to teach Hadith and Fiqh regularly. He used to recite Surah Yaa-Sen 60 times during the Tahajjud prayer. He used to repeat the word "Kalema" twenty thousand times. His diet was Sattu, just what he used to eat and drink mixed in water. He achieved the blessing of Hajj by travelling on foot to the Haramain Sharifain. Hazrat Mirza Mazhar Jan Janan (ra) was his disciple. He chose forty schools from the letters of Hazrat Mujaddid Alf al-Thani (ra), on which

Maulana Naeemullah Bahraichi (ra) wrote a preface in Arabic. In addition, a collection of his attachments is also saved.
He died of diarrhea in Delhi on 18th Ramadan 1160AH/1747AD. His shrine is located at Mubarak Bagh on the Karnal road in Delhi, several miles from Sabzi Mandi.

His great caliphs:

1. Hazrat Mirza Mazhar Jan Janan Shaheed (ra)
2. Khawaja Musa Khan (ra)
3. Hazrat Makhdoom Azma Dabedi (ra)
4. Hazrat Mirza Muzaffar (ra)
5. Hazrat Muhammad Mir (ra)
6. Hazrat Shah Abdul Hafeez (ra)
7. Hazrat Sufi Abdul Rahman (ra)
8. Hazrat Mir Bahadur (ra)
9. Hazrat Darwish Muhammad (ra)
10. Hazrat Muhammad Hasan (ra)

24.3. Hazrat Khawaja Muhammad Yahya (ra)

Khawaja Muhammad Yahya (ra) was the seventh son of Hazrat Mujaddid Alf al-Thani (ra), who became known as (Shah Jeu). Apart from his father, Hazrat Mujaddid Alf Al-Thani (ra), he also received spiritual grace and permission from Hazrat Shah Sikandar Kaithali (ra). His height, speed, speech, and looks were very similar to his father's. He was still young when, one day, Hazrat Shah Sikandar Kaithali (ra), the grandson of Hazrat Shah Kamal Kaithali (ra), came and said to Hazrat Mujaddid Alf Al-Thani (ra): "Grant me a son who would be wise and crazy like us." Incidentally, Sheikh Muhammad Yahya (ra) was present at that time. Hazrat Mujaddid (ra) said, "Take him." Shah Sikandar (ra) introduced him as his relative and told him that this Makhdoom Zada would be called Shah Jeu from today on. He memorized the Quran at the age of nine. After his father's death, he completed his education with his brothers, Khawaja Muhammad Saeed (ra) and Khawaja Muhammad Masoom (ra). Hadith obtained from Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra). He was married to the granddaughter of Hazrat Baqi Billah (Quds Sira) (daughter of Hazrat Khwaja Ubaidullah ra). Mughal Emperor Aurangzeb Alamgir was a great believer in him. He went for Hajj with his brothers in 1067AH and was blessed. He has performed the Hajj twice. He built a magnificent masjid in Sirhind and also built a Madrasa alongside it.

There are two great virtues of Hazrat Mujaddid Alf al-Thani (ra) which will remain. A blessed word of his, the like of which no other word has been written. The other is his dear children, whom he has given a very high degree of perfection in their actions, knowledge, and deeds and in the perfections of inner life, which no Sheikh-e-Kamil on this earth has made his children so perfect. Until today, its effects and blessings are present in his physical and spiritual children, and its grace continues. These two virtues of his will be bright like the sun and a source of pride for the rest of the world.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ O

This is the bounty of Allah. He bestows upon whom He wills, and Allah is of great bounty.

(Surat Juma - 4)

He passed away on 27th Jumadi Al-Akhira 1096AH. He was buried on the western side of the shrine of Hazrat Mujaddid (ra).

24.4. Mir Syed Muhammad Nauman Badakhshani (ra)

He was a resident of Badakhshan and is among the great caliphs of Hazrat Mujaddid Alf al-Thani (ra). His father was Mir Shamsuddin Badakhshani (ra), also known as Mir Buzurg (ra). He was born in 977AH in Kishm, a town in Badakhshan. He says that when I was three months old in my mother's womb, my father saw Hazrat Imam Abu Hanifah Noman bin Thabit (ra) in a dream, saying that the child born should be named after me. So, I was called Nauman.

Hazrat Nauman Badakhshani's (ra) father was a famous scholar and pious Waliullah. Mir Buzurg (ra) was loyal to a shoes and socks seller, Dervish, a man of great sentiments and virtues, and lived in the deserts of Samarkand. Mir Buzurg (ra) was also accompanied by Hazrat Sheikh Qasim Karmini (ra).

Growing up, he served the Amir Abdullah Balkhi Ishqi (ra) in Balkh. After that, he came to India by chance. In seeking guidance, he attended the service of many elders and learned and practiced Azkars. He had the privilege of shaking hands with Hazrat Saeed Habshi (ra), too. Wherever he heard about an elder, he would go to him. His passion brought him to the service of Hazrat Khwaja Baqibillah (ra). Hazrat (ra) showered him with love and favours. He was blessed by the mention and meditation on the Naqshbandiya method. Mir Nauman Sahib (ra) left his job. He spent time in the service of Hazrat Khawaja Baqibillah (ra) with his children and a large group of loved ones, remaining in complete trust, with poverty and Fuqr, and gained happiness and joy in this condition.

After his initial training, Hazrat Khwaja Baqibillah (ra) entrusted him to Hazrat Mujaddid Alf al-Thani (ra). He set the lessons of his Suluk and Tariqat under the supervision of Hazrat Mujaddid (ra). In 1018AH / 1609AD, Mir Sahib (ra) ascended to the throne of Khilafat and Irshad.

Hazrat Mujaddid Alf al-Thani (ra) gave him a letter of caliphate with his blessed pen and sent him to Burhanpur (Deccan). The following is the English translation (from Arabic) of the text of the Khilafat Nama:

"He is the One God (Allah). There is none other than Him. We praise Him and send blessings and peace upon His Prophet (ﷺ) and his noble family. Brother Salih, Salik Tareeq-e-Haqq, Ahl-ul-Allah, Arif Ballah, Syed Kamil Muhammad Noman (ra), when the Mashaikh of Naqshbandiya entered into the administration of Naqshbandiya Aaliyah through the Fakir and their way of determining. Do I take it and explore the possibility of profit from it for the method, so that I have allowed him to teach the way of Akabars to the students of the path, according to the Sharia and reality? And made the following of Hazrat Muhammad Mustafa ﷺ compulsory upon himself.

Hazrat Mujaddid Alf Al Thani (ra) prayed to him that O Allah! It belongs to the special (Hazrat) Muhammad Rasulullah ﷺ, bless Mir Sahib (ra). O Allah! May the relationship that is special to me also be blessed by Mir Sahib (ra).

He gave you the Qutbiyat of the Deccan. He gained tremendous popularity in the Deccan, reaching millions of devotees. Most of his stay was in Burhanpur. He earned much popularity in Burhanpur. His ill-wishers turned Jahangir Badshah against him, but he remained safe because of Mahabat Khan. Hazrat Mujaddid (ra) has 33 letters in his name, the most for a single Waliullah. He authored "Ressala Suluk" on Tasawwuf.

Hazrat Mir Sahib (ra), while narrating a dream that the Messenger of Allah ﷺ was with Hazrat Abu Bakr Siddiq (ra). The Messenger of Allah ﷺ said! O Aba Bakr (RA)! Tell my son Muhammad Numan (ra) that what is acceptable to Shaykh Ahmad (Hazrat Mujaddid Alf al-Thani ra) is good to me and pleasing to Allah Ta'ala. And the rejected Sheikh Ahmad (ra) is left by me and rejected by Allah Ta'ala. Mir Sahib (ra) was pleased and said, " Alhamdulillah! I am Maqbool of Sheikh Ahmed (ra). At the same time, the Messenger of Allah ﷺ said! O Abu Bakr (ra)! Say to my son Nu'man (ra) that what is popular with him is popular with Sheikh Ahmad (ra), and what is rejected by him is rejected by Sheikh Ahmad (ra), and what is rejected by Sheikh Ahmad (ra) is rejected by me, and what is rejected by me is rejected by Allah Ta'ala. (Mashaikh Naqshbandiya Mujaddidiya: p. 225)

He died on 18th Safar 1058AH / 14th March 1648AD and was buried in Akbarabad.

24.5. Sheikh Noor Muhammad Patni (ra)

He is counted among the prominent caliphs of Hazrat Mujaddid Alf Al-Thani (ra). He was "بدر سپهر ولایت ". He travelled to many cities in India but spent most of his time in Patna; hence, Patna became famous. His yearning brought him to the abode of Hazrat Khwaja Baqibillah (ra). He started his spiritual journey by pledging allegiance to Hazrat Khwaja Baqibillah (ra). There, he received the education of Dhikr al-Qalbi, and then Hazrat Khawaja Baqibillah (ra) handed him over to Hazrat Mujaddid Alf al-Thani (ra) for his training. He served Hazrat Mujaddid (ra) with his heart and soul for eight years in the Khanqah, receiving many blessings. Hazrat Mujaddid (ra) wrote a letter to Hazrat Khwaja Baqibillah (ra) about Hazrat Noor Muhammad (ra) that Shaykh Noor (ra) had reached the endpoint, and by calling the end of absorption, he had reached the Barzakh of this place and reached the extreme of "مقام فرق" Maqam difference. At first, his attributes, instead of the light on which the attributes are based, were kept separate from himself and reached the unity of the soul "مقام جذبه" and the place of vision "احدیت." Now he has lost himself and lost the *Aalam* to such an extent that he is neither convinced of the cover nor the companionship and is so attracted to the most hidden essence, that is, Ahadiat-e-Sarfah "احدیت صرفه," that he does not know anything except wonder and ignorance. (Letter No. 18, Office I)

Hazrat Mujaddid (ra) honoured him with the caliphate and sent him to Patna (India). Six letters of Hazrat Mujaddid (ra) are in his name. He spent eight years with Hazrat Mujaddid (ra) and left for Patna as ordered. He built his abode on the banks of the river Ganges and built a masjid. Hazrat Mujaddid (ra) told him from Rijal al-Ghaib, but the narrator had doubts, saying that he is from Naqaba or Najaba. He had the honour of visiting Rasulullah ﷺ eight times. He died in Patna and was buried there.

24.6. Sheikh Hameed Bengali (ra)

He belonged to a famous Qazi's family from Mangalkot, District Burdwan, Bengal. Initially, he was oblivious to the standards of conduct, but upon seeing Hazrat Mujaddid Alf al-Thani (ra), he became his follower. Abiding by Shari'ah, piety, avoiding relaxation, and abandonment were at a high level among him. Following Naqshbandi's manners, poverty, contentment, trust, asceticism, and perseverance were at the highest levels. He was in the Hazrat Mujaddid (ra) service for only one year. Still, he reached the rank of Wilayat and attained perfection and effectuation by following the path of Suluk (behaviour). Hazrat

Mujaddid (ra) conferred the caliphate on him and sent him home. He said he had made Hazrat Mujaddid's (ra) shoes the center of his attention. He kept Hazrat Mujaddid's (ra) shoes near his head even after death. He was thorough and reasonable. He perfectly followed the Naqshbandiya method, modesty, trust, asceticism, and piety. He walked from Agra to Sirhind in love with Hazrat Mujaddid (ra). Hazrat Mujaddid Alf al-Thani (ra) wrote five letters to him.

Hazrat Mujaddid Alf al-Thani (ra) gave him the written caliphate, whose words (Arabic) are quoted in English translation as a blessing:

After the praise and salutation of Allah Subhanahu, this weak servant, Ahmad bin Abdul Ahad Farooqi Naqshbandi (ra), who is seeking the mercy of the real King and helper Allah Subhanahu, says that our brother Shaykh Hameed Bengali (ra), who is scholarly, Siddique, righteous and is inclusive of all signs of truth and righteousness in Shariat and Tariqat. May Allah grant him Tawfiq to do things He likes and is pleased with. When he had completed the steps of conduct, ascended the ladder of absorption, attained the rank of Wilayat, and attained all the ranks from the beginning to the end, I asked him to teach the Tariqat in the manner of the Naqshbandiya Mashaikh. By taking permission from Allah Ta'ala to lead the way to those who seek guidance, the disciples, the sincere, and I ask Allah Subhanahu Wa Ta'ala to protect him from such actions that He does not like and let him be steadfast in following Syed al-Mursalin ﷺ.

He died in 1050AH / 1640AD and was buried in his native Mangalkot (Burdwan, Bengal). His son, Sheikh Habibur Rahman (ra), a man of wealth, status, steadfastness, and karamat, became his caliph and successor. King Shah Jahan intensely believed in Sheikh Hameed Bengali (ra). There was a masjid near his broken shrine, which is said to have been built by Shahjahan.

24.7. Sheikh Muhammad Tahir Bandagi Lahori (ra)

He belonged to Lahore. He was born in 984 AH/1576 AD in Lahore. He was a Hafiz of the Qur'an and was skilled in rational sciences. Initially, he established a relationship with Hazrat Shah Kamal Qadri Kaithali (ra). Then, he soon recovered from the attention of Hazrat Mujaddid Alf al-Thani (ra). He had a very open heart and used to give good charity. He used to earn a living by writing. He wrote books of Tafsir and Hadith, for example, Tafsir Badawi and Mishkout Sharif, in a perfect script. He appeared in the Hazrat Mujaddid Alf al-Thani (ra) service, pledged his allegiance, and settled his spiritual behaviour. Hazrat Mujaddid (ra) gave him the caliphate and sent him back to Lahore; instead, he made the Qutb of Lahore. He was one of the people of Riazat, Mujahidat, Kashf and Inspirations, Karamat, and

Emotions. Hazrat Mujaddid (ra) entrusted the education of his noble sons to him. He used to hold Hazrat Mujaddid (ra) in great respect. Once, Hazrat Mujaddid (ra) asked him to lead the Imamate, his face turned yellow, and his body trembled. Along with the caliphate in the Naqshbandiya chain, he was also honoured with Kharqa authority in the Qadriya method and the Chishtiya chain. He was hermetic and a loner. He got married at the end of his life, following the Prophet's ﷺ Sunnah. Sheikh Abu Muhammad (ra) was his caliph.

The English translation of the written permission given to him by Hazrat Mujaddid Alf al-Thani (ra) is as follows:

After praising his Lord and thanking him for his favours, and after sending salutations to his Prophet (ﷺ), his family (purified), and the Companions of the Prophet (ﷺ) who claim the truth towards Dar al-Salaam. (Who needs the mercy of Allah's Guardian) Ahmad bin Abd al-Ahad Farooqi Naqshbandi (May Allah subhanahu wa Ta'ala forgive the sins of both of us and cover the sins of both of us) says that without a doubt, when brother, scholar, the efficient, virtuous, perfect Shaykh Muhammad Tahir (ra) was blessed by the Almighty to follow the path of his Auliya. He entered the Naqshbandiya Silsila with full courage and sacrifice; may he have a presence, a witness, closeness, and a congregation. He went and was blessed with such guidance, which is very present. When a time had passed, and he was in the same state, it appeared that he would be put to a great trial until he would depart from the straight path to divergent paths. He will move away from the religion of the people of truth and join the false belief. I begged Allah subhanahu wa Ta'ala. I begged him to remove this affliction and this trouble from him. Then it appeared to me after perfect invocation that soon this affliction would be removed from him. So, I praise Allah Subhanahu for this. Then, after a short time, something appeared to me that had seemed to me before. Until, instead of extraordinary steadfastness, he turned to crooked paths and turned from truth to falsehood, so that our hope that he would come to truth and return to reality and steadfastness ended.

When he entered many different paths, Allah Subhanahu revealed it to me. With the help and grace of Allah subhanahu wa Ta'ala, I was fully attracted to take him out of these paths. I then tried to close that path so he could not return to it again. Many months or even years passed in this state, and then it appeared to me that with the help and support of Allah, what had appeared for the second time was that he returned to the truth and the straight path. Then he determined the sites of absorption and treatment. Then, he was able to teach and train people in this way. So, I allowed him after Istekharah and meditation. I ask Allah (swt) for steadfastness to grant him the Tawfiq of following Syed Al-Awaleen and Al-Akhereen (ﷺ), and when this Shaykh, who has been referred to, has received an

abundant share from the Qadriya and Chishtiya. I also allowed him to grant Kharqah Aradat Qadriya and Kharqah Tabarak Chishtiya to his devotees. I ask Allah subhanahu wa Ta'ala for his protection and success, and I praise Allah first and last. I send blessings and peace upon Syed al-Awaleen and Syed al-Mursaleen, ﷺ, and the family (purified) and the Companions.

Hazrat Mujaddid Alf Al-Thani (ra) was once in the Circle of Zikr when he saw that on the forehead of Sheikh Tahir Bandagi had been written (شقی) "Shaqi." So, after those strange slips appeared, from then on, he said that I had reached the point of annihilation (Fana) and Hazrat Mujaddid (ra) could not remove my condition (Ahwal). When it was known, Hazrat Mujaddid Alf al-Thani (ra) removed all his affairs, but after his repentance, he forgave and reinstated him. He had the privilege of visiting the Messenger of Allah ﷺ in his dream.

He died on the 20th of Muharram al-Haram 1040AH/1630AD at the age of 56 and was buried in the cemetery of Miami Sahib. Sahib-e-Mashaikh Naqshbandiya Mujaddidiya writes the date of his death on 20th Muharram al-Haram 1056AH.

24.8. Sheikh Badi-Uddin Saharanpuri (ra)

He was a resident of Saharanpur. He was one of the caliphs of Hazrat Mujaddid Alf Al-Thani (ra). His father's name was Sheikh Rafi Uddin Ansari (ra). He was born in Saharanpur, India. He got his early education in Saharanpur. Then he came to Sirhind for work. Sometimes, he used to attend the service of Hazrat Mujaddid (ra); the constant attention of Hazrat Mujaddid (ra) made him ecstatic, and he left for Saharanpur. He was one of the great Wali Allah of his time. He was a scholar, worker, pious, good-natured, and good-spoken, Sahib Kashf and Karamat. He was a great elder.

Hazrat Sheikh Badi-Uddin (ra) narrates his early days, when he used to work and sometimes attend the service of Hazrat Mujaddid (ra). I suffered from Ishq-e-Majazi (ra); I neglected my duties and righteous deeds. Hazrat used to say, "So and so." Why don't you pray, and why don't you refrain from sins? I would say that I have heard such advice from many people. I can be guided if you pay attention to me and take me out of this state (of error) with your disposition and attention. Otherwise, the advice will not be practical. Hazrat Mujaddid (ra) paid attention for a while, then said you should come to me tomorrow with the same intention and trust. Coincidentally, on the second day, my beloved friend became my guest, and I could not spoil his company and go to the service of Hazrat Mujaddid (ra). Then, after two or three days, he appeared in the service of Hazrat (RA) and said you had broken your promise. Well, if you're still here, well done, and

congratulations. Go and perform a fresh ablution, then pray two rakats, then come to me. I did the same. He took me into solitude and taught me mindfulness and meditation. I lost consciousness and fell back into the dust. In this state of unconsciousness, people picked me up and brought me home. After a night and a day, I regained consciousness. When I felt my heart, I found it empty of this arrest (Ishq-e-Majazi). After that, I began attending His Highness' service regularly, and with His Highness' blessings, I made immense progress. Then, I became further away from myself every day. Every hour, I was moved towards the unseen.

He was not devoted to him before pledging allegiance to Hazrat Mujaddid Alf al-Thani (ra). Later, he had immense devotion and love for Hazrat Mujaddid (ra). After completing the spiritual treatment, he became exalted with the caliphate and permission. Ten letters of Hazrat Mujaddid Alf al-Thani (ra) were his name.

He also stayed in Agra for some time, which was the capital at the time. Then he returned to Saharanpur and died there in 1042AH, corresponding to 1632AD. He memorized the Holy Quran at the age of fifty.

24.9. Haji Khizr Khan Afghan (ra)

Haji Khizr Khan Afghan was a particular follower and caliph of Hazrat Mujaddid Alf al-Thani (ra). He was a resident of Bahlolpur on the outskirts of Sirhind. Hazrat Mujaddid (ra) was in the company of his father, Mian Jeu (ra). He greatly loved Hazrat Mujaddid (ra) and gave him more than in Darbar-e-Mujaddidiya. He was very cheerful and used to reciting Naat poems. That's why his voice used to resonate. He had the privilege of performing Hajj with Hazrat Mujaddid (ra) and visiting the shrines of Mashaikh and the Fuqra. He also attended Bait al-Maqdus. Hazrat Mujaddid (ra) used to call him Khedra in a good-natured way. His company guided many Afghans and others from Bahlolpur and Bajuwara, and many reached perfection. Sheikh Adam Banuri (ra) is also included among these people. Haji Sahib (ra) fainted when he heard the news of Hazrat Mujaddid's (ra) death in Bajuwara. When he regained consciousness, he reached Sirhind, crying in great grief, and fell at the feet of Makhdoom Zada. After the death of Hazrat Mujaddid Alf al-Thani (ra), he was unfortunate and died after some time.

He died in 1034AH / 1624AD and was buried in his native Bahlolpur (India).

24.10. Hazrat Badruddin Sirhindi (ra)

He was a resident of Sirhind. His father was Hazrat Sheikh Ibrahim Makhzani Sirhindi (ra), who died at the age of 73. His lineage is traced back to Hazrat Abu Bakr Siddique (ra). He was born in 1024AH/1616AD in Sirhind Sharif. He was perfect in Ahadith, Commentary, and Tasawwuf of his time. His occupation was teaching. At 15, he pledged allegiance to Hazrat Mujaddid (ra) and studied remembrance (Zikr Allah). He was also in the service of Hazrat Abdul Ahad (ra), the father of Hazrat Mujaddid Alf al-Thani (ra), for some time. He has read Sharh-e-Mawaqif, Tafsir Badawi, and Azdiya with Margins Syed Sharif from Hazrat Mujaddid Alf Al-Thani (ra). He was in the service of Hazrat Mujaddid (ra) for about seventeen years. He was ascetic and pious. Hazrat Mujaddid Alf al-Thani (ra) blessed him with caliphate and permission. Hazrat Mujaddid (ra) was very kind to him and counted him among his family. His place of prayer was made of a cashmere carpet. Still, according to Hazrat Imam Malik (ra), prostration on silk is abominable, and he cared about the opinions of all imams, so he placed a cotton cloth over it at the place of prostration (Sajdah). The servant took it apart when that cloth became dirty and put on a new one. Maulana Badruddin (ra) kept that old cloth in his turban, and that night, he visited the Prophet ﷺ twelve times. He often read books from Hazrat Khawaja Muhammad Sadiq (ra), the son of Hazrat Mujaddid Alf Al-Thani (ra).

The exact date of his death is unknown; some biographers believe he died in 1068AH / 1657AD. He had three sons, Hazrat Mulla Muhammad Shakir (ra), Hazrat Sheikh Muhammad (ra), and Hazrat Muhammad Afzal (ra).

There are also his works. "*Hazraat al-Quds*" is a book on the situation of the Naqshbandiya monks. It is in two volumes. In the first part, there are the situations from Hazrat Abu Bakr Siddiq (RA) to Hazrat Khwaja Baqi Billah (ra), and in the second part, Hazrat Mujaddid (ra) and his descendants and caliphs are mentioned.

He also has the following books.

2۔ کتاب در بارہ کرامات اولیاء

3۔ اثبات خوارق اولیاء

4۔ فتوح الغیب (فارسی ترجمہ)

5۔ کتاب الروائح فی شرح اصطلاحات صوفیہ و اشغال قادریہ و نقشبندیہ

6۔ بهجة الاسرار (فارسی ترجمه)

7۔ درجات الابرار

8۔ مجمع الاولیاء

9 - سنوات الاتقیاء (in it the circumstances of the Lord of perfection from Adam (AS) to his time are described)

10۔ سیر احمدی (فارسی)

11۔ کرامات اولیاء (فارسی)

12۔ مقامات غوث الثقلین

13۔ ترجمه روضة النواظر (فارسی)

14۔ ترجمه تفسیر عرائس البیان (فارسی)

15۔ وصال احمدی (فارسی)

16۔ معراج المومنین الی اعلی علیین

24.11. Hazrat Maulana Muhammad Hashim Kashmi (ra)

He was considered among the great caliphs of Hazrat Mujaddid Alf al-Thani (ra). He was a resident of Kusham, which is a region of Badakhshan. He was born in 1000AH / 1591AD in Kashm in Badakhshan. His father, Khwaja Muhammad Qasim (ra), was one of the Wilayat nobles and the teacher of Mirza Shahrukh, the king of Badakhshan. He was born into the Karbowiak family. But he came to India as a mentor. He appeared in Burhanpur in the service of Hazrat Mir Muhammad Numan Badakhshani (ra), the caliph of Hazrat Mujaddid (ra), and he developed a Rouhani relationship with him. He entered his circle and started setting standards of Tariqat (behaviour). He became so close to him that he got married to his daughter. Then he came into contact with Hazrat Mujaddid (ra) and became the cause of a lasting relationship. He stayed with Hazrat Mujaddid (ra) for two years. In a short period, with the blessing of Hazrat Mujaddid's (ra) attention and power of disposal, he was given the pleasures and favours of Hazrat Mujaddid (ra) along with inner states, spiritual places, strange situations, and perfections of the unseen. He acquired the knowledge of Hadith from Hazrat Khawaja Muhammad Saeed Sirhindi (ra) and read Mishkout Sharif from Maulana Abdul Momin Lahori (ra). Hazrat Mujaddid (ra) granted him caliphate and permission and ordered him to go to Burhanpur. The third volume of correspondence was prepared under his

supervision. He settled in Burhanpur. There, he began compiling a book about Hazrat Mujaddid (ra).

Then, he started writing about him and his family day and night. He has compiled a book, "*Zubda tul-Muqamat*". Then he collected the scattered manuscripts of Hazrat Mujaddid Alf al-Thani (ra) and compiled a book called "مکاشفات عینیه " which was completed in 1053AH. One of his works is also titled "نسمات القدس". There is also a Dewan (Persian) of his poems. He had a perfect ceremony with the sons of Hazrat Mujaddid Alf Al-Thani (ra), especially Hazrat Khwaja Muhammad Masoom (ra).
He died in Burhanpur in 1054AH / 1644AD and was buried there. He had one of his sons, Muhammad Qasim (ra), who collected his books and magazines.

Some of his works:

1۔ حلیہ ئ رسول اللہ ﷺ

۲۔ طریق الوصول فی شریعۃ الرسول

۳۔ نسمات القدس من حدائق الانس

۴۔ روئیداد تدوین مکتوبات امام ربانیؒ

۵۔ مکتوباتِ کشمیؒ

۶۔ احوالِ خواجہ قاسم شیخ کرمینیؒ

۷۔ قدر العالی فی اسرار خیر اللیالی

۸۔ گوہر نامی سر اسرار نام سید الانامی ﷺ نقدِ عمر

۹۔ صفحات الانوار من مقامات الاخیار

۱۰۔ کلیاتِ ہاشم

۱۱۔ رسالہ مرآۃ الروئیۃ

His shrine was near the river Pandarus. Water started coming into his blessed grave. In a dream, he told some guards and the Imam of the masjid to move my body. So, a day was fixed, and many people had gathered. When his blessed tomb was opened, it was found that his body was completely intact, and a mesmerizing fragrance spread through the air that people had never smelled before. His holy

body was buried in a high place. This incident is of 1272AH. Many people converted to Islam after seeing this incident.

(لهم مغفره by Hazrat Dr. Hafiz Munir Ahmad Khan Mudzillahu)

24.12. Hazrat Sheikh Syed Adam Banuri (ra)

He belonged to the Sadat family. His father's name was Syed Ismail Banuri (ra). The homeland of his ancestors was Rome. He settled in the suburbs of Sirhind Banur. His genealogy is traced back to Hazrat Musa Kazim (ra).

He says that my father visited the Messenger of Allah ﷺ in a dream. He ﷺ placed his hand on my father's blessed chest, gave him something, and told him to eat it. So, my father ate. Later, my mother became pregnant, and Allah Ta'ala gave birth to me. I was told that my existence is due to this blessed gift of the Prophet (ﷺ). My mother dreamed that a lamp lit up, projected from the house's roof. She told her husband about this dream, so he interpreted it as saying Allah will grant you a blessed son.

As a young man, he joined the royal army but soon became withdrawn and took Tariqat's path (behaviour). First, he obtained his lineage from Shaikh Shah Mohammad Ghous Gwaliori (ra) of Shataria. Then he got Faiz from the elder Pir Behlai (ra) of Suhrawardya, buried in Sadhora. Then he appeared in the service of Haji Khizr Khan Afghan (ra), the Caliph of Hazrat Mujaddid (ra), but still the eagerness of his heart increased. Haji Sahib (ra) sent him to serve Hazrat Mujaddid Alf Al-Thani (ra), who was in Ajmer Sharif at the time. After meeting him, He immediately pledged allegiance and remained with this court. He was honoured by the special attention of Hazrat Mujaddid (ra). He quickly completed the Suluk (behaviour) lessons, and Hazrat (ra) gave him permission and the caliphate. Allah Ta'ala had given him such strength that he used to lead the murid to the destruction of the heart and the relationship of Naqshbandiya in the first place. امر بالمعروف و نهی عن المنکر was his method. He stayed there until two years after Hazrat Mujaddid's (ra) death. His followers numbered in the millions. It is said that he had 400,000 followers and 1,000 successors. He also received spiritual grace from Hazrat Sheikh Muhammad Tahir Lahori (ra).

Ten thousand devotees were with him when he came to Lahore in 1052AH. When Shah Jahan asked him to go on Hajj, he left. He attended the grave of Rasool ﷺ with his family and stayed there. On Friday, 13th Shawwal 1054AH / 13th December 1644AD, he died in Madinah and was buried near Hazrat Uthman Ghani (RA) in Jannat al-Baqi. He was 47 years old at the time of his death. His sons were Hazrat

Naqshbandiya Family

Sheikh Muhammad Auliya (ra), Hazrat Sheikh Muhammad Isa (ra), Hazrat Sheikh Muhammad Hasan (ra) and Hazrat Sheikh Ghulam Muhammad (ra).

1. Hazrat Shah Waliullah Muhaddith Dehlvi's (ra) father, Hazrat Shah Abdul Rahim (ra), is one of his successors.
   Some of the other Caliphs are named below:
2. Sheikh Yar Muhammad Qadim Taleqani (ra)
3. Shaykh Yar Muhammad Jaid Taleqani (ra)
4. Sheikh Karim Uddin Hasan Abdali (ra)
5. Sheikh Abdul Hadi Badayuni (ra)
6. Sheikh Hasan Barki (ra)
7. Haji Saadullah Mujaddidi Wazir Abadi (ra)
8. Sheikh Sadi Balkhari Naqshbandi (ra)
9. Maulana Amanullah (ra)
   Both sons of Hazrat Baqi Billah (ra)
10. Sheikh Ubaidullah, known as Khwaja Kalan (ra)
11. Sheikh Abdullah, known as Khwaja Khurd (ra)
12. Hazrat Sheikh Abdullah Bahadur Kohati (ra)
13. Hazrat Sheikh Abdullah Peshawari (ra)
14. Hazrat Sheikh Abul Raza (ra)
15. Hazrat Hafiz Syed Abdullah Naqshbandi (ra) (Agra, India)
16. Hazrat Maulana Amin Badakhshi (ra)

His lineage is also known as Mohara Sharif and Narayan Sharif.

His Authors:

۱۔ خلاصة المعارف (فارسی) (دو جلدیں)

۲۔ نکات الاسرار (فارسی)

۳۔ نظم النکات

۴۔ تفسیر سورۃ فاتحہ

۵۔ مکتوبات

۶۔ درودِ الہامیہ

۷۔ وضوح المذاہب

There was an incident in which a person came to the Khanqah of Hazrat Adam Banuri (ra) and told a murid, who then told the Sheikh, that a person had come from his town, Banur, for a meeting. He said to bring him inside. The devotee took him inside. That person came and sat next to him. He inquired about the conditions in Banur and the welfare of its people. Then he asked how you came. He said that I had come apprehensive. You have to help me. He consoled him and said, "Why are you worried?" I will try to help you. Let me know what's up. He said, Hazrat, I have a daughter; she is young, so I married her. As soon as I got married, I got into trouble. Hazrat asked! How, He submitted that after marriage, it was found that my daughter was under the influence of a jinn. Her husband cannot go to her. As soon as he tries to get closer, he is pushed away by someone who does not know. Fortunately, my son-in-law is unharmed. Hazrat asked what that jinni does. He replied that he took my daughter and locked himself in the room, and did not allow anyone to enter. He asked what service I could do then. He replied I want my daughter to be chased away from this jinni. Hazrat said! Don't worry, the jinn will leave her.

This person thought he would give him some taweez, etc. But he did not give anything; he continued to read something silently for some time, and after that, he said. Go back. Call him by my name whenever he comes and tell him to leave here; otherwise, he will suffer. The man asked in desperation. Just something else. He will not give alms, etc. He said that there is no need for taweez.

Say in her ear on my behalf that Sheikh Adam (ra) has said that leave my girl, otherwise the Sheikh will burn you. The man returned, relieved, and whispered the exact words into his daughter's ear in disbelief. He was surprised that his daughter was wonderful after this, and her husband was unharmed.

(Auliya Karam)

24.13. Sheikh Muhammad Tahir Badakhshi (ra)

Sheikh Muhammad Tahir Badakhshi (ra) is one of the famous caliphs of Hazrat Mujaddid Alf al-Thani (ra). He was from the race of the Turks of Badakhshan and the Dasht-e-Qila. He took up the profession of a soldier. He was close to the Shah of Iran. He says that once, I went on a journey with Ameer, and I fell asleep at the destination. I went with him and saw that Hazrat Rasool Anwar صلى الله عليه وسلم was visiting with Hazrat Abu Bakr Siddique رضي الله عنه and other companions. Heavy armour is placed in front of them. When I approached, the Holy Prophet (ﷺ) ordered Hazrat Abu Bakr Siddique (RA) to put this armour on him. Hazrat Abu Bakr

Siddique (RA) picked it up, put it on my shoulders, and I wore it. He said, "What are you doing living in this group? Come to the path of Fuqr." But first, conquer this fort and then leave the army. When I woke up, the departure was being announced. When I approached the fort of Malkosa with my army, I was so excited that I spurred my horse and charged at the gate. After that, I got down from the horse, gave the excess clothes to the servant, and said, "Take this horse and clothes home, In-Sha-Allah, I will also reach there." I left there and attended the service of Sheikh Abdul Jalil Bianki (ra). He gave me his Nisbat without asking me. After that, he said you could travel this way. Maybe reach out to an elder, and he will do your work for you. I went to Delhi, and on the way I met Maulana Saleh Gholami (ra), Maulana Yar Muhammad (ra), and Maulana Abdul Haq Shadmani (ra), who were on their way to meet Hazrat Mujaddid Alf al-Thani (ra). The three elders went along. When they reached Barak, which is between Kabul and Kandahar, they met Sheikh Ahmad Barki (ra). He had studied the Maktobat of Hazrat Mujaddid Alf al-Thani (ra) and heard many of his attributes, so he accompanied Shaykh Maulana Yusuf (ra). When these people reached Delhi and found out the condition of Hazrat Khwaja Baqibillah (ra), people said that he had passed away a few days ago, but his caliph, Hazrat Mujaddid Alf Al-Thani (ra), was present here. Hazrat Mir Nauman (ra) showed great compassion for him and took him to the service of Hazrat Mujaddid (ra). Hazrat Mujaddid (ra) looked at him favourably and gave him perfect training. Shaykh Muhammad Tahir Badakhshi (ra) began to live in the service of Hazrat Mujaddid (ra), and within two months, he was blessed with seeing Hazrat Rasool-e-Anwar ﷺ continuously. This matter lasted for three months. After that, he became satisfied with the status of the chest and the high places and got the happiness of the Wilayat.

In 1017AH, Hazrat Mujaddid (ra) gave permission in Naqshbandiya Silsila, ordered to go to Jaunpur, and assigned the responsibility there. He died in Jaunpur on 7th Rajab 1047AH / 25th Nov 1637AD, at the age of 70, and was buried in Jaunpur.

24.14. Sheikh Yar Muhammad (Qadeem) Taleqani (ra)

Sheikh Yar Muhammad (Qadeem) Taleqani (ra) was one of the early murids of Hazrat Mujaddid Alf al-Thani (ra). He was a resident of Taleqan in Iran, so he was called Taleqani. Hazrat Mujaddid (ra) gave him permission and the caliphate. He is called Qadeem because another man of the same name was a follower of Hazrat Mujaddid (ra). He was called Yar Muhammad Jadid (ra).

He often arranged the Nafil fasts and prayers in addition to the obligatory ones. He was always absorbed. He had a beautiful personality. Once, after returning

from Hajj, he told his dear friend Hazrat Muhammad Hashim Kashmi (ra) that during the Tawaf, I saw Hazrat Rasool-e-Anwar (ﷺ) in a howdah near Rukn-e-Yamani with great adornment. I became intoxicated with the pleasure and joy of this glory.

He was versatile and meditative. Peace and Fuqr were his unique characteristics; poverty, hunger, and halal food were his characteristics. In one of his letters, Hazrat Mujaddid Alf al-Thani (ra) gave exceptional advice to him, which is as follows:

"When a student comes to him to become a murid, he should carefully study his teaching method. Lest he pass his test in this matter and cause trouble. Especially when there is relief and joy from the coming of a murid, one should make Istekharah with supplication and supplication about it. Even if it is believed that the method should be explained. Then there is no doubt of import and corruption. Because it is not permissible to dispose of the truth among the servants of the Almighty and to waste his time behind them without the permission of Allah.

Ayat Karima

{ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ }

(Surat Ibrahim - 1)

(This is) a Book which We have revealed unto you (O Muhammad ﷺ) so that you might lead humankind out of darkness (of disbelief and polytheism) into light.

This verse explains the matter. When an older adult died, it was said that

"You are the one who wore armour, for my religion on my servants? "

He replied that yes. Then it was said: "Why did you not leave my creation towards me, and why did you not turn yourself towards me?"

(Letter 221, Volume I)

He died in Akbarabad in 1046AH / 1636AD, sometime after his return from the Holy Hijaz, and was buried there.

24.15. Hazrat Sheikh Yar Muhammad Jaded Taleqani (ra)

Hazrat Shaykh Yar Muhammad Jaid Taleqani (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He read some books from Hazrat Mujaddid (ra) and was very impressed. He came to Sirhind from Taleqan city and completed the inner ritual by swearing allegiance to Hazrat Mujaddid (ra). He was honoured with the caliphate and permission. He compiled the letters of Hazrat Mujaddid Alf al-Thani (ra) in the first book, which was titled "*Dar al-Marifat*" in 1025AH.

24.16. Sheikh Abdul Hadi Farooqi Badayuni (ra)

Shaykh Abdul Hadi Badayuni (ra) first pledged allegiance to Hazrat Khwaja Baqi Billah (ra), then he handed over to Hazrat Mujaddid Alf al-Thani (ra) for training. He was in the service of Hazrat Mujaddid (ra) for a long time. He continued to set the stages of excellence and places, and was exalted by the Caliphate. He and Hazrat Yar Muhammad Qadeem (ra) lived in the same room with Hazrat Mujaddid (ra). Hazrat Yar Muhammad Qadeem Badakhshi Taleqani (ra) used to worship all night, and Hazrat Sheikh Abdul Hadi (ra) could not do so due to his illness, and he regretted it. One day, Hazrat Mujaddid (ra) said! Subhan Allah! Shaykh Abd al-Hadi's (ra) regret and sorrow prevailed over the worship of Maulana Yar Muhammad Qadeem (ra). He died on 9th Shaban 1041AH / 10th March 1729AD in Badaun (India) and was buried in Takiya Khuram Shah (Badaun).

24.17. Khawaja Muhammad Sadiq Kabuli (ra)

Khawaja Muhammad Sadiq Kabuli (ra) was one of the early followers and caliphs of Hazrat Mujaddid Alf al-Thani (ra). He was very wealthy and was one of Prince Jahangir's servants. Coincidentally, a passion for demand and purpose arose in his heart. He came to Delhi in the service of Hazrat Khawaja Baqibillah (ra), leaving everything he had. He heard there that Hazrat Khawaja (ra) passed away. So, he came to his Murid Khas and Caliph Khwaja Hesamuddin (ra). He advised him to go to Hazrat Mujaddid Alf Al-Thani (ra). His request was sincere, and Hazrat Mujaddid (ra) accepted him as his disciple. He soon reached serious places (Muqamat) and loved ones. He became so close to Hazrat Mujaddid (ra) that Hazrat Mujaddid (ra) started treating him as his son. He was honoured by the caliphate and the permission of Hazrat Mujaddid (ra).

He came to Lahore by the order of Hazrat Mujaddid Alf al-Thani (Ra), died in 1018AH/1609AD, and was buried in Lahore.

24.18. Sheikh Ahmad Debani (ra) (Deobandi)

Sheikh Ahmad Debani (ra) was a Deoband resident near Saharanpur Boria. He was very fond of travelling. He once pledged allegiance to Hazrat Sheikh Muhammad bin Fazlullah (ra), an elder of Burhanpur. Hazrat Mujaddid Alf al-Thani (ra) lived in Agra at that time. He pledged allegiance to Hazrat Mujaddid Alf al-Thani (ra), one of his early followers. Before becoming a murid, he used to study under Hazrat Mujaddid (ra). He accompanied Hazrat Mujaddid (ra) on many journeys. He went to Burhanpur, where Hazrat Mujaddid (ra) entrusted the responsibility of his training to Hazrat Mir Muhammad Nauman (ra). He discovered he was engaged in the zikr I had taught when he met his first mentor. He said he learned the Naqshbandi method from Hazrat Khawaja Mir Nauman (ra) and enjoyed and engaged in it.

Hazrat Sheikh Muhammad bin Fazlullah (ra) was a fair-minded and righteous elder. He spoke! There is no harm. The purpose is to gain. Hold on to the place from which the wealth of attention came. Then he returned to Sirhind, and Hazrat Mujaddid Alf al-Thani (ra) granted him permission and the caliphate. Thanks to him, Qasim Khan, the governor of Bengal, repented from Shiism and entered the true faith of Ahl al-Sunnah wa al-Jamaat. After receiving the caliphate, he wrote a letter to Hazrat Mujaddid Alf al-Thani (ra) saying that I do not find any quality or perfection in me. I have taught two people the method of dhikr.

Hazrat Mujaddid (ra) wrote in reply to this letter:

It should be clear that the facts that these two persons have revealed reflect your condition, which has been shown in the mirror of their ability, since they were both knowledgeable. Hence, they understand their condition, and you are aware of it as well. The knowledge of the present came to be known as a mirror, which signifies the attainment of a person's hidden talents and reveals them. The goal is to acquire Ahwal, not knowledge of Ahwal, although knowledge of Ahwal is also a wealth given to some. But these two types of men are the masters of the Wilayat. It should be clear that the constant awareness of Allah Almighty, which consists of the Holy Spirit, is similar to the knowledge of the Holy Spirit, which requires continuous knowledge and attention. Have you never heard that a person has become negligent of himself or become careless or forgetful of himself? Negligence is seen in knowledge acquisition because there is variation in it, and knowledge is present in the presence of presence (حضوری در حضوری).

(Maktobat: office third, letter #16)

He died at the age of seventy and was buried in Akbarabad.

24.19. Sheikh Ahmed Barki (ra)

Sheikh Ahmed Barki (ra) was a scholar and an evocator. Shaherwad, which is between Kabul and Kandahar, was his homeland. His father had migrated from there to Kancrete (Bark). He had reached Hazrat Mujaddid Alf al-Thani (ra) through one of his friends who had come to India for trade and then became his Murid. Hazrat Mujaddid Alf Al-Thani (ra) raised him to perfection in a week through education and attention and sent him away after giving him the caliphate. He was the Qutb of his area. When Sheikh Ahmed Barki (ra) passed away, Hazrat Mujaddid (ra) wrote to his sons that Maulana's existence was one of the signs of Allah and one of His blessings.

He spoke!

- The person who has reached the Wilayat of the heart can see the attributes of action.
- The person who has reached the realm of the soul sees his attributes.
- The person who has gone to Wilayat-e-Ser sees personal manifestations.
- The person who got Wilayat-e-Khafi will see blessings and sanctifications.
- He who (the person) reached Wilayat Akhfa has seen the connection in vain and the connection naked, but with despair.

Hazrat Mujaddid Alf al-Thani (ra) wrote in Maktoob No. 16, Office II, "If the journey to the Hereafter occurs, I will appoint Sheikh Hasan Barki (ra) as my deputy." Shortly after, he died in 1026AH / 1616AD, and Sheikh Hasan Barki (ra) took over the post.

24.20. Sheikh Yusuf Barki (ra)

His homeland was Bark city between Kabul and Kandahar. Sheikh Yusuf Barki (ra) was the authorized caliph of Hazrat Mujaddid Alf al-Thani (ra). Earlier, he had pledged his allegiance to an elder in his homeland and obtained the tawhid-e-Suri from him. When he heard about Hazrat Mujaddid Alf Al-Thani (ra), he wrote a letter to him, but when he was not satisfied, he came to the service of Hazrat Mujaddid (ra). With him, he reached perfection in a short period. Hazrat Mujaddid (ra) gave him the caliphate and permission to go to Jalandhar. He went to Jalandhar, but after a while, he used to come to meet Hazrat Mujaddid (ra). He died in 1034AH / 1624AD and is buried in Jalandhar.

24.21. Sheikh Karim Uddin alias Abdul Karim (ra)

Shaykh Karim Uddin, alias Abdul Karim (ra), was the authorized caliph of Hazrat Mujaddid Alf al-Thani (ra). He was a resident of Usmanpur Khattar in Pargana Attock. He belonged to a landed family. This place is near Hasan Abdal.

He came to Lahore to acquire knowledge in his youth. Once, a thought came to his heart that if I die without knowing Allah, then what will happen to me? He says I got bored with my studies and returned to my homeland. The desire to seek a mentor arose in my heart, and I began to obey and worship. One night, I saw a very bright and beautiful Wali Allah in my dream and suddenly thought I would become a disciple of this Wali Allah. When I woke up from the dream, I worried about where to find this elder. On the second night, I again saw the elder of the same Haliya in my dream. After that, I did not see his visit in my dream, so my heart became restless and indecisive. I decided to look for this elder. One night, I told my mutual friend and left home without telling my family. Wherever I heard about an elder, I would go there. Allah helped me, and thus, I went to Sirhind. He also met various elders there, and one of them spoke about Hazrat Mujaddidi Alf al-Thani (ra). I attended his court and stood outside his monastery. Seeing my appearance was terrible, a dervish went inside and asked Hazrat Mujaddid (ra) that a poor person was standing outside and wanted to meet you. Hazrat (ra) said to bring him. When I went inside and saw the face of Hazrat Mujaddid (ra), it was the same appearance and dress I had seen in the dream, and I recognized him very well. I wanted to fall at his feet, but he took me in his arms and held me close to his chest for a while. Then I fell at his feet and began to weep. Hazrat Mujaddid (ra) raised my head above the steps, immediately took me to his room, and taught me the complete method of dhikr. I submitted that I have achieved my goal. Although it was Hazrat's (ra) usual practice to keep students in service for some time, then make them disciples and teach them the method of education.

Hazrat Shaykh Abdul Kareem (ra) says that about two and a half years after he pledged allegiance, I was sitting in meditation in the masjid of Hazrat Mujaddid (ra) at the time of dawn when I became absorbed (Maraqib). I saw that four people like me were sitting by my side, and they were all four. Then, the same four people appeared, sitting next to me. I regained consciousness and recited "لاحول" La hol. It happened three times in the same way. For the fourth time, when I was awakened, I saw that a person of light appeared from the room of the masjid with a staff in his hand. He greeted me, and I replied. After that, he asked how he saw himself. He said so much that I became unconscious. When I regained consciousness, I said I see myself as if my homeland is five hundred miles from here, but if I stretch out my hand, I can bring anything I want. The whole country is

adjacent and close to me. He said that you know what such a gentleman calls time. I spoke! No. He said that such a person is called "Qutb."

He also tells me that there was a time when I found myself in such a way that if the world came into my sight, I would take it to its destination in one glance. He returned to his homeland, Hasan Abdal (Attock), and tried to promote the religion. Many people from the region entered the Naqshbandiya chain and were overwhelmed with blessings and revelations. Hazrat Mujaddid Alf al-Thani (ra) was cornered in the last days. He said that whenever Sheikh Karim Uddin (ra) comes, don't forbid him to meet me. Sheikh Karim Uddin (ra) died on 3rd Muharram 1050AH/ 1640AD and was buried in the room of his homeland.

24.22. Sheikh Hasan Barki (ra)

He was a resident of Bark, a city between Kabul and Kandahar. He was a disciple of Sheikh Ahmed Barki (ra). Sheikh Hasan Barki (ra) was perfect in the highest places, the Sunnah events, the Laduniyah sciences, and the external sciences. Sharia and Tariqat were comprehensive. He was present at the Astana Aliya of Hazrat Mujaddid Alf al-Thani (ra) and was honoured by Naqshbandiya's method. Hazrat Mujaddid Alf al-Thani (ra) permitted him and ordered him to return to his homeland to work to develop and promote religion. There are three letters of Hazrat Mujaddid Alf al-Thani (ra). He was a senior author. He died sometime after the death of Hazrat Mujaddid Alf al-Thani (ra) in Usmanpur, which was his homeland, and was buried there. His sons succeeded him.

24.23. Sheikh Abdul Hai Hisari (ra)

Shaykh Abdul Hai (ra) was a resident of Hisar Shadman, located on Turan's north side in Isfahan. His father's name was Khawaja Chakar Hanafi (ra). He was born in 990AH / 1582AD in Hisar Shadman (Iran). He came to India and settled in Patna. He had the good fortune to be present in the service of Hazrat Mujaddid Alf al-Thani (ra), and within a short period, he entered the ranks of Muqarabin. He used to serve Hazrat Mujaddid Alf al-Thani (ra) a lot. He used to stay with him in seclusion and solitude, and the mysteries would especially please him. He lived in Astana for a long time. Hazrat Mujaddid Alf al-Thani (ra) gave him the caliphate and ordered him to go to Patna. He had the Qutb position. At the request of Hazrat Khawaja Muhammad Masoom (ra), he compiled Maktobat Sharif Book II, which bears the historical name "Noor Al-Khalaeq" and 99 Maktoob, arranged in 1028AH.

He said that in the early days, when I was living in Patna and had not met Hazrat Mujaddid Alf Al-Thani (ra), one night, I dreamed of visiting an empty fort and, by chance, a party came there. These people saw me, caught me, and tied me up. I asked who are you? They replied that Hazrat Rasool Anwar (ﷺ) was staying with the Companions. Then those gentlemen took me out of the fort, tied me up. In the meantime, Hazrat Abu Bakr Siddique (RA) interceded with Hazrat Rasool Anwar (ﷺ) and released me. I started going with those Companions along with Hazrat Rasool Anwar (ﷺ). Hazrat Rasool Anwar ﷺ showed great compassion. He (ﷺ) called me close to him and spoke! You are for such and such a work that, without you, that work cannot be done. After that, the party with me rides camels and flies.

He left in 1054AH to perform Hajj and came to Sirhind. I attended Hazrat Mujaddid's (RA) Mazar-e-Aqdas, met Hazrat Mujaddid's (RA) sons, and visited Hijaz. After Hajj, when He started returning home, His ship was not running. Other ships were departing. On asking people, it was found that something went wrong. He said you gentlemen should go away; I will perform Hajj next year and get off the ship. The ship departed as soon as I got off. He lived in Makkah and died there in 1070 AH/1660 AD.

24.24. Hazrat Sheikh Ubaidullah, known as Khwaja Kalan (ra)

Hazrat Sheikh Ubaidullah, known as Khwaja Kalan (ra). He was the eldest son of Hazrat Khwaja Baqi Billah (ra) and the caliph of Hazrat Mujaddid Alf al-Thani (ra). He was born on 1st Rabi 'ul Awwal 1010AH on 13th November 1601AD. He was named after Hazrat Khwaja Ubaidullah Ahrar (ra). When he was two and a half years old, his father, Hazrat Khawaja Baqibillah (ra), passed away. Hazrat Khwaja Baqi Billah (ra) entrusted the responsibility of bringing his two sons to Hazrat Mujaddid Alf al-Thani (ra). By pledging allegiance to Hazrat Mujaddid Alf al-Thani (ra), he set the standards of behaviour (Tariqat) and became proud of the caliphate and permission.

One of his daughters was married to Hazrat Khawaja Muhammad Yahya (ra), the younger son of Hazrat Mujaddid Alf al-Thani (ra). He died on 18th Jumadi Al-Awwal 1073AH in Delhi and was buried with his father.

24.25. Hazrat Khwaja Abdullah alias Khwaja Khurd (ra)

Hazrat Khwaja Abdullah alias Khwaja Khurd (ra) was the son of Hazrat Khwaja Baqi Billah (ra) and the caliph of Hazrat Mujaddid Alf Al-Thani (ra). He was born on 6th Rajab 1010AH/ 4th February 1602AD. His mother was the second wife of Hazrat

Khwaja Baqibillah (ra). He had his initial education from Hazrat Khwaja Hesamuddin (ra) and read the textbooks of Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra) and Sheikh Shakir (ra).

Hazrat Khawaja Baqi Billah's (ra) last wish was paid particular attention to by Hazrat Mujaddid Alf al-Thani (ra), and both brothers appeared in the service of Hazrat Mujaddid (ra) at the age of fourteen. Both of them were still outside Sirhind when Hazrat Mujaddid (ra) sent a message: if you have come to fulfill your father's will, then go; if you have come for marriage, then I will perform the marriage rituals. Both of them said that we have come to be disciples. So, Hazrat Mujaddid Alf al-Thani (ra) honoured them greatly, and after the ritual's completion, they were given the caliphate. Even after receiving the caliphate, he continued to serve Hazrat Mujaddid (ra) by staying in Astana Aliya for some time. He was a Hafiz of the Quran and had a taste for poetry.

Among his children were three sons, Khwaja Salam-Ullah (ra), Khwaja Kalematullah (ra), and Khwaja Bahauddin (ra).

He died on Wednesday, 25th Jumadi al-Awwal 1074AH/1664AD in Delhi and was buried with his father.

24.26. Hazrat Amanullah Lahori (ra)

Hazrat Amanullah Lahori (ra) was the caliph of Hazrat Mujaddid Alf Al-Thani (ra). He performed the Pilgrimage in 1624AD afoot. After Hajj Baitullah, he went to Syria and Egypt to visit the holy shrines of various prophets. He died there.

24.27. Hazrat Mir Safar Ahmad Rumi (ra)

Hazrat Mir Safar Ahmad Rumi (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He was considered one of the great Mashaikh of Rome. He was the right Syed al-Nasab. He had the honour of visiting Hajj Bayt Ullah and the shrine of Rasulullah ﷺ. He was instructed to go to Sirhind and go to the service of Hazrat Mujaddid Alf al-Thani (ra) at the Roza-e-Rasool ﷺ. Hazrat Mujaddid (ra) was visiting Lahore when he reached it. After pledging allegiance to him, he also appeared in Sirhind and completed the inner rituals. He found the honour of the caliphate and permission.

On 27th Dhul-Hajjah 1021 AH / 8th February 1613 AD, his daughter was married to Hazrat Khawaja Muhammad Masoom (ra).

He passed away in 1050AH/1641AD in Sirhind and was buried there.

24.28. Hazrat Maulana Abdul Ahed Lahori (ra)

Hazrat Maulana Abdul Ahad Lahori (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He first pledged allegiance to Hazrat Khawaja Muhammad Baqibillah (ra). He sent him to Hazrat Mujaddid Alf al-Thani (ra) for education and training. Staying in the company of Hazrat Mujaddid (ra), he fixed the places of the chain of Naqshbandiya and obtained the honour of the caliphate. He used to meditate and pray very often.

24.29. Hazrat Maulana Farrukh Hussain Harvi (ra)

Hazrat Maulana Farrukh Hussain Harvi (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He was born in Herat (Afghanistan). His forefathers were among the great Mashaikh of Badakhshan and Mawra-ul-Nahar. He travelled to India upon receiving good news from some Mashaikh about Hazrat Mujaddid Alf al-Thani (ra). He obtained the honour of the pledge of allegiance from Hazrat Mujaddid Alf al-Thani (ra), and, while in his service, he completed the journey of Suluk and became proud of the caliphate and permission. He was Shuja's best friend, the son of Shah Jahan Badshah, and used to accompany him on journeys.

He settled in Dhaka (Bangladesh) after receiving the Caliphate. Alongside his teaching, he also sought to promote and spread the Naqshbandiya Mujaddidiya lineage.

He died on 10th Muharram 1068AH / 18th October 1657AD in the last prostration of Fajr prayer and was buried in Dhaka.

24.30. Hazrat Maulana Qasim Ali Badakhshi (ra)

Hazrat Maulana Qasim Ali Badakhshi (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He pledged allegiance to Hazrat Khawaja Muhammad Baqibillah (ra) and entrusted him to Hazrat Mujaddid Alf al-Thani (ra) for education and training. After reaching Sirhind, he served Hazrat Mujaddid (ra), set the standards of Suluk (behaviour), got the place of completion, and obtained the honour of Hazrat Mujaddid's (ra) caliphate and permission.

24.31. Hazrat Syed Mohibullah Manakpuri (ra)

Hazrat Syed Muhibullah Manakpuri (ra) was the caliph of Hazrat Mujaddid Alf Al-Thani (ra). He was born on 2nd Safar 996AH/ 2nd January 1588AD in Sadarpur, which is in Bihar province (India). In some accounts, Farrukhabad, Oudh (India), is listed as a suburb of Sadarpur. He got his early education from his father and local scholars. Later, he came to Lahore and joined Hazrat Mulla Abdul Salam Lahori's (ra) teaching circle. He was a student of Hazrat Mian Mir Lahori (ra) and Mughal King Shah Jahan's minister, Saadullah Khan. After gaining expertise in religious studies, he served Hazrat Sheikh Muhammad bin Fazlullah Burhanpuri (ra) in Burhanpur. By paying allegiance to him, the places continued to fix the Suluk (behaviour). He also received the privilege of the caliphate and his permission.

He appeared in the service of Hazrat Khawaja Mir Muhammad Nauman (ra), the caliph of Hazrat Mujaddid Alf al-Thani (ra) in Burhanpur. He joined his circle of editors and engaged in the education and training of the Naqshbandiya Mujaddidiya method. The desire to meet Hazrat Mujaddid Alf Al-Thani (ra) was born in his heart. He came to Sirhind, met Hazrat Mujaddid (ra), and started serving him. Hazrat Mujaddid (ra) blessed him with the caliphate and ordered him to return to Manakpur. In Manakpur, he endured hardships. Ten letters of Hazrat Mujaddid Alf al-Thani (ra) are named after him. He has written several works, among which "*Sharh Kitab Fusoos-ul-Hikam*" is more famous and excellent.

He died on 9th Rajab 1058AH/ 30th July 1648AD in Allahabad (India) and was buried there.

24.32. Hazrat Maulana Muhammad Saleh Badakhshi Kolabi (ra)

Hazrat Maulana Muhammad Saleh Badakhshi Kolabi (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He was among the old companions of Hazrat Mujaddid (ra). He had the qualities of reluctance, humility, Fuqr, and silence. He met Hazrat Mujaddid Alf Al-Thani (ra) in Agra. He was incredibly impressed and requested allegiance from Hazrat Mujaddid (ra), which Hazrat Mujaddid (ra) accepted. He served alongside Hazrat Mujaddid Alf al-Thani (ra) for a long time. Once in Ramadan, Hazrat Mujaddid Alf al-Thani (ra) sat in Aetikaf. During this time, he served the hand-washing plate and water bowl. One night, when Hazrat Mujaddid (ra) had washed his blessed hand, he took the water that fell from the plate from the holy hand of Hazrat Mujaddid Alf al-Thani (ra) to a corner and drank it. Immediately after drinking it, he became victorious in his work and life, and rich in the spiritual gifts of Hazrat Mujaddid Alf al-Thani (ra). He authored the magazine Al-Wazaef.

Ten letters of Hazrat Mujaddid Alf al-Thani (ra) are named after him. He passed away on 1038AH / 1628AD.

24.33. Hazrat Maulana Muhammad Siddique Kashmi Badakhshani (ra)

Hazrat Maulana Muhammad Siddiq Kashmi Badakhshani (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He was a resident of the town of Kashm in Badakhshan. His father's name was Zaheeruddin Hasan Kashmi (ra). He was also fond of poetry. He also served in the army for some time. He was among the unique people of Hazrat Abdul Rahim Khan Khanan. He appeared in the Hazrat Khawaja Muhammad Baqibillah (ra) service and obtained the blessing of allegiance. He visited Burhanpur in 1018AH. During this time, he also saw his homeland, Badakhshan and Mawra-ul-Nahar.

He used to say that when I came back from the Deccan and had much contact with Hazrat Khwaja Baqibillah (ra), the matter reached such an extent that I looked at anything and could see the beauty of Hazrat Khawaja (ra) in it, even the persons, walls, and trees. And the stone that looked on. Nothing was visible except his Sheikh's beauty. On the contrary, the illusion of his existence was lifted from the middle, and he also began to consider himself to be the existence of Hazrat Khwaja Baqibillah (ra).

Hazrat Khwaja Baqibillah (ra) sent all his followers to the service of Hazrat Mujaddid Alf al-Thani (ra) while sending him away. Only a few devotees were left to serve him. At the same time, Hazrat Baqibillah (ra) called him and spoke! Are you prepared to go to Sirhind or not? The Shaykh and the Murshid strongly dominated him, so he apologized for going there, then Hazrat Khwaja Baqibillah (ra) said! "How should you and people like you recognize him (Hazrat Mujaddid Alf al-Thani ra). You do not even understand what favours you have or have not received from him; what you are boasting about is nothing compared to the favours you have received from him."

Hearing this, he fainted; when he regained consciousness, he saw that Hazrat Khwaja (Quds Sera) was showing compassion, and he spoke!

"Do not fear (what has been denied to you) is a flower that has blossomed because of love." If you have the correct belief and the truth of the speech, then be sure that today there is no one else under the sky like Mian Sheikh Ahmad (ra) (Hazrat Mujaddid Alf al-Thani ra) and the perfect people who are only three or four. Not many will have such perfections; I know myself to be their parasite. Hold

what I told you fast, and it will work for you. Now, hurry up and get there if he takes you with pleasure and attraction, Subhan Allah! And even if he doesn't say anything, go with him. If he kindly returns you, kiss his feet, and come back, that will be wisdom."

Hazrat Mujaddid Alf al-Thani (ra) had reached the outer limits of Delhi, and he got his service. After deciding on some way with him, Hazrat Mujaddid (ra) called him and spoke! "Go back now, go to the service of Hazrat Khawaja (ra) because it is not right for you to go to Sirhind now. Sirhind is your home."

After the departure of Hazrat Khwaja Baqi Billah (ra), according to his orders, he appeared in the service of Hazrat Mujaddid Alf al-Thani (ra) in Sirhind. He began to develop a strong connection and perfect love for Hazrat Mujaddid (ra) and considered attending the service necessary.

One day, Hazrat Mujaddid Alf al-Thani (ra) got up from the morning circle, went to the congregation of the murids, and spoke!

"Today, Khawaja Muhammad Siddiq (ra) has been blessed from Wilayat Khaasa Muhammadiyah (ﷺ)."

In 1031AH / 1622AD, the taste of Hajj Baitullah arose in his heart. He made a firm determination and also arranged the travel documents. Later, when he submitted to the service of Hazrat Mujaddid (ra), he said!

"This year, I do not find you among the pilgrims."

He did not think in this direction and undertook the Hajj. Bandits attack him on the way. They injured him and took away all his belongings. That's how he came back. In the second year, 1032AH / 1623AD, he again prepared for Hajj and was blessed to visit the two holy shrines and the Hajj Baitullah. He came to Delhi on his return, and many relatives accompanied him. On the way, he also faced poverty and hunger.

His wife was Saleha and Abida Khatun. She also attended the service of Hazrat Mujaddid Alf al-Thani (ra) along with him. He also had a significant share in the spiritual blessings of Hazrat Mujaddid (ra) and performed the authorized rituals. His company was very effective, and he blessed many women.

He died on Shawwal 1050AH / January 1641AD and was laid to rest in the Delhi Hazrat Khwaja Baqi Billah (ra) tomb.

His articles:

۱۔ حکایت شیشہ گر ماچین (فارسی)

۲۔ مثنوی دیگر (فارسی)

۳۔ مبداء و معاد

۴۔ مکتوبات

24.34. Hazrat Hafiz Mahmood Lahori (ra)

Hazrat Hafiz Mahmood Lahori (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He held a high position in the Wilayat. Three letters of Hazrat Mujaddid Alf al-Thani (ra) are named after him.

24.35. Hazrat Sheikh Muzamil Purbi (ra)

Hazrat Sheikh Muzamil Purbi (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He was one of the oldest and most extraordinary disciples of Hazrat Mujaddid (ra). He used to perform Hazrat (ra) services while travelling. He had the qualities of perfection in good morals and selflessness. Due to the training of Hazrat Mujaddid (ra), he attained spiritual perfection. After determining the locations of the caliphate, he was declared authorized to teach the caliphate.

One day, he visited a mountain and forest in this area for hunting. Suddenly, he reached the edge of the cave to catch an animal. His foot slipped, and he fell into the cave, unable to escape. A man from this desert saw him falling into a cave. When Sheikh Muzamil (ra) didn't come out, he informed people. On which he was taken out of the cave. Hazrat Mujaddid Alf al-Thani (ra) used to stay in Sirhind. This incident came before Hazrat Mujaddid (ra) in Kashf, upon which he said to the audience!

"I see (with the gaze of discovery) that Shaykh Muzamil (ra) has fallen into a horrible place and is struggling to get out. Look, what is the reality?

A few days later, he got the news of Sheikh Muzamil's (ra) death due to this accident. He expressed grief and sorrow and prayed for him. He passed away on Saturday night on 26th Rabi al-Thani 1026AH / 3rd May 1617AD.

24.36. Hazrat Yusuf Samarkandi (ra)

Hazrat Yusuf Samarkandi (ra) was the caliph of Hazrat Mujaddid Alf al-Thani (ra). He first pledged allegiance to the blessed hand of Hazrat Khawaja Muhammad Baqibillah (ra) and received and acquired the loyalty of the Naqshbandiya chain. Hazrat Baqi Billah (ra) also sent him from Delhi to Sirhind to Hazrat Mujaddid Alf al-Thani (ra) for education and training. He completed his spiritual journey in Sirhind and was exalted by the caliphate and permission of Hazrat Mujaddid (ra). Hazrat Mujaddid (ra) ordered him to return to his homeland and promote and propagate Islam and the Silsila Naqshbandiya.

After some time, he came back to Sirhind in 1022AH/1616AD. He sat near the head side of Hazrat Mujaddid (ra) and, with complete supplication and regret, said that Hazrat's (ra) last time had come. Take a look and pay attention so that something with a lofty goal is touched.

Hazrat Mujaddid Alf al-Thani's (ra) heart became open due to his neediness, and he began to pay attention.

After some time, he raised his head and spoke! Yes! Maulana Yusuf (ra)! Say what happened. He placed his head on Hazrat Mujaddid Alf al-Thani's (ra) feet and spoke! Alhamdulillah! The thing the heart sought became visible. He said this and handed over life to Afrin.

24.37. Hazrat Allama Maulvi Abdul Hakeem Sialkoti (ra)

Hazrat Allama Maulvi Abdul Hakeem Sialkoti (ra) was a contemporary companion, friend, disciple, and caliph of Hazrat Mujaddid Alf Al-Thani (ra). His father's name was Sheikh Shamsuddin (ra). He was born in Sialkot. He was a great scholar of his time. He was one of the famous disciples of Mulla Kamaluddin Kashmiri (ra). His classmates were Hazrat Mujaddid Alf al-Thani (ra) and Nawab Saadullah Khan (Prime Minister of Mughal Emperor Shah Jahan). He was an example in the knowledge of interpretation, hadith, jurisprudence, literature, meanings, logic, philosophy, and theology. The Mughal emperor Shah Jahan often consulted him on religious and political matters and appreciated his ability. He weighed him twice in silver and offered silver equal to it in his service. Hazrat Sheikh Ahmad Sirhindi Farooqi (ra) was first addressed by him with the address of Hazrat Mujaddid Alf al-Thani (ra). As proof of this, he wrote a magazine, "*Dalail-Tajdeed*," and proved Mujaddid Alf al-Thani with solid arguments and proofs. Hazrat Mujaddid Alf al-Thani (ra) used to call him the "Sun of Punjab." He had a friendly ceremony with Hazrat Sheikh Muhammad Mir, known as Hazrat Mian Mir

(ra). He spent his entire life teaching in Lahore. He also taught in Akbar Badshah's Government Madrasah for some time. He also established a madrassa and Islamic center in Sialkot. Where students from distant cities and countries used to come to study logic, philosophy, jurisprudence, and al-kalam, as well as religious education.

He died in 18th Rabi Awwal 1067AH/1657AD and was buried in Mohalla Miyana-Pura, Sialkot. His son, Maulana Abdullah Lahori (ra), is buried beside him. Maulana Abdullah Lahori (ra) contributed significantly to the editing and compilation of Aurangzeb Badshah's Fatwa Alamgiri and died in 1683 AD.

25. Hazrat Khwaja Muhammad Masoom (ra)

The third son and caliph of Hazrat Mujaddid Alf Al-Thani (ra) was Hazrat Khwaja Muhammad Masoom (ra). He was born on 10th Shawwal 1007AH, corresponding to 7th May 1599AD in Sirhind. After the death of Khawaja Muhammad Saeed (ra), he became a Sajjadah Nasheen in Sirhind Sharif and became responsible for instruction and guidance. His title was *Urwa-tul-Wusqa*; the names of Mujaddid Uddin, Abu Al Khairat, Abu Al Makaram, Qayyum-e-Zaman, Qutb Al Qutab, and Qayyum al-Thani were remembered in his honour. He had seen Hazrat Khwaja Baqibillah (ra) as a child. In the family tree of Tariqat, his name comes after Hazrat Mujaddid Alf al-Thani (ra). Emperor of India Aurangzeb Alamgir was his disciple. The successor of Hazrat Khwaja Muhammad Masoom (ra) was his son Hazrat Khwaja Muhammad Naqshband (ra). He was also known as Qayyum as-Salis. Aurangzeb Alamgir was a great believer in him. He was the most similar to his father, Hazrat Mujaddid Alf al-Thani (ra). His mother was the daughter of Hazrat Sheikh Sultan Thanesari (ra). Regarding his praise and knowledge, Hazrat Mujaddid Alf al-Thani (ra) said that he is a Muhammadan (ﷺ) al-Mashrab. He became introspective after completing all the sciences at the age of sixteen. He has been blessed with a perfect share in his beloved father's qualities and accomplishments.

He read some books from his elder brother, Khawaja Muhammad Sadiq (ra), and most books from his father and Maulana Sheikh Muhammad Tahir Lahori (ra). He had memorized the Holy Quran in three months. In Ramadan, he used to finish one Quran within Tarawih, and another Hafiz completed two Qurans. He also studied under Hazrat Akhund Sajawal (ra) and Hazrat Mulla Badruddin Sultanpuri. He obtained the permission of hadith from his caliph, Hazrat Maulana Sheikh Zainul Abidin Yemeni Muhaddith (ra), during the establishment of the Haramain Sharifain. People came from distant cities and villages to listen to his recitation of the Holy Quran. He taught popular books after the Zuhr circle, such as Baydawi, Azdi, Talweeh, Mishkout Sharif, and Hidayah. One day, he said to his father, "I see a light that illuminates the whole world, and the light is present in the world's particles, just like the sun; if it sets, the world becomes dark."

Hazrat Mujaddid Alf Al Thani (ra) said! You will be the Qutb of your time. Remember this. "والحمد للّٰہ کثیراً کثیرا"

Hazrat Mujaddid Alf Al Thani (ra) says in one of his letters!

It appeared that the one (Khilat) I was wearing had been separated from me, and another Khilat had been put on me instead. A thought came to my heart to see if whoever finds this Khilat that I have taken off. I wished that my son

Muhammad Masoom (ra) would get this khilat of mine; it would be better. A moment later, I saw that it had been given to my son (Khwaja Muhammad Masoom ra) and had been worn by him. This refers to my Khilat Mansab *Qayumiyat* related to training and completion. When the matter of this Khilat-e-Jadedah reaches its end, and it deserves to be taken off, I hope Allah Ta'ala will grant it to my son Muhammad Saeed (ra).

(Maktobat Sharif Office III, Maktoob 104)

One day in 1035AH, he said that today I was sitting in the morning circle, and I felt that the Holy Prophet ﷺ had come and embraced me, saying that Allah Almighty had given me the title of "*Urwa-tul-Wuthqa*." Be thankful for this blessing. At the same time, I saw that all the close angels of Allah Ta'ala, the Prophets (AS), and the Auliya Allah came and formed a circle around me, and they spoke. Peace be upon you, O Muhammad Masoom Urwa-tul-Wuthqa (ra). Then everyone shook my hand. I saw it written in golden words around Arsh Majeed Muhammad Masoom Urwa-tul-Wuthqa.

(Tazkirah Mashaikh Naqshbandiya, Ruza Qayumiyat)

Once, Hazrat Mujaddid Alf al-Thani (ra) went to Delhi and took his son Hazrat Khawaja Muhammad Masoom (RA) with him. One day, Hazrat Mujaddid (ra) came to the chamber after finishing the circle to rest for an hour. He saw that Makhdoom Zada (Khwaja Muhammad Masoom ra) was sleeping on Hazrat Aqdas's bed. Hazrat Aqdas returned immediately. Khudam asked, "Why did you come back?" He said that Muhammad Masoom (ra) was sleeping. Khudam noted that if there was a command, to wake him up so that you could rest. Hazrat Mujaddid (ra) said! "I am afraid of Allah's honour. I have trembled, and I have come back with no decision that the friend of Allah is resting and lying so that I do not become a source of sadness and grief for him."

Hazrat Mujaddid Alf al-Thani (ra) went and sat in the sun. The weather was scorching, and the stone floor of the Masjid Feroze (Delhi) had become as hot as clay. Even Makhdoom Zada (Hazrat Khwaja Masoom ra) woke up alone and saw Hazrat Mujaddid (ra) sitting on sand in the sun. He became worried, so he got up and vacated the bed for Hazrat Mujaddid (ra).

27th Dhul-Hajjah 1021 AH / 8th February 1613AD Hazrat Khwaja Muhammad Masoom (ra) was married to Bibi Ruqiya (ra), the second daughter of Mir Safar Ahmad Rumi (ra), one of the caliphs of Hazrat Mujaddid Alf Al-Thani (ra), and all his children were born to her.

He received the Naqshbandiya method from his father, and his father gave him the good news of the high places of Qayumiyat and Qutbiyat: originality and popularity, personal perfection, and activity. He was a Muhammadan (ﷺ) al-Mashrab. On the day he visited his father's throne, fifty thousand people pledged their allegiance to him, including two thousand of the caliphs of Hazrat Mujaddid Alf al-Thani (ra). King Jahangir himself came to Sirhind Sharif to offer his condolences after hearing the news of Hazrat Mujaddid Alf al-Thani's (ra) death. In the same year, on Friday, the 7th of Ramadan, 1034AH, Hazrat Khawaja Muhammad Naqshband II (ra) was born happily.

Jalal (awe) was dominant in his nature and demeanour. The audience sat politely and quietly. King Aurangzeb Alamgir was sometimes present and sat wherever there was space. To the horror of Hazrat (ra), the king could not communicate orally but had to submit a written request. During his tenure, the Naqshbandiya series was widely published. Many rulers of Turkestan, Khorasan, and Badakhshan took the oath of allegiance in absentia through their lawyers. When Shah Jahan ascended the throne after Jahangir, he also attended Sirhind.

Hazrat Khwaja Muhammad Masoom (ra) sent Khwaja Muhammad Hanif Kabuli (ra) and Khwaja Muhammad Siddiq Peshawari (ra) to Peshawar, Sheikh Muzaffar Burhanpuri (ra) to Deccan, Sheikh Akhund Musa (ra) to Nangarhar, and Sheikh Badruddin (ra) to Sultanpur. Shah Abd al-Aziz Turan (ra) pledged allegiance in absentia through a lawyer. In the same way, Sultan Abdul Rahman (ra), Ruler of Khorasan, and Imam Yemen (ra) became absent disciples. Shaykh Habibullah Bukhari (ra) was made Caliph and sent to Bukhara. He gained great popularity there, and many chiefs and rulers pledged allegiance to him. Caliph Khawaja Arghun (ra) was sent to the place of Khata, and the ruler of Khaqan promised allegiance.

Among his caliphs, Sheikh Murad Ali Bukhari (ra), who made Damascus his center in Syria and promoted Naqshbandiya throughout Syria, is particularly noteworthy. He used to visit different countries, and finally, he died in Istanbul. His caliph, Abd al-Ghani al-Nabulsi (ra), gained particular fame. The Naqshbandi method became very popular in Turkey's cities. In 1881 AD, there were 52 monasteries in Istanbul alone.

In the latter part of his life, he distributed his caliphs and murids under the supervision of his sons. Khawaja Muhammad Sibghatullah (ra) to Kabul and its suburbs, Badakhshan, Turkestan, Qarchak, Kashgar, Khata, Rome, Khawaja Muhammad Naqshband Hujjat-Ullah to Syria, Khorasan, Turan, Andrab, Tabaristan and Sijistan to Khwaja Muhammad Ubaidullah (ra), the promoter of Sharia.

He entrusted the Deccan and Punjab to Khawaja Muhammad Ashraf (ra). King Aurangzeb and his courtiers were handed over to Khwaja Muhammad Saifuddin (ra).

Golden sayings of Hazrat Khawaja Muhammad Masoom (ra):

- The purpose of the creation of man is to attain the knowledge of Almighty Allah. In this knowledge, there is a difference in the abilities of every human being for whom this blessing is granted; it is good news for the one deprived of this wealth; it is a pity. He who has wasted his life in vain deeds and is not attracted to the original purpose, with what face will he appear before Allah?
- Knowledge is of two types. The first type is the one described by the scholars, and the second type belongs to the Sufia Karam. The first type is related to reasoning, and the second to "کشف و شہود" discovery. The first domain type is in knowledge, and the second is in the "حال" domain. In the first type of knowledge, there is self-rebellion, so this faith is called "ایمانِ مجازی", virtual faith, which is not safe from decay and disturbance. In the second type of knowledge, the seeker's existence becomes annihilated, and the Nafs (self) becomes submissive, so his faith is protected from decay and disturbance. Despite his scholarly ijtihad, Imam Ahmed bin Hanbal (ra) used to go and sit in the company of Hazrat Bishr Hafi (ra). The disciples said that a scholar like you follows a madman. He said that I know the science of Islam (Shariat) better than he does, but he knows Allah Almighty better than I do. Imam-e-Azam Hazrat Abu Hanifah (ra) had left Ijtihad for the last two years of his life and had gone to the corner and used to say that if it were not for these two years, Nouman (ra) would have perished.
  (Maktobat Masoomia, Maktoob 61 Volume II)

In the works of Hazrat Khawaja Muhammad Masoom (ra), there are three books called Makatibat Sharifa, " Maktobat-e-Masoomia ". He was a Sahib-e-Karamat elder. The number of his followers is about 1 million, of whom 7,000 have reached the level of Caliphate. He died on Saturday, 9th Rabi Al-Awwal 1079AH, corresponding to 1669AD, while reciting Surah Yaseen. His shrine is in Sirhind.

There are eight graves in the enclosure of his mausoleum:

1. In the center, Hazrat Urwa-tul-Wuthqa Khawaja Muhammad Masoom (ra)
2. Adjacent to the eastern side is Hazrat Khwaja Ubaidullah (ra)
3. On the east side, Hazrat Abul Ali bin Khwaja Muhammad Naqshband (ra)
4. On the western side, Khwaja Muhammad Ashraf bin Khwaja Muhammad Masoom (ra)
5. On the western side, Khwaja Sibghatullah bin Khwaja Muhammad Masoom (ra)
6. On the south side, Sheikh Muhammad Hadi bin Khawaja Ubaidullah (ra)
7. On the south side, Hazrat Muhammad Sheikh-ul-Islam bin Khawaja Muhammad Parsa (ra)
8. Hazrat Noor Masoom bin Mir Muhammad Nauman (ra) is on the south side.

Habits and Holiya Mubarik of Hazrat Khwaja Muhammad Masoom (ra):

Hazrat was tall, with a wheatish complexion, a high nose, and broad eyebrows. He had big eyes and a thick beard. All the organs were Proportionable, magnificent, and graceful. He used to wear robes and sometimes wore Indian clothes. He used to tie a turban on his head. He used to never miss the Tahajjud prayer. Recitation of the Qur'an was the norm. He used to finish one Qur'an every ten days. He did lead the prayer himself?

Children of Hazrat Khwaja Muhammad Masoom (ra):

1. Hazrat Khawaja Muhammad Sibghatullah (ra)
2. Hazrat Khwaja Muhammad Naqshband II Hujjat-Ullah (ra)
3. Hazrat Khwaja Muhammad Ubaidullah (ra) (promoter of Sharia)
4. Hazrat Khawaja Muhammad Ashraf (ra)
5. Hazrat Khwaja Saifuddin (ra)
6. Hazrat Khawaja Muhammad Siddique (ra)
7. Ummat-Ullah Begum (ra)
8. Ayesha Begum
9. Arifa Begum (ra)
10. Aqeela Begum (ra)
11. Safia Begum (ra)

His Publications:

۱۔ اذکار معصومیه (عربی و فارسی)

۲۔ بیاض معصومی (فارسی)

۳۔ خود نوشت تحریرات (فارسی)

۴۔ رسالہ در آداب صوفیہ (فارسی)

۵۔ رسالہ در اذکار یومی و لیلی (عربی و فارسی)

۶۔ رسالہ در اصطلاحات نقشبندیہ (فارسی)

۷۔ مکاشفات عینیہ: مکاشفات غیبیہ (فارسی)

۸۔ مکتوبات معصومیہ (فارسی)

۹۔ یواقیت الحرمین (عربی) حسنات الحرمین (فارسی)

Apart from the sons of Hazrat Khwaja Masoom (ra), there were many caliphs among whom the names of some are as follows:

1. Hazrat Muhammad Baqir Lahori (ra)
2. Hazrat Muhammad Hanif Kabuli (ra)
3. Hazrat Muhammad Siddique Peshawari (ra)
4. Mirza Amanullah Burhanpuri (ra)
5. Sheikh Abu Al-Muzaffar (ra)
6. Sheikh Muhammad Aleem-Ullah Jalalabadi (ra)
7. Mirza Ubaidullah Baig (ra)
8. Mulla Hasan Ali Peshawari (ra)
9. Mulla Musa Bhatti (ra)
10. Mulla Badruddin Sultanpuri (ra)
11. Hakeem Hafiz Abdul Hakeem Nohani (ra)
12. Sheikh Ba Yazid Saharanpuri (ra)
13. Haji Habibullah Hisari (ra)
14. Sheikh Muhammad Murad (ra)
15. Sheikh Adam Thattvi (ra)
16. Maulana Syed Yusuf Gardezi (ra)
17. Mir Sharfuddin Hussain Lahori (ra)
18. Sheikh Anwar Noor Sarali (ra)
19. Sheikh Hasan Mansoor Jalandhari (ra)
20. Maulana Akhund Sajawal (ra) (Translator of Shareh Waqayah)
21. Hazrat Haji Abu Tarab (ra)
22. Hazrat Mir Abul Fateh Akbarabadi (ra)
23. Hazrat Sheikh Abul Qasim Balkhi (ra)
24. Hazrat Haji Allah Baksh (ra)

25. Hazrat Haji Baqi (ra)
26. Hazrat Sheikh Badi-Uddin (ra)
27. Hazrat Sheikh Bahauddin (ra)
28. Hazrat Khawaja Baqa (ra)
29. Hazrat Sufi Tamar Beg (ra)
30. Hazrat Sheikh Hussain Mansoor (ra)
31. Hazrat Maulana Jalaluddin (ra)
32. Hazrat Sheikh Jalil (ra)
33. Hazrat Dost Baig (ra)
34. Hazrat Shah Muhammad Patni (ra)
35. Hazrat Shehryar Baig Balkhi (ra)
36. Hazrat Ikhwan Salih Kabuli (ra)
37. Hazrat Hafiz Saboor (ra)
38. Hazrat Haji Arif (ra)
39. Hazrat Abdul Haq (ra)
40. Hazrat Abdul Rahman Bukhari (ra)
41. Hazrat Abdul Rahman Gujrati (ra)
42. Hazrat Sufi Abdul Rahman Tirmidhi (ra)
43. Hazrat Khwaja Abdul Akhir (ra)
44. Hazrat Hafiz Abdullah (ra)
45. Hazrat Qazi Abdullah Muhaddith (ra)
46. Hazrat Abdul Nabi (ra)
47. Hazrat Sheikh Abdul Momin (ra)
48. Hazrat Akhund Fasih Uddin (ra)
49. Hazrat Sheikh Faqir Bengali (ra)
50. Hazrat Ikhwan Qasim Khorasani (ra)
51. Hazrat Khawaja Kalan (ra)
52. Hazrat Muhammad Amin Badakhshi (ra)
53. Hazrat Muhammad Baqir Kashmiri (ra)
54. Hazrat Muhammad Barak (ra)
55. Hazrat Mir Muhammad Zaman (ra)
56. Hazrat Muhammad Salim Kabuli (ra)
57. Hazrat Muhammad Hakeem, son of Haji Muhammad Aslam Lahori (ra)
58. Hazrat Muhammad Saeed (ra)
59. Hazrat Muhammad Siddique (ra)
60. Hazrat Muhammad Ali Multani (ra)
61. Hazrat Sufi Mahmood Kashmiri (ra)
62. Hazrat Sufi Muhammad Yahya (ra)
63. Hazrat Sheikh Mustafa Andrabi (ra)
64. Hazrat Haji Mustafa Jalalabadi (ra)
65. Hazrat Sufi Mirzai (ra)

66. Hazrat Khwaja Muhammad Sadiq Bukhari (ra)
67. Hazrat Maulana Abdullah Hijazi (ra)
68. Hazrat Maulana Sheikh Abdul Rahman Al-Qurasmani (ra)
69. Hazrat Maulana Ali Yemeni (ra)
70. Hazrat Mir Abdul Fattah (ra)
71. Hazrat Khwaja Abdul Latif Peshawari (ra)
72. Hazrat Khwaja Abdul Ahed (ra)
73. Hazrat Khwaja Abdul Samad (ra)
74. Hazrat Khwaja Ikhwan Musa (ra

25.1. Hazrat Sheikh Sibghatullah (ra)

Hazrat Sheikh Sibghatullah (ra) was the eldest son and caliph of Hazrat Khwaja Muhammad Masoom (ra). He was born on 11th Rabi al-Thani 1032AH / 2nd February 1623AD in Sirhind Sharif. Hazrat Mujaddid Alf al-Thani (ra) said that a special kind of light and fragrance (smell of originality) comes from this child by birth, so he should be named Sibghatullah. He fell seriously ill once as a child, and there was no hope of survival. Hazrat Mujaddid (ra) said that there is nothing to worry about. This child will have a long life and will be a master of perfection and wisdom.

He memorized the Quran in forty days. After studying rational and transferable sciences, promotion, and principles, he learned inner sciences and all perfections and places from his dear father. His father loved him very much. He honoured him with the caliphate and permission and sent him to Kabul. He was very pious, austere, and worshipful. Hazrat Khwaja Muhammad Masoom (ra) said that if a father had to respect his son, I would have appreciated my son Sibghatullah. He also entrusted him with the Qutbiyat of Kabul. There, he brought the Taliban-e-Haqq to the highest places.

He died at the age of 90 on Friday, 8th Rabi al-Akhir 1110AH, and was buried in his father's tomb. Sahib-e-Tazkirah Mashaikh Naqshbandiya has written the year of death as 9th Rabi al-Thani 1121 AH / 7th June 1709 AD. (In terms of age, 1121AH seems to be more correct)

Among his children were four sons, Hazrat Sheikh Abul Qasim (ra), Hazrat Sheikh Muhammad Ismail (ra), Hazrat Sheikh Ahl-Ullah (ra) and Hazrat Sheikh Mir (ra). His daughters were Hazrat Saima (ra), Hazrat Razia (ra), Hazrat Aaliyah (ra), Hazrat Maria (ra), Hazrat Rafia (ra), Hazrat Baqiya (ra), and Hazrat Roshan Aara (ra).

25.2. Hazrat Hujjat-Ullah Muhammad Naqshband (ra)

Hazrat Hujjat-Ullah Muhammad Naqshband (ra) was the second son and caliph of Hazrat Khawaja Muhammad Masoom (ra). He was born on Friday, 7th Ramadan 1034AH / 31st June 1625AD in Sirhind Sharif. He was given the title of Hujjat-Ullah as an inspiration and was also called Sharfuddin. Hazrat Mujaddid Alf al-Thani (ra) had predicted this grandson in his lifetime and said he would be the master of knowledge and mystery. He memorized the Holy Quran at a young age. He often read books by his uncle, Hazrat Khawaja Muhammad Saeed (ra), and used to understand complex things very quickly. He reached the highest places very soon and used to inform his father about his situation. Once he explained some facts and knowledge to his father, he said that these mysteries were verses of the Qur'an that Allah revealed to his grandfather, Hazrat Mujaddid Alf Al-Thani (ra), and gave him knowledge.

Hazrat Khwaja Muhammad Masoom (ra) said in the forty-first year of his Qayumiyat (1074AH) that the Messenger of Allah (ﷺ) had honoured me with Khilat-e-Qayumiyat. Alhamdulillah, may that Khilat be blessed for you too. Gave you the excellent news of Qutb Al-Qutab and Qayumiyat. He was honoured with the title of "***Qaiyum-e-Salis***." He succeeded Musnad Irshad in 11th Rabi Al-Awwal 1079AH. Hundreds of people would come to his service and pledge daily allegiance to him. The kings of Turan, Turkestan, and Badakhshan came to welcome him as far as their borders and sent their envoys to him. He was so loud in the assembly that even the king and nobles dared not speak. In the ninth year of Qayumiyat, 1090 AH / 1680 AD, he performed Hajj Bait-Allah and announced that whoever wanted to go with us could. Twenty-five thousand people were prepared to go on Hajj with him, including more than four hundred scholars and Mashaikh. Among his disciples, Hazrat Sheikh Abdul Wahab (ra), the chief of Sheikhs Hazrat Sheikh Fakhruddin Khatib (ra), and Malik Ulama Hazrat Maulana Shamsuddin (ra) were included.

Hazrat Hujjat-Ullah Muhammad Naqshband (ra) says! One day, I saw in a dream that the Messenger of Allah ﷺ had come with Hazrat Mujaddid Alf Al-Thani (ra) along with his caliphs. The Holy Prophet (ﷺ) kissed the forehead of Hazrat Mujaddid Alf al-Thani (ra), and later he kissed the forehead of Hazrat Sheikh Abdul Wahid (ra), a grandson of Hazrat Mujaddid Alf al-Thani (ra).
(Conditions of Mashaikh Naqshbandiya Mujaddidiya: p. 216)

He got married to his paternal aunt's daughter. The second marriage took place on 27th Rabi al-Awwal 1080AH/ 15th August 1669AD with Ayesha Begum (ra), the daughter of Hazrat Syed Mir Abdullah (ra), a well-known figure of Khorasan. He had six sons and two daughters. His eldest son, Hazrat Abul Ali (ra), was born in

1064AH. He was perfect in outward and inward sciences and aspects, and a treasure of virtues and knowledge. He used to recite the Quran twice in Tarawih. He was Sahib-e-Kashf wa Karamat.

He died in 1107AH and was buried in the Quba of Hazrat Khwaja Muhammad Masoom (ra). Among the remaining children were Hazrat Sheikh Muhammad Omar (ra), Hazrat Sheikh Muhammad Kazim (ra), Hazrat Sheikh Abdul Rahim (ra), Hazrat Sheikh Abdul Rahman (ra), Hazrat Mir Abdullah (ra), Hazrat Umm Al Kareem (ra), and Hazrat Umm Al Qayyum (ra), also called her Bajiwani Begum (ra). According to some narrations, he died on Friday, 9th Muharram 1115AH/ 16th June 1702AD, after Isha prayer at the age of eighty-one years in Sirhind Sharif, and there, in a separate tomb on the north side of his father, he was buried.

25.3. Hazrat Khwaja Muhammad Ubaidullah (ra)

known as ***Marwa-Jal-Shariat*** **"مروج الشريعت"**

Khwaja Muhammad Ubaidullah (ra), known as Marwa-Jal-Shariat, is the third son and caliph of Hazrat Khwaja Muhammad Masoom (ra). He was born on 1st Sha'ban 1037AH / 16th April 1629AD at Sirhind. His title was Bahauddin, and his surname was Abu al-Abbas. Once, when he was seven years old, Hazrat Abdul Hakeem Sialkoti (ra) passed by Sirhind Sharif by chance. He called him and asked how he could mention (Zikr-Allah) that the heart is meat. Hazrat Khawaja Ubaidullah (ra) immediately replied that the tongue is also a piece of meat to which Allah has given the attribute of speech. Can He (Allah) not provide this attribute to the heart? Maulana Sialkoti (ra) was happy to hear his answer and offered many prayers. Hazrat Khwaja Muhammad Masoom (ra) used to call him "Mian Hazrat Jeu." He memorized a Juz daily in Ramadan and recited it in Tarawih; thus, he learned the entire Quran in one month. He was honoured on Musnad Irshad on 11th Rabi Al-Awwal 1079AH. One day in the same year, he was meditating after the Fajr prayer when he was inspired to believe he had been given the title of the promoter of Sharia, "مروج الشريعت." He was the master of *Kashf and Karamat* and the author of great works.

He died of tuberculosis on Friday, at the time of Ishraq, 19th Rabi al-Awwal 1083AH / 6th July 1672AD, in Sambhala while coming from Delhi to Sirhind. His body was brought to Sirhind and buried by his father's side. There is a narration that before his death, he asked the people for the time of prayer, performed full tayammum, and died while prostrating in prayer. He had children, five boys and three girls.

Hazrat Sheikh Muhammad Hadi (ra), Hazrat Sheikh Muhammad Parsa (ra), and Hazrat Sheikh Muhammad Salem (ra) were included.

His Compilations:

1۔ مکتوباتِ معصومیہ (دفتر اول)

۲۔ یواقیت الحرمین (عربی) (حضرت خواجہ معصوم ؒ کے مکاشفات محرمین)

۳۔ رسالہ فی قرأتِ خلف الامام (عربی)

۴۔ رسالہ در عدم تعمیل کفار (فارسی)

۵۔ رسالہ در ردِ فخر الدین رازی ؒ

۶۔ خزینۃ المعارف (فارسی)

25.4. Hazrat Khawaja Muhammad Ashraf (ra)

Hazrat Khwaja Muhammad Ashraf (ra) was the fourth son and caliph of Hazrat Khwaja Muhammad Masoom (ra). He was born in 1048 AH / 1640 AD. He was popularly known as Mehboob Ullah. He has achieved perfection in transferable and reasonable sciences, kalam and tafsir, hadith, promotion and principles, and Fiqh (jurisprudence). He used to write notes and share notes on the book he was reading. He was blessed with all the aspects of Mujaddidiya, i.e., Wilayat-e-Salasa, Kamalat-e-Salasa, and Haqaeq-e-Saba, through the single attention of Hazrat Khwaja Muhammad Masoom (ra). He has become perfect in Nisbat-e-Aliya with all aspects and mysteries. He held a high position in Tariqat and Shariat, purity and abstinence. Among his children were four boys and three girls: Hazrat Sheikh Muhammad Jafar (ra), Hazrat Sheikh Muhammad Ruhullah (ra), Hazrat Sheikh Muhammad Hayat (ra), Hazrat Sheikh Muhammad Shafi Halal (ra), Hazrat Parhaz Bano (ra), Hazrat Munira Begum (ra), Hazrat Najabat Bano (ra).

He has written footnotes on many books of logic and simulation and authored their Shareh.

He died in 27th Safar al-Muzaffar 1117AH / 3rd May 1705AD and was buried on the western side of the grave of Hazrat Khawaja Muhammad Masoom (ra). He saw in a dream before Naza' that the Messenger of Allah (ﷺ) was holding his hand and pulling him towards him, and he was saying with his tongue,

"یا رسول اللہ خذ بیدی یا شفیع المذنبین خذ بیدی" (ﷺ)

He had the last word! حسبی اللہ و نعم الوکیل

25.5. Hazrat Sheikh Muhammad Siddique (ra)

Hazrat Sheikh Muhammad Siddique (ra) was the youngest son and caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the sixth among his brothers. He was born in 1057AH/1647AD at Sirhind Sharif. He became famous under the name Mahbub Elahi. At the time of his birth, Hazrat Khwaja Muhammad Masoom's (ra) grandsons were present. He memorized the Holy Quran in a very short period. At the age of eighteen, he received the honour of visiting the Messenger of Allah (ﷺ) and was given the tidings of Wilayat Ahmadi (ﷺ). At age twenty, he became proud of all his elder brothers' perfections and qualities. He went to the Haramain Sharifain for Hajj, stayed there for some time, and gained great popularity. Then, he returned to India and settled in Shahjahanabad. He was a born Wali Allah, Sahib-e-Kashf wa Karamat, and scholar. At that time, Farrukh Seer was the king. He became his disciple, and, along with him, the court's nobles and other members of the kingdom pledged allegiance to him. He was always on a diet due to illness. He had the honour of visiting the Haramain Sharifain. He was endowed with high attributes and perfections of knowledge and action, grace, devotion and piety, good character and modesty.

He passed away in Delhi on 5th Jumadi al-Thani 1130AH/26th March 1718AD. His body was brought to Sirhind Sharif and buried there. A dome is built over his blessed grave.

Hazrat Sheikh Muhammad Mahdi (ra) and Hazrat Sheikh Muhammad Baqi (ra) were among his children.

25.6. Hazrat Sheikh Muhammad Khalil (ra)

Hazrat Sheikh Muhammad Khalil (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He was the sixth son of Hazrat Khawaja Muhammad Saeed (ra). He was born in Sirhind in 1055 AH/1645 AD. He was sixteen years old at the time of his father's death. His education and training were done by his uncle Khawaja Muhammad Masoom (ra). He loved him more than his children. He took the oath of allegiance at the hands of Hazrat Khawaja Muhammad Masoom (ra)

and got training in the Tariqat and inner Suluk. Hazrat Khwaja Muhammad Masoom (ra) granted him his caliphate and permission. He gave him the glad tidings of "تعین حبی," "which is the best in determining. The other tidings cover what is said to be the first method. Three letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name. He was also an expert in the external and esoteric sciences. He used to narrate his revelations at times.

He died in 1131AH / 1719AD and was buried near Hazrat Mujaddid Alf al-Thani (ra). Among his children were three sons, Hazrat Noor Al Quds (ra), Hazrat Sheikh Makin (ra), Hazrat Murad Allah (ra), and one daughter, Hazrat Faiz al-Nisa (ra).

25.7. Hazrat Makhdoom Zada Sheikh Abul Qasim (ra)

Hazrat Makhdoom Zada Sheikh Abul Qasim (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the grandson of Hazrat Khawaja Muhammad Masoom (ra) and the son of Hazrat Sheikh Muhammad Sibghatullah (ra). He got his education from his father and uncles. He was the son-in-law of Hazrat Khwaja Muhammad Naqshbandi (ra). He used to handle all the management of Hazrat Khawaja Muhammad Saifuddin's (ra) monastery. He was a notable disciple of Hazrat Khawaja Muhammad Ashraf (ra). He had the honour of caliphate and permission from Hazrat Khawaja Muhammad Masoom (ra).

He died in 1081AH/1670AD. He (ra) was buried in the dome outside the platform of Hazrat Khwaja Muhammad Masoom (ra) towards the south. The first grave in the dome of Hazrat Khawaja (ra) is his.

25.8. Hazrat Maulvi Sheikh Muhammad Farrukh (ra)

Hazrat Maulvi Sheikh Muhammad Farrukh (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the son of Hazrat Khawaja Muhammad Saeed (ra) and the grandson of Hazrat Mujaddid Alf al-Thani (ra). He was born in 1038AH / 1628AD in Sirhind Sharif (India).

When he memorized the Holy Qur'an, he ended up in Masjid Kalan of Sirhind Sharif, which the descendants of Hazrat Mujaddid Alf al-Thani (ra) heard. He has excelled in rational and narrative sciences. He was given the title of Maulvi Manawi. He had memorized 70,000 hadiths, texts, and evidence on cross-examination and modification and held the rank of Mujtahid. He first obtained the authentic hadith from his father, Hazrat Khawaja Muhammad Saeed (ra). He later received the authentic hadith from Sheikh Ali Tabari bin Abdul Qadir Tabari Hussaini Makki Shafi'i

(ra) during the Hajj journey. He was engaged in teaching after graduation. Many scholars and Mashaikh had the honour of being his disciples. Aurangzeb Alamgir, the King, recited Sahih Bukhari from him in Hadith. He had the good news from the prophethood. After his father's death, he established a spiritual relationship with his uncle Hazrat Khawaja Muhammad Masoom (ra) and became proud of the caliphate and permission.

He died in 4th Shawwal 1118AH / 29th December 1706 in Sirhind Sharif.

Among his children were four sons and one daughter, Hazrat Muhammad Arshad (ra), Hazrat Muhammad Murshid (ra), Hazrat Muhammad Irshaad (ra), Hazrat Muhammad Rashid (ra) and Hazrat Bibi Rashida (ra).

His articles:

1۔ اصلاحات الصوفیه

2۔ تنقیح المنهاج المتین من معائد لصوص الدین

3۔ جلاء الصدر عن مرآت الکعبة الحسناء

4۔ حاشیه علی حاشیه علامه عبد الحکیم علی الخیالی

5۔ الحد الفاضل بین سدید الاعتقاد بین الزندقة و الحاد

6۔ رساله در منع رفع سبابه

7۔ القول الفاصل بین الحق و الباطل

8۔ رساله فی الحقیقة المحمدیه

9۔ کشف الغطا عن اذهان الاغبیاء

10۔ رساله وحدت الوجود

11۔ رساله در منع غنا

12۔ رساله فی العقائد

13۔ مکاشفات الحرمین

14۔ مکتوبات سعیدیه

15۔ النجاة عن طریق الغواة

25.9. Hazrat Haji Muhammad Fazlullah (ra)

Hazrat Haji Muhammad Fazlullah (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Qazi Sheikh Abdul Qadir (ra). He was the son of Hazrat Khadijah (ra), the daughter of Hazrat Mujaddid Alf al-Thani (ra), and the grandson of Hazrat Sheikh Abdul Razzaq (ra), the elder brother of Hazrat Mujaddid Alf al-Thani (ra). His father was a Qazi of Sirhind. He was born on Friday, the 10th of Muharram, 1055AH, and on the 26th of February, 1645AD, in Sirhind Sharif. First, he finished the Qur'an of Nazra and studied the sciences of logic and narrations. At the age of 17, he completed Baydawi Sharif. He memorized the Qur'an during the Hajj journey and recited it in Tarawih the following year. He read Shareh Waqayah and other textbooks from Hazrat Khawaja Muhammad Saeed (ra). His teachers included his three uncles, Hazrat Mulla Badruddin Sultan Puri (ra), his father Hazrat Sheikh Abdul Qadir (ta), and Hazrat Maulvi Farrukh (ra). He adopted the teaching and learning department. He used to teach books on rational sciences and narrations. Apart from them, he used to teach hadith, jurisprudence, Tafsir (exegesis), Hidayah, and esoteric sciences. He was very generous and considerate of people's rights. He was pious and religious. He was Sahib-e-Kashf wa Karamat. He was strictly committed to the Sunnah of the Prophet ﷺ and intensely hated innovations. At the age of seventeen, he was privileged to perform Hajj with Hazrat Khawaja Muhammad Masoom (ra).

He was married to Hazrat Safia (ra), the daughter of Hazrat Khawaja Muhammad Masoom (ra). He met Aurangzeb Alamgir Badshah in Delhi. After his father's death, he entrusted the service of Qaza to him. He first started his inner relationship with Hazrat Khawaja Muhammad Saeed (ra) and got the good news of Wilayat-e-Sughra. Hazrat Khawaja Muhammad Saeed (ra) said that one day, Muhammad Fazlullah Sahib (ra) reached the position of elder and seniority, and he gave him the good news of Wilayat Kubra at his last age. After his departure, he joined the circle of Hazrat Khawaja Muhammad Masoom (ra). For eight years, he continued to receive the blessings and inspirations of the chain of Naqshbandiya Mujaddidiya from him. Hazrat Khwaja Muhammad Masoom (ra) gave him the caliphate and permission. He was blessed with the tidings of "تعین حبی اور سیر نظری". After his departure, he pledged allegiance to Hazrat Khawaja Muhammad Naqshband (ra).

He passed away on Friday, the 3rd Rajab 1117AH/10th October 1705AD, in Peshawar. His body was brought to Sirhind Sharif and buried near Hazrat Khawaja Muhammad Masoom (ra). Among his children were three sons, Hazrat Sheikh Izz-uddin Ahmad (ra), Hazrat Sheikh Husamuddin Ahmad (ra), and Hazrat Mir Sifar-ullah Masoumi (ra).

25.10. Hazrat Sheikh Abul Muzaffar Hanafi Naqshbandi Burhanpuri (ra)

Hazrat Maulana Sheikh Abul Muzaffar Hanafi Naqshbandi Burhanpuri (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He belonged to a wealthy family of Burhanpur (Deccan). Hazrat Sheikh Aleem-Ullah Muhaddith Abbasi (ra) was famous among his ancestors.

He was perfect in knowledge and grace. In the beginning, he pledged allegiance to the well-known Sheikh Tariqat Sheikh Abdul Latif Burhanpuri (ra); after that, he joined the circle of Hazrat Sheikh Mirza Amanullah Burhanpuri (ra); later, he appeared in the service of Hazrat Khawaja Muhammad Masoom (ra) and performed spiritual practices and completed the Suluk.

He once saw in a dream that many Auliya Karam were present in Makkah, and they seemed to be waiting for an elder. At the same time, when an elder is present, the audience stands up politely. By asking, it is known that this Wali Allah is Hazrat Khawaja Muhammad Masoom (ra). Inspired by this dream, he appeared in Sirhind Sharif in 1038AH/1628AD and pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra). There, he learned Suluk (behaviour) by serving him for a long time. When his Suluk was completed, Hazrat Khwaja Ubaidullah (ra) recommended that he be granted the caliphate and sent to Burhanpur (Deccan, India). Hazrat Aqdas (ra) did the same. He was among the special caliphs of Hazrat Aqdas (ra). He worked hard to develop, promote, and publish Silsila Alia Naqshbandiya Mujaddidiya in Burhanpur. After the demise of Hazrat Khawaja Muhammad Masoom (ra), he came to Sirhind Sharif and met Hazrat Khawaja Muhammad Ubaidullah (ra). He loved him very much.

He died in 1108AH / 1696AD in Burhanpur and was buried there. Among his descendants, his son, Hazrat Sheikh Abul Khair (ra), received the caliphate from Hazrat Khawaja Muhammad Naqshband (ra).

Hazrat Sheikh Syed Inayatullah bin Syed Muhammad Bala Puri (ra) and Hazrat Sheikh Hussain Ishak (ra) are more famous among his caliphs.

25.11. Hazrat Khwaja Ahmad Bukhari (ra)

Hazrat Khawaja Ahmad Bukhari (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father was Hazrat Khwaja Khawand Muhammad Attari Naqshbandi Bukhari (ra). He was one of King Turan Abd al-Aziz's companions. He appeared in the Hazrat Khawaja Muhammad Masoom (ra) service and received the honour of allegiance. Then, he completed the journey of Suluk and became exalted with the caliphate and permission. Allah Ta'ala had

given him great popularity. He had many disciples, among whom were Sahib-e-Kashf and Karamat Sheikhs. He died on Shaban 1072AH/March 1662AD in Lahore and was buried there.

25.12. Hazrat Khwaja Arghuni Khatai (ra)

Hazrat Khawaja Arghuni Khatai (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). Hazrat Khawaja Muhammad Masoom (ra) ordered him to go to China after giving him the title of caliphate and authority. He has done excellent services in promoting and publishing Silsila Alia Naqshbandiya in Khata (China) and promoting Islam in his area. There were thousands of people involved in his constituency.

25.13. Hazrat Mirza Amanullah Burhanpuri (ra)

Hazrat Mirza Amanullah Burhanpuri (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He appeared in the Hazrat Khawaja Muhammad Masoom (ra) service in 1057AH / 1718AD, pledged his allegiance, quickly attained inner development status, and was exalted with the caliphate and permission. He also had the privilege of visiting Hajj Baitullah and the shrine of Rasulullah ﷺ.

He died in Burhanpur and was buried there. His son, Hazrat Sheikh Muhammad Burhanpuri (ra), was also a follower of Hazrat Khawaja Muhammad Masoom (ra). He went for Hajj to Baitullah. He died there and was buried there.

25.14. Hazrat Haji Amanullah Lahori (ra)

Hazrat Haji Amanullah Lahori (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He was fortunate to perform Hajj with his mentor, Hazrat Khawaja Muhammad Masoom (ra). He had immense love and devotion for his Sheikh Aqdas (ra). Hazrat Khwaja Masoom (ra) used to say to him!

(جڑا ہوا رہ، لٹکا ہوا مت بن) "Stay connected, don't hang."

He died in 1110AH/1698AD and was buried in Lahore.

25.15. Hazrat Sheikh Anwar Noor-Sarai Lahori (ra)

Hazrat Sheikh Anwar Noor-Sarai Lahori (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). Noor-Sarai was built by Queen Noor Jahan. It is also known as Sarai Noor Mahal. It happened in the small town of Jalandhar, 20 km west of Sarai Phalor. King Jahangir used to stay in this inn with his army.

He was *Fana Fi al-Sheikh*. He had received immense grace in the brief association. Many letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name. He had the privilege of giving his Sheikh and mentor, Hazrat Khawaja Muhammad Masoom (ra), the last bath.

He has authored several Rasail on the internal affairs of Hazrat Khawaja Muhammad Masoom (ra). Among them, the magazine "Kathir-ul-Hidayat" is very famous.

25.16. Hazrat Sheikh Ba Yazid (ra)

Hazrat Sheikh Ba Yazid (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father was Sheikh Badi-Uddin bin Rafi-Uddin Ansari Saharanpuri (ra). His father was the caliph of Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). He was born in Saharanpur. He received his early education from his father and other teachers in Saharanpur. After acquiring knowledge, he came to Sirhind, pledged allegiance to Hazrat Khwaja Muhammad Masoom (ra), and began setting the standards of Tariqat. He was in the service of his Shaykh Aqdas (ra) and used to observe Azkars and Ishghals. When he had attained perfection in knowledge and Marifat, his peer and mentor gave him permission to the caliphate in the Silsila Alia Naqshbandiya, Mujaddidiya, and Qadriya.

Later, he returned to Saharanpur and promoted the chain. Many famous people have set their lessons of Suluk by him. He was a poet as well as a scholar.

He died on Monday, 1100AH / 1688AD in Saharanpur and was laid to rest there. Among his descendants, his son Hazrat Sheikh Hesamuddin (ra) became his caliph and successor. His famous book is "Marafidh al-Rawafidh".

25.17. Hazrat Muhammad Baqir Naqshbandi Lahori (ra)

Hazrat Muhammad Baqir Lahori (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Mufti Sharfuddin Abbasi Al Husayni Lahori (ra). He was born in Lahore. He excelled in the external sciences. He was thorough and reasonable. He was a prominent scholar and Mufti in Lahore. He pledged allegiance to Hazrat Khwaja Muhammad Masoom (ra), set the standards of Suluk, and became proud of the caliphate and permission.

He was a practical scholar, a high jurist, a perfect Sufi, a commentator, and an author. He was excellent in external and internal sciences. Hazrat Khwaja Muhammad Saifuddin (ra) used to write to him in his letters. Hazrat Khawaja Muhammad Masoom (ra) blessed him with the tidings of the Qur'anic reality, the reality of Salat, the rise of Lataef, the existence of Salat, Khalat, and love. Five letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name. King Aurangzeb Alamgir respected him immensely. He got rid of many innovations by Aurangzeb Alamgir. He was a scholar as well as a good poet.

A place in Lahore called "Chohata Mufti Baqir Inside the City" is famous by his name. He died on 1101AH / 1689AD in Lahore. His mausoleum, Aqdas, is Chohata Mufti Muhammad Baqir (ra) in the inner city of Lahore.

His Authors:

۱۔ استفتاء (فارسی)

۲۔ حاشیہ قرآن مجید (عربی)

۳۔ دامِ حق (فارسی منظوم)

۴۔ شمائل نبوی ﷺ (فارسی)

۵۔ کنز الھدایات فی کشف بالبدایات و النھایات (حضرت خواجہ معصوم ؒ کے مکتوبات کا خلاصہ)

۶۔ منتھیٰ الایجاز لکشف الاعجاز (عربی) (تفسیر قرآن)

25.18. Hakeem Hafiz Abdul Hakeem Nohani (ra)

Hakeem Hafiz Abdul Hakeem Nohani (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He continued his guidance in the city of Kandahar. His devotees numbered two hundred thousand (200,000). The ruler of the time ordered him to leave the city out of fear of him. When he left the town, he saw that two hundred thousand followers were also following behind him. The ruler withdrew the order to leave the city for him.

25.19. Hazrat Hafiz Abu Is'haq (ra)

Hazrat Hafiz Abu Is'haq (ra) was the caliph of Hazrat Khwaja Masoom (ra). He was from Turkestan. He did much to promote and publish the chain of the Naqshbandiya Mujaddidiya in Turkestan, and it gained widespread popularity. Along with countless special and general, the king of time also pledged allegiance to him.

One day, the king was in his service. Meanwhile, the royal servant brought fresh grapes for the king. The king submitted to him that these grapes are similar to emeralds. Hazrat spoke! Do you want them to become emeralds?

The king said! If so, gambling is great. So, he prayed, with the blessing of which Allah made those grapes emerald.

(Anwar-e Masoomia, Hazrat Syed Zawar Hussain Shah ra)

25.20. Hazrat Mian Sheikh Badruddin Sultanpuri (ra)

Hazrat Mian Sheikh Badruddin Sultanpuri (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was of Afghan descent. He was the best scholar of his time in hadith and was comprehensive in external and internal sciences. He had a very temperamental personality. His title was Jami al-Uloom. He visited Hazrat Khwaja Muhammad Masoom (ra) in his dream. When his eyes opened, he became anxious to meet Hazrat Khawaja (ra). He came to Sirhind Sharif, met Hazrat, and asked for allegiance, which he accepted. He stayed there, and Hazrat Khawaja Masoom (ra) gave him the responsibility of educating his sons. After completing his Suluk, he was awarded the caliphate and permission and ordered to go to Sultanpur. On reaching there, he started the blessings of Silsila Aaliya Naqshbandiya Mujaddidiya, and many people were satisfied with him.

He also had the honour of visiting Hajj Baitullah and the shrine of Rasulullah ﷺ, along with Hazrat Khawaja Muhammad Masoom (ra). Hazrat Khawaja (ra) came back to India, but he stopped there. He obtained the chain of hadith from Hazrat Shaykh Shamsuddin Muhammad bin Alauddin (ra), Abu Abdullah Shamsuddin Bahli Qahiri Azhari Shafi'i (ra) during the Qiyam (stay) of Haramain Sharifain. After seven years of travelling to different countries, he returned to India.

He died in 1081AH/1670AD, a few years after his mentor's death. He had four sons, all great scholars. His son, Hazrat Maulana Najam Uddin (ra), was the successor of Hazrat Khawaja Muhammad Saifuddin (ra).

25.21. Hazrat Sufi Payenda Muhammad Talai Kabuli (ra)

Hazrat Sufi Payenda Muhammad Talai Kabuli (ra) was the caliph of Hazrat Khwaja Masoom (ra). He remained in the service of Hazrat Khwaja Muhammad Masoom (ra) for a long time. After completing the internal behaviour, he was elevated to the rank of caliphate and given permission in the chain of Naqshbandiya Mujaddidiya and Qadriya. He was a great scholar. His famous work is "*Majma Al-Bahrain*."

25.22. Hazrat Mulla Payenda Muhammad Kabuli Palas Posh (ra)

Hazrat Mulla Payenda Muhammad Kabuli Palas Posh (ra) was the caliph of Hazrat Khwaja Masoom (ra). He first pledged allegiance to Hazrat Khwaja Muhammad Hanif Kabuli (ra) and started the journey of inner behaviour. Later, he entered the circle of Hazrat Khawaja Muhammad Masoom (ra) and, by staying in his company, completed his Suluk and was honoured with permission and caliphate. He did not set his example in piety, asceticism and trust. He used to make clothes by folding the leaves of the Palas.

He died in Kabul (Afghanistan) and is buried there.

25.23. Hazrat Hafiz Pir Muhammad Dehlvi (ra)

Hazrat Hafiz Pir Muhammad Dehlvi (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was born in Delhi. His family was considered among the nobility of Delhi. He lived in Junaid in Hisar (Punjab, India) for some time. He was a scholar and jurist. He received the education of Tariqat from Hazrat Sheikh Ahmad Debani (ra) (Khalifa Hazrat Mujaddid Alf al-Thani ra). He has been in his

service for a long time. He was very pious, perfect in trust and contentment. Aurangzeb used to send him letters written by his hand. He taught all his life. A large number of people were satisfied with him.

After the death of Hazrat Ahmad Debani (ra), he pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra) and received training in inner behaviour (Suluk). After completing Suluk, he received permission and the privilege of the caliphate. He resided in Junaid District, Hisar. Later, he shifted to Delhi. He was prominent in Musnad Irshad till the end of his life. He died in Delhi and was buried there.

25.24. Hazrat Maulana Jan Muhammad Warsaki (ra)

Hazrat Maulana Jan Muhammad Warsaki (ra) was the caliph of Hazrat Khwaja Masoom (ra). Hazrat Khwaja Muhammad Masoom (ra) appointed him to train King Aurangzeb Alamgir after awarding him the Caliphate. Two letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

25.25. Hazrat Mir Jalaluddin Hussain (ra)

Hazrat Mir Jalaluddin Hussain (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). His father was Hazrat Mir Imad-ud-Din Al-Husseini Al Harvi (ra). He was living in Sirhind. He was perfect in Shariat and Tariqat.

He died in Sirhind and was buried there. Many people received the caliphate from him, among them Hazrat Sheikh Muhammad Ibrahim (ra), the most famous.

25.26. Hazrat Haji Habibullah Hisari Bukhari (ra)

Hazrat Haji Habibullah Hisari Bukhari (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a resident of Hisar (Bukhara). He was a descendant of Hazrat Maulana Yakub Charkhi (ra).

He came from Bukhara to recite the Fatiha at the shrine of Hazrat Khwaja Qutbuddin Bakhtiar Kaki (ra). It happened to catch his eyes there, and he saw in a dream that many people were coming from the north, and all of them had a light torch in their hands. In the middle, an older man is sitting on the throne. When he inquired from someone, he found out that this Wali Allah was Hazrat Khawaja Muhammad Masoom (ra).

He came to Sirhind in the service of Hazrat Khawaja Muhammad Masoom (ra) and began to set the standards of Suluk (behaviour) after pledging allegiance to him. He stayed in Sirhind for a long time. He joined Hazrat's particular companions and was blessed with the caliphate and permission.

Hazrat Khwaja Muhammad Masoom (ra) had a desire in his heart for a long time to send to the people of Mawra-ul-Nahar any of his caliphs who possessed the excellence of Mujaddidiya. He ordered Hazrat Haji Habibullah Hisari Bukhari (ra) to go to Bukhara. He did a lot of work in Bukhara. The ruler of Balkh and Bukhara, Subhan Qole bin Nazr Muhammad Khan (ra), became his disciple. He blessed four hundred disciples with the Caliphate. He was a great man of deeds and virtues.

He died in 1110AH/1698AD and was buried in Bukhara. He had two sons, Hazrat Sheikh Muhammad Nauman (ra) and Hazrat Sheikh Khawaja Asadullah (ra). Hazrat Shaykh Muhammad Nauman (ra) swore allegiance to Hazrat Khawaja Muhammad Zubair (ra) and determined the Suluk (inner behaviour). Later, he became the caliph and his father's successor.

25.27. Hazrat Mulla Hasan Ali Peshawari (ra)

Hazrat Mulla Hasan Ali Peshawari (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a resident of Peshawar. He was one of Hazrat Khawaja Muhammad Masoom (ra) 's old friends. Hazrat Khawaja Muhammad Masoom (ra) first gave him Khilafat as an embassy "خلافت بطریق سفارت". Later, he was blessed with the caliphate and permission. He died in Peshawar and was buried there.

25.28. Hazrat Shah Hussain Aurangabadi (ra)

Hazrat Shah Hussain Aurangabadi (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a resident of Qila Parranda, Aurangabad (Deccan, India). He received training in inner behaviour from Hazrat Sheikh Abu Muzaffar Burhanpuri (ra), the Khalifa of Hazrat Khwaja Muhammad Masoom (ra). He went to Sirhind with Hazrat Sheikh Abul Muzaffar (ra), attended the service of Hazrat Khawaja Muhammad Masoom (ra), and joined his circle of Tariqat. Hazrat blessed him with close attention and honoured him with the caliphate. He was a great scholar. He also used to meet with Hazrat Khawaja Muhammad Zubair (ra). He died at 63 in 1109AH / 1697AD and was laid to rest in Parranda Fort, Aurangabad (Deccan, India).

25.29. Hazrat Sheikh Hussain Mansoor Jalandhari (ra)

Hazrat Sheikh Hussain Mansoor Jalandhari (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a native of Jalandhar (India). During the last days of the life of Hazrat Khawaja Muhammad Masoom (ra), he entered the circle of Tariqat. He quickly set the standards of Suluk (behaviour) and became proud of the caliphate and permission. He also got the honour of being the Qutb of his area. Hazrat Khwaja Muhammad Masoom (ra) has nine letters to his name. He died in Jalandhar and was buried there.

25.30. Hazrat Haji Khan Afghan (ra)

Hazrat Haji Khan Afghan (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a native of Bajuwara, District Hoshiarpur (India). He was blessed to pledge allegiance to Hazrat Khawaja Muhammad Masoom (ra) and was later appointed caliph after completing the treatment. He was a great man of deeds and virtues.

25.31. Hazrat Sufi Dost Baig (ra)

Hazrat Sufi Dost Baig (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a resident of Peshawar. He appeared in the service of Hazrat Khawaja Muhammad Masoom (ra). He pledged allegiance and, with great attention and hard work, set all standards of behaviour and became proud of the caliphate and permission. Two letters of Hazrat Khwaja Muhammad Masoom (ra) were in his name. He died in 1134AH / 1722AD.

25.32. Hazrat Mir Rahmatullah (ra)

Hazrat Mir Rahmatullah (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a native of Bhatti-Koti (Kabul, Afghanistan). Along with his younger brother Hazrat Syed Akhund Musa Bhatti-Koti, he appeared in the service of Hazrat Khawaja Muhammad Masoom (ra) in Sirhind Sharif and received the honour of allegiance. Staying with Hazrat Aqdas (ra), the two brothers settled their Suluk (behaviour). Hazrat Aqdas (ra) was very compassionate and kind to both brothers. After completing the Suluk, Hazrat blessed both brothers with the caliphate and ordered them to return to their homeland. They were busy with Dawah and Irshad their whole lives.

He died a few years after the death of Hazrat Khawaja Muhammad Masoom (ra) in his village, Bhatti-Koti (Afghanistan), and was buried there.

25.33. Hazrat Sheikh Rahim Dad Afghan (ra)

Hazrat Sheikh Rahim Dad Afghan (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a native of Bajuwara, District Hoshiarpur (India). Earlier, he was related to Hazrat Khawaja Muhammad Saifuddin (ra) and Hazrat Mufti Muhammad Baqir Lahori (ra). He used to correspond with them. Then he was privileged to pledge allegiance to Hazrat Khawaja Muhammad Masoom (ra), and after completing the Suluk, he was given the caliphate. He was a great man of deeds and virtues.

25.34. Hazrat Mir Rafat Baig Gurzdad (ra)

Hazrat Mir Rafat Baig Gurzdad (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was the Golden Gurz bearer of Mughal Emperor Shah Jahan. He was one of the unique and sincere devotees of Hazrat Khawaja Muhammad Masoom (ra). Five letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name. Sahib Muqamat-e-Masoumi writes that the location of his burial is unknown. It is believed to be in Delhi.

25.35. Hazrat Sheikh Zainuddin Yemeni (ra)

Hazrat Sheikh Zainuddin Yemeni (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a learned scholar of Yemen known by Muhaddith Madani. He came to Sirhind (India) to swear allegiance to Hazrat Khawaja Muhammad Masoom (ra). He fixed the places of spiritual Suluk. Hazrat Khwaja Muhammad Masoom (ra) honoured him with the caliphate and permission during the establishment of his Haram Sharifain in 1659AD.

Hazrat Khawaja Muhammad Masoom (ra) once wrote to him in a letter like this! Mr. High Noorani Sitara, the joy of day and night, Syed and Fazil, Kamil and Muhaddith, Scholar and Aamil, who is distinguished with great honour and respect for perfect and complete Islam and many acknowledgments. The sun of his guidance will always rise, and the lights of his grace will always shine.

25.36. Hazrat Akhund Sajawal Sirhindi (ra)

Hazrat Akhund Sajawal Sirhindi (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). His name is Abdul Haq (ra) and Abdul Khaliq Mongol, and he was popularly known as Mulla Sajawal (ra). He was born in Morinda, a town in Sirhind. He was a scholar and a pious person. He came to the Hazrat Khawaja Muhammad Masoom (ra) service in his youth and got engaged in teaching. Many people from the family of Hazrat Mujaddid Alf al-Thani (ra) were his students. After completing the internal Suluk, he received the honour of Khilafah, permission from Hazrat Khwaja Muhammad Masoom (ra), and the good tidings. He also had the privilege of giving Hazrat Khawaja Muhammad Masoom (ra) a final bath. He had the privilege of providing the previous bath to Hazrat Khawaja Muhammad Masoom's (ra) son, Hazrat Khawaja Sheikh Muhammad Ubaidullah (ra), after Hazrat Khawaja Muhammad Masoom's (ra) death.

He died in his village, "Barkat Charak," and was buried in Sirhind Sharif, near the grave of Hazrat Khawaja Muhammad Masoom (ra).

His Authors:

1. Sharh Hidayah (Persian)
2. Essential Masail (Persian)
3. Masail Shareh Waqayah: (Persian)

25.37. Hazrat Sufi Saadullah Kabuli (ra)

Hazrat Sufi Saadullah Kabuli (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). His hometown was Kabul, Afghanistan. He came to Sirhind (India) to swear allegiance to Hazrat Khawaja Muhammad Masoom (ra). He set out on the spiritual path with great devotion, and within a very short time, he made great progress, and the good news of "Wilayat Alia" was given. Hazrat Khwaja Muhammad Masoom (ra) granted him his caliphate and permission.

Four letters of Hazrat Khwaja Muhammad Masoom (ra) were in his name. He was a great man of deeds and virtues.

25.38. Hazrat Haji Salim Balkhi (ra)

Hazrat Haji Salim Balkhi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was one of the great elders of Balkh. He came to Sirhind (India) to swear allegiance to Hazrat Khawaja Muhammad Masoom (ra). After completing the Suluk, he became proud of the caliphate and permission. Hazrat Khwaja Muhammad Masoom (ra) ordered him to go to Balkh. He performed Dawah and Irshad's duties there for a long time. From his teachings and blessings, Silsila Aliya Naqshbandiya Mujaddidiya benefited the people there. Three letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

He died in 1134AH / 1722AD and was laid to rest in his native Balkh.

25.39. Hazrat Mir Sharfuddin Hussain (ra)

Hazrat Mir Sharfuddin Hussain (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father was Mir Imad Uddin Muhammad Hussaini Harvi (ra). Many of his family members were included in the circle of Hazrat Khawaja Muhammad Masoom (RA). He also pledged allegiance to Hazrat Aqdas (ra) and started his spiritual journey.

He compiled the second office of Maktobat-e-Masoomia under the name of "Wasila-tul-Saadat" at the request of Hazrat Khawaja Muhammad Saifuddin (ra)

He added an eloquent sermon to it. He also had a taste for fine poetry and had a “Faez” nickname.

25.40. Hazrat Mir Sharfuddin Hussain Lahori (ra)

Hazrat Mir Sharfuddin Hussain Lahori (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He belonged to Andijan, situated on the bank of a valley to the north-east of Farghana. He was one of the loyal servants of Hazrat Khawaja Muhammad Masoom (ra). He fixed the Muqamat-e-Suluk with great attention and hard work and became proud of the caliphate and permission. He was always in the service of Hazrat Aqdas (ra). He stayed there for a long time, even after the passing away of Hazrat Aqdas (ra), and then went to Lahore, but he used to visit the holy shrine of Murshid.

Hazrat Khwaja Muhammad Saifuddin (ra) used to say to him, "Mir Sharfuddin, you are Sheikh Muhyiddin (Ibn Arabi) of this era." He died at eighty (80) in 1102AH/1691AD and was buried in Lahore.

25.41. Hazrat Mir Arif (ra)

Hazrat Mir Arif (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the grandson of Hazrat Mir Muhammad Numan Badakhshi Akbarabadi (ra), the caliph of Hazrat Mujaddid Alf al-Thani (ra). He lived in Agra. He took up employment with Emperor Aurangzeb Alamgir. Hazrat Khwaja Muhammad Masoom (ra) granted him his caliphate and permission.

25.42. Hazrat Sheikh Abdul Ahad Wahdat (ra)

Hazrat Sheikh Abdul Ahad Wahdat (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the fifth son of Hazrat Khawaja Muhammad Saeed (ra) and the grandson of Hazrat Mujaddid Alf al-Thani (ra). He was born in 1050AH/1640AD in Sirhind Sharif. He was well-versed in both Shariat and Tariqat sciences. His father called him "Gul" as a child, so he became known as *Gul Sahib*. He was excellent in Hadith and the sciences of logic and narrations. He had spiritual perfections and wondrous tidings. In which Wilayat Kabra and Maqam Khalat were included, his Shaykh had given him the good news of being a Muhammadan (ﷺ) al-Mashrab Sheikh. Apart from his father and uncle, he was a student of Hazrat Akhund Abdul Haq Sajawal Sirhindi (ra).

He had established spiritual contact with Hazrat Khawaja Muhammad Naqshband (ra) after the demise of Hazrat Khwaja Muhammad Masoom (ra). He had the privilege of performing Hajj three times, twice with Hazrat Khwaja Muhammad Naqshband (ra). He made several preaching tours to Kashmir and Kabul. He was also a great scholar, author, and poet of great stature.

He died at 75 in the 27th Dhul-Hajjah 1126 AH/ 1714AD in Delhi. His dead body was brought to Sirhind Sharif and buried there. Several funeral prayers were held for him, and his sons, Hazrat Sheikh Muhammad Taqi (ra) and Hazrat Khawaja Muhammad Zubair (ra), led the prayers.

Among his descendants were Hazrat Sheikh Abu Hanif (ra), Hazrat Sheikh Muhammad Taqi (ra), Hazrat Sheikh Nurul Haq (ra), and Hazrat Sheikh Muhammad Jawad (ra).

His Authors:

1۔ اسرار الجمعه

2۔ اسرار الفقر

3۔ برہان جلی

4۔ رساله در اثبات قیومیت

5۔ بیاض

6۔ بدائع الشرائع

7۔ توبه نامه

8۔ الجنات الثمانیه

9۔ جنود الله

10۔ حاشیه بر بعضی اقوال تفسیر بیضاوی

11۔ خزائن المودّه

12۔ خزائن النبوة

13۔ خیابان وحدت

14۔ خیر الکلام

15۔ الدرر علم قرأت بسال

16۔ رساله در احوال حضرت مجددؒ

17۔ رساله در رد مخالفین حضرت مجددؒ

18۔ رساله در شرح بیت مثنوی

19۔ رساله منع رفع سبابه

20۔ رساله در بیان لطائف خمسه و اصول آنها

21۔ رساله تصوف

22۔ سبیل الارشاد

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25.43. Hazrat Mian Sheikh Abdul Khaliq (ra)

Hazrat Mian Sheikh Abdul Khaliq (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a native of Bengal. Hazrat Khwaja Muhammad Masoom (ra) gave him the caliphate and ordered him to go to Bengal for the reformation and inner training of the people of Bengal. There, countless people received spiritual blessings from him.

25.44. Hazrat Khwaja Abdul Rahman (ra)

Hazrat Khawaja Abdul Rahman (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He was a resident of the Farasman region of Turkestan. He attended the Hazrat Khawaja Muhammad Masoom (ra) service, was honoured to pledge allegiance, and received the blessings of the Silsila Alia Naqshbandiya Mujaddidiya. He made much effort to complete the behaviour (Suluk), and finally, he was honoured with the caliphate and permission. He was among the special caliphs of Hazrat Khawaja Muhammad Masoom (ra). After receiving the caliphate, he was ordered to go to his native Turkestan. Upon reaching there, he promulgated the Silsila Alia Naqshbandiya Mujaddidiya, and thousands of people pledged allegiance to him and were blessed with spiritual reformation. He was a great man of deeds and virtues.

25.45. Hazrat Mullah Abdul Razzaq (ra)

Hazrat Mulla Abdul Razzaq (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a caliph with the solid influence of Hazrat Khawaja Muhammad Masoom (ra).

Hazrat Syed Zwar Hussain Shah (ra) writes!

"It is possible that Shaykh Abdul Razzaq (ra) belongs to Lahore, who is mentioned in Nuzhat-ul-Khawatar like this. Al-Shaykh al-Alam al-Salih Abdul Razzaq bin Abdul Wahab bin Abdul Qadir bin Muhammad bin Zain al-Abidin bin Abdul Qadir bin Muhammad Sharif al-Hasani al-Achi Lahori (ra). He was one of the famous gentlemen in grace and reform. He took the method from his father, went to the Haramain Sharifain, and performed Hajj and Pilgrimage. They also benefited from the sheikhs there. Then, he came to India and stayed in Lahore.

He passed away on 22nd Dhul-Qadah 1068AH / 11th August 1658AD.

(Tarikh wa Tazkirah Khanqah Sirhind Sharif)

25.46. Hazrat Sufi Abdul Rauf Kabuli (ra)

Hazrat Sufi Abdul Rauf Kabuli (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His birth and residence village were "Sabkhatdara," a village in the foothills of Kabul, Afghanistan. Initially, he became the disciple of Hazrat Khawaja Muhammad Hanif Kabuli (ra). Then he came to Sirhind Sharif and pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra). Staying in his company, he reached the ranks and goals and earned the honour of the caliphate and permission in the chain of the Naqshbandiya.

25.47. Hazrat Khwaja Abdul Samad Kabuli (ra)

Hazrat Khawaja Abdul Samad Kabuli (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a resident of "Diya Yaqoob" near Kabul, Afghanistan. After hearing of the fame of Hazrat Khawaja Muhammad Masoom (ra), he came to Sirhind Sharif with eagerness to meet him and pledged allegiance to him. He obtained the Zilli and real Wilayat by the grace and compassion of Hazrat Khawaja Masoom (ra). He got access to the perfections of prophethood and the position of Khalat. He was Ibrahimi (AS) al-Mashrab. He was blessed with a perfect share of the remarkable achievements of Hazrat Mujaddid Alf al-Thani

(Ra) and was distinguished by the accomplishments of Wilayat Kubra. While he was in the service of Hazrat Khwaja Muhammad Masoom (ra), he was honoured with the caliphate and permission of Hazrat Khwaja (ra), and received the blessings and benevolence of the chain of Naqshbandiya Mujaddidiya. He sent him to guide the creation of Allah in his homeland.

He reached "Diya Yaqoob" and became famous on Musnad Irshad. He built a monastery where pilgrims and aspirants had accommodation and food. He also used to go to Kabul to preach and promote religion. He had a large circle of friends there. He was very hospitable. He also had the blessing of Hajj.

He died in 1108AH / 1696AD on his way back from Hajj and was buried in his village of Deya Yaqoob (Kabul, Afghanistan). A few days before his death, he had shown the place of his grave to Hazrat Mir Safar Ahmad Masoumi (ra). He sat there for some time.

One of his grandsons, Hazrat Khawaja Muhammad Deya Yaqoobi (ra), succeeded Hazrat Khawaja Muhammad Zubair (ra).

25.48. Hazrat Mir Abdul Fattah (ra)

Hazrat Mir Abdul Fattah (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the son of Hazrat Mir Muhammad Numan Badakhshi Akbarabadi (ra), the Caliph of Hazrat Mujaddid Alf al-Thani (ra). He was staying in Agra.

His famous work "Miftah al-Arifeen" is the best book on Tasawwuf.

25.49. Hazrat Hafiz Abdul Karim Nohani (ra)

Hazrat Hafiz Abdul Karim Nohani (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was born, lived, and was buried in Nohana. His Sheikh Hazrat Khawaja Muhammad Masoom (ra) used to recite the Holy Quran to him. Three letters of Hazrat Khawaja were in his name.

25.50. Hazrat Sheikh Abdul Karim Kabuli (ra)

Hazrat Sheikh Abdul Kareem Kabuli (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His birthplace was Kabul (Afghanistan). He was one of

the fortunate caliphs of Hazrat Khawaja Muhammad Masoom (ra), who was elevated to the position of the Qutb. He was given the Qutbiyat of Kabul. He died in 1114AH / 1702AD in Kabul and was buried there.

25.51. Hazrat Sheikh Abdul Latif (ra)

Hazrat Sheikh Abdul Latif (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Qazi Sheikh Abdul Qadir (ra). He was the nephew of Hazrat Khawaja Muhammad Masoom (ra). He was born in 1055AH/1645AD in Sirhind Sharif. On the day of Aqeeqah, Hazrat Khawaja Muhammad Masoom (ra) named him Abdul Latif (ra). He had started memorizing the Holy Qur'an from the beginning of Bismillah and had read the books of rational sciences and narratives. He joined the teaching and learning department. He pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra) in his youth. He achieved perfection with utmost sincerity and complete faith. He was an expert in both external and internal sciences. Hazrat Khawaja (ra) was very kind to him. After the demise of Hazrat Khawaja Muhammad Masoom (ra), he entered the circle of Hazrat Khawaja Muhammad Saifuddin (ra). He also trained his brothers. He never let Takbir Aula miss at dawn. He had accompanied King Aurangzeb Alamgir at the request of Hazrat Khwaja Muhammad Saifuddin (ra). The king respected him immensely. He used to rebuke the king on illegal matters. He wrote a magazine against the opponents of Hazrat Mujaddid Alf al-Thani (ra).

Among his children were three sons and three daughters. Hazrat Sheikh Musa (ra), Hazrat Sheikh Abdul Hai (ra), Hazrat Zainul Abidin (ra), Hazrat Azal Nasa (ra) and Hazrat Rushda (ra) are included.

25.52. Hazrat Sheikh Abdullah Qahwachi (ra)

Hazrat Sheikh Abdullah Qahwachi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He appeared in the service of Hazrat Khawaja Muhammad Masoom (ra) in Sirhind, pledged allegiance, and got busy in the service of Hazrat Aqdas (ra). He made coffee (Qahwa) for Hazrat Khwaja (ra), so he became known as Qahwachi.

After completing the ritual, he received the permission and privilege of caliphate from the peer and the mentor. On the order of his Sheikh, he went to Makkah. There, a large number of people were admitted to the Constituency Administration.

25.53. Hazrat Sufi Abdullah Maghribi (ra)

Hazrat Sufi Abdullah Maghribi (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). By swearing allegiance to Hazrat Khawaja Muhammad Masoom (ra), he set the standards of Suluk (behaviour) and became proud of the caliphate and permission. Hazrat Khwaja (ra) sent him to the West (Morocco) after appointing him Caliph. Many people received blessings from you there.

25.54. Hazrat Mirza Ubaidullah (ra)

Hazrat Mirza Ubaidullah (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was among Dara-Shikwah's close friends. He was steadfast on the Sharia and loved the Mashaikh. He was among the famous devotees of Hazrat Khawaja Muhammad Masoom (ra).

Hazrat Khawaja Muhammad Masoom's (ra) twelve letters were named after him.

25.55. Hazrat Mir Arab Mah (ra)

Hazrat Mir Arab Mah (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a resident of Marki, a village north of Kabul, Afghanistan. He entered the circle of Hazrat Khawaja Muhammad Masoom (ra), set standards of Suluk (behaviour), and got the honour of caliphate and permission from Hazrat Aqdas (ra).

25.56. Hazrat Mulla Attaullah Swati (ra)

Hazrat Mulla Attaullah Swati (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He is counted among the old friends of Hazrat Khawaja Muhammad Masoom (ra). He received the honour of permission and the caliphate after completing the Suluk Battini. Hazrat Khwaja Masoom (ra) sent him to Bandar Surat (India), a famous area of Bombay. There, he did much work and became very popular. He also used to do calligraphy and writing. He did the inscription (writing) of the Holy Quran. He used to do bookwork for his peers and mentors. He wrote three magnificent copies of the Holy Qur'an, one of which was placed on the Roza-e-Rasulullah ﷺ, the second on the shrine of Hazrat Khawaja Muhammad Masoom (ra) and the third was sent to the shrine of Hazrat Khawaja Bahauddin Naqshband (ra).

Hazrat Khawaja Muhammad Saifuddin (ra) has a letter addressed to him. He died in Aurangabad (Deccan, India) and was buried there. His two sons were Fazli and Sheikha.

25.57. Hazrat Mir Imad Al-Husseini Harvi (ra)

Hazrat Mir Imad Al-Husseini Harvi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was one of the children of Hazrat Khawaja Syed Amir Kulal (ra). He was settled in Imad Nagar near Jhelum (Pakistan). He was buried there.

His ancestors came to Sirhind and settled here. His father held the position of five hundred during the reign of Shah Jahan Badshah. Later, he left this post and became a dervish. He entered the circle of Hazrat Khawaja Muhammad Masoom (ra). After completing the inner journey, he ascended with the Caliphate's permission. There is also a letter from Hazrat Khawaja Muhammad Masoom (ra) in his name. His sons and grandsons were also among the followers of Hazrat Khawaja Muhammad Masoom (ra).

His sons were Hazrat Mir Mufakhar Hussain (ra), alias Saqib, Hazrat Mir Sharfuddin Hussain (ra), Hazrat Mir Muzaffar Hussain (ra), Hazrat Mir Murad (ra) and Hazrat Mir Jalaluddin Hussain (ra).

25.58. Hazrat Sheikh Umar Hazrami (ra)

Hazrat Sheikh Umar Hazrami (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Ali bin Abdullah (ra). He was born in Zafa (now Muscat, Oman) in 1012AH / 1603AD. His father was very concerned about his education. He joined the company of his cousin Hazrat Syed Aqeel bin Imran Ba Umar Alvi (ra), obtained favours and blessings from him, and got the Caliphate from him. Then he came to India and entered the circle of administration of Hazrat Syed Abu Bakr bin Hussain (ra), the jurist Bijapuri (ra), and received the title of Khilafat. He settled in Bijapur itself.

After that, he joined the circle of Hazrat Khawaja Muhammad Masoom (ra) and set the standards of Suluk (behaviour). Staying in the service of Hazrat Aqdas (ra), he adopted the Hanafi school of thought. He was honoured by the caliphate and granted permission. On his return, he significantly promoted the Method of Silsila Aliya Naqshbandiya Mujaddidiya in his regions. He was also very popular in Yemen.

His servant Muhammad bin Qanshaqash (ra) says that when he became very ill, on the night of his death, he told me that if you see something, do not panic. So, in the latter part of the night, I saw a light that illuminated everything. Because of this, fear and trembling arose in my heart. Then I went near him and saw that he had passed away.

25.59. Hazrat Mir Ghazanfar Darashkohi (ra)

Hazrat Mir Ghazanfar Darashkohi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Illahwardi Khan. He was immersed in the love of Hazrat Khawaja Muhammad Masoom (ra). His preceptor and mentor showered him with many favours, and he became proud of the absolute caliphate. Three letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

25.60. Hazrat Sheikh Ghulam Muhammad Afghan (ra)

Hazrat Sheikh Ghulam Muhammad Afghan (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a native of Hoshiarpur, Bajuwara District (India). He pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra), completed the lessons of conduct, and was honoured with the caliphate and permission. Two letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

25.61. Hazrat Akhund Qasim Khorasani (ra)

Hazrat Akhund Qasim Khorasani (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a native of Khorasan. By swearing allegiance to Hazrat Khawaja Muhammad Masoom (ra), he set standards of Tariqat (conduct) and reached high places. Hazrat Aqdas (ra) blessed him with caliphate and permission. After granting the caliphate, he returned to Khorasan to serve the religion there.

25.62. Hazrat Sheikh Qasim Kabuli (ra)

Hazrat Sheikh Qasim Kabuli (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the son of Hazrat Sufi Abdullah Maghribi (ra). He started his

spiritual practice with Hazrat Khawaja Muhammad Saifuddin (ra). Hazrat Khawaja Muhammad Saifuddin (ra) made him swear allegiance to Hazrat Khawaja Muhammad Masoom (ra), and he completed the lessons of Suluk (behaviour) by staying in his company. He was honoured with the permission and caliphate. He was blessed with great tidings and distinguished by high achievements.

25.63. Hazrat Qul Ahmad Turk (ra)

Hazrat Qul Ahmad Turk (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). His name was Shaykh Ahmed bin Khalil (ra), or Yak-Dast Hanafi Naqshbandi Juryani (ra). He became famous because he was missing one hand. He appeared in the Hazrat Khawaja Muhammad Masoom (ra) service and received the honour of allegiance. By staying in his service, he fixed the places of conduct and was honoured by the caliphate and permission. Hazrat Sheikh Murad bin Ali Bukhari Shami (ra) was his elder brother.

He had settled in Makkah. Here, he was promoting and publishing the chain of Naqshbandiya Mujaddidiya. He died in 1119AH / 1708AD and was buried in Makkah.

Hazrat Sheikh Muhammad Amin Tuqadi (ra) was his caliph, whose caliph and disciple was the well-known poet Hazrat Mustaqeem-Zada Saaduddin Sulaiman.

25.64. Hazrat Khwaja Mah (ra) (Khwaja Muhammad Siddiq)

Hazrat Khwaja Mah (ra) (Khwaja Muhammad Siddiq) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). His grandfather, Hazrat Khwaja Abdul Aziz Naqshbandi (ra), held a high position during the reign of Emperor Jahangir. He is mentioned in many places in Tusk Jahangiri. Hazrat Khwaja Abdul Aziz Naqshbandi's (ra) brother, Hazrat Khwaja Muhammad Qasim Naqshbandi (ra), also came from Mawra al-Nahar for Jahangir's employment, and the king offered him twelve thousand rupees. He pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra) in Delhi. Later, he joined his trusted caliphs. Three letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

He died in Delhi in 1134AH / 1722AD and was buried there.

25.65. Hazrat Mulla Mohsin Kabuli (ra)

Hazrat Mulla Mohsin Kabuli (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). This is how he describes his event!

"Hazrat Khawaja Muhammad Masoom (Urwa-tul-Wuthqa) was in I'tikaf during the holy month of Ramadan. I attended his service and saw him resting, his face covered with a chador. I sat down slowly and said that he was in a dream, known as negligence. However, Auliya Allah should not sleep. As soon as this whisper came, he raised his head and recited this couplet:

سحر کرشمہ وصلش بخواب می دیدم

زہے مراتب خوابے کہ بہ زبیداری ست

Translation: We see in dreams the magic of the charisma of his meeting. Well, dream levels are better than wakefulness.

25.66. Hazrat Syed Muhammad Israel (ra)

Hazrat Syed Muhammad Israel (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was from Delhi. He pledged allegiance to Hazrat Khwaja Muhammad Masoom (ra), completed his spiritual Suluk (behaviour), and became proud of the caliphate and permission. Four letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

25.67. Hazrat Maulana Muhammad Amin Bukhari Peshawari (ra)

Hazrat Maulana Muhammad Amin Bukhari Peshawari (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was one of Hazrat Khawaja Muhammad Masoom (ra) 's trusted friends. His name has four letters: Hazrat Khawaja Muhammad Masoom (ra). He was an elder with solid passion.

25.68. Hazrat Mulla Muhammad Amin Hafizabadi (ra)

Hazrat Mulla Muhammad Amin Hafizabadi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the son of Hazrat Mir Sharfuddin Abbasi Hussaini Lahori (ra) and the brother of Hazrat Mufti Muhammad Baqir Lahori (ra). He was born, settled, and buried in Hafizabad (Punjab).

He started his relationship with Hazrat Khawaja Muhammad Saifuddin (ra) and then entered the circle of Hazrat Khawaja Muhammad Masoom (ra). His inner training was done by Hazrat Khawaja Muhammad Saifuddin (ra). He was so expert in letters that Hazrat Khawaja Muhammad Saifuddin (ra) gave him the title Maktoob Khawan. Hazrat Khwaja Muhammad Masoom (ra) granted him the caliphate and gave him the responsibility of Hafizabad. He was engaged in the external and internal reformation of people there. Four letters of Hazrat Khawaja (ra) were in his name. He died in Hafizabad and was buried there.

25.69. Hazrat Muhammad Jan Akbarabadi (ra)

Hazrat Muhammad Jan Akbarabadi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a resident of Agra (Akbarabad). He entered the circle of Hazrat Khawaja Muhammad Masoom (ra) and was elevated to the Caliphate.

25.70. Hazrat Khwaja Muhammad Hanif Kabuli (ra)

Hazrat Khawaja Muhammad Hanif Kabuli (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). Spiritual training was already taken care of in his family. He was born, abode, and buried in "Mewa Khatoon". It is located in Daman-e-Koh, three miles from Kabul, beyond Qila Hussainkot.

One night, he dreamed he reached Sirhind Sharif (India). There are two luminous figures in this monastery with perfect awe and glory. A desire arose in his heart that I should become a disciple of one of them. When one of the attendees approached, he inquired about these two dear ones. He said that these are Hazrat Khawaja Muhammad Saeed (ra) and Hazrat Khawaja Muhammad Masoom (ra), the sons of Hazrat Mujaddid Alf Al-Thani (ra). He told him that I wanted to join the administration of Hazrat Khawaja Muhammad Masoom (ra). He said that I also came from him. So that gentleman took him to the Hazrat Khawaja Muhammad Masoom (ra) service and made him a follower of Hazrat Khawaja (ra). When he woke up, his heart was still beating fast. He fell in love with Hazrat Khawaja Muhammad Masoom (ra).

He had a profound ceremony with Khawaja Mir Muhammad Nauman (ra). He mentioned this dream to him. He took him with him to Sirhind Sharif in 1037AH / 1672AD. He pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra), and then the whole family pledged allegiance to him. He had very high qualities and quickly set standards for Suluk (behaviour). Hazrat Khawaja (ra) was very kind

to him and showed him many favours. He was blessed with the caliphate and sent to Kabul in a very short period. He continued to promote the Silsila Aliya in his homeland. Twenty-eight letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

He died in the lifetime of his Sheikh and Murshid in his native village, Mewa Khatoon, and was buried there. Hazrat Khawaja Sibghatullah (ra), the son of Hazrat Khawaja Muhammad Masoom (ra), led the funeral prayer.

25.71. Hazrat Mir Muhammad Zahid (ra)

Hazrat Mir Muhammad Zahid (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Qazi Aslam Herati (ra). He was a scholar of his time. He was excellent in external and internal sciences. He pledged allegiance to Hazrat Khwaja Muhammad Masoom (ra), and after completing the internal conduct, he was honoured with the caliphate and permission. He was an employee of Shah Jahan Badshah in Kabul.

He died in Kabul in 1101 AH/1689 AD.

The following are some of his works:

۱۔ رسالہ میر زاہد

۲۔ حاشیہ شرح مواقف

25.72. Hazrat Muhammad Shakir (ra)

Hazrat Muhammad Shakir (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father was Hazrat Badruddin Sirhindi (ra), the author of the beloved book "Hazraat-Al-Quds". From a young age, he had sincere and loving relations with the Mujaddidiya family. He was fortunate to perform Hajj with Hazrat Khawaja Muhammad Masoom (ra). He was the caliph Hazrat Khawaja Muhammad Masoom (ra) and a master in Fana wa Baqa.

On the order of Sheikh Ubaidullah (ra), he translated and wrote a commentary on the magazine "Yawaqiat al-Haramain" under the name "Hasnat al-Haramain" in Persian, which was completed in 1071AH / 1761AD.

25.73. Hazrat Khawaja Muhammad Sharif Bukhari (ra)

Hazrat Khawaja Muhammad Sharif Bukhari (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was from Bukhara. He came to Sirhind Sharif to swear allegiance to Hazrat Khwaja Muhammad Masoom (ra) and settled in Sirhind. He used to work royally. He was a religious scholar. He excelled in intellectual and narrative sciences. He established an internal relationship with the caliphs of Hazrat Khawaja Muhammad Masoom (ra) and then appeared in the service of Hazrat Khawaja Muhammad Masoom (ra). Hazrat Khwaja (ra) gave him the tidings of the triple Wilayat, the perfections of prophethood, and the triple facts and then honoured him with permission and caliphate. There are three Hazrat Khawaja Muhammad Masoom's (ra) letters in his name.

25.74. Hazrat Khwaja Abdul Latif Bukhari (ra)

Hazrat Khawaja Abdul Latif Bukhari (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the brother of Hazrat Khawaja Muhammad Sharif Bukhari (ra). He was from Bukhara. He came to Sirhind Sharif to swear allegiance to Hazrat Khwaja Muhammad Masoom (ra) and settled in Sirhind. He used to work royally. He was a religious scholar. He excelled in intellectual and narrative sciences. He established an internal relationship with the caliphs of Hazrat Khawaja Muhammad Masoom (ra) and then appeared in the service of Hazrat Khawaja Muhammad Masoom (ra). Hazrat Khwaja (ra) gave him the tidings of the triple Wilayat, the perfections of prophethood, and the triple facts and then honoured him with permission and caliphate. There are three Hazrat Khawaja Muhammad Masoom's (ra) letters in his name.

25.75. Hazrat Khawaja Muhammad Siddique Peshawari (ra)

Hazrat Khawaja Muhammad Siddique Peshawari (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). His father, Hazrat Khwaja Abdul Ghafoor Samarkandi (ra), was the caliph of Hazrat Mujaddid Alf al-Thani (ra). During the imprisonment of Hazrat Mujaddid (ra) in the Gwalior Fort, his father lived with him to serve him. There are three letters of Hazrat Mujaddid (ra) to Hazrat Samarkandi (ra). Hazrat Khawaja Muhammad Farooq (ra), the brother of Hazrat Khawaja Muhammad Siddique Peshawari (ra), was also the caliph of Hazrat Khawaja Muhammad Masoom (ra).

He excelled in the rational and logical sciences. Hazrat Khawaja Muhammad Masoom (ra) has twenty-seven letters to his name. After pledging allegiance to Hazrat Khwaja Muhammad Masoom (ra), he went to Sirhind and stayed there. Hazrat Aqdas (ra) ordered him to go to Peshawar after being honoured with the caliphate. When he was engaged in Dawah and Irshad, he used to love his Sheikh very much. He always brought him gifts but did not sit with him for long. Friends asked him!

"I don't have the patience to see the sun more closely."

He died in Peshawar in 1092 AH/1681 AD. Coincidentally, Hazrat Sheikh Muhammad Fazlullah (ra) had gone to Peshawar from Sirhind Sharif and offered his funeral prayer. He died outside the city of Peshawar, adjacent to Bagh Ganj Ali Khan. Among his children were his sons, Hazrat Khawaja Muhammad Aziz (ra), Hazrat Khawaja Muhammad Hussain (ra), and Hazrat Khawaja Muhammad Sadiq (ra).

25.76. Hazrat Khwaja Muhammad Sharif Kabuli (ra)

Hazrat Khawaja Muhammad Sharif Kabuli (ra) was a follower of Hazrat Khawaja Muhammad Masoom's (ra) caliph, Hazrat Muhammad Siddique Peshawari (ra). He completed the Suluk and was blessed with the Caliphate. He sent him to Kabul. He gained much popularity there, and many people joined his circle of companionship. He developed Self-righteousness and arrogance and considered himself more significant than his Sheikh. He even disconnected ties with his peer and mentor. Hazrat Maulana Muhammad Siddiq Peshawari (ra) was very offended and rejected him.

Hazrat Maulana Muhammad Siddiq Peshawari (ra) wrote a letter in the service of his preceptor and mentor, Hazrat Khawaja Muhammad Masoom (ra), in which he wrote in detail about Hazrat Sheikh Muhammad Sharif Kabuli (ra). Hazrat Khwaja Muhammad Masoom (ra) wrote in response to this letter:

"You have written twice about the impoliteness of Sufi Muhammad Sharif. My Mister! The disrespect he has shown is not only to you but also to the elders. When you, his peer, are disgusted with him, what acquaintance will there be for us? Revenge power is meagre in a fakir. Two words are written out of honour. If he accepts the influence, then it is good. Otherwise, he should go and do his job."

Hazrat Khwaja Muhammad Masoom (ra) also wrote a letter to Sheikh Muhammad Sharif Kabuli (ra) and gave a warning!

" After Hamd-o-Sana, it is mentioned. In the meantime, it was heard that you had hurt Maulana Muhammad Siddique (ra), who is your Peer and have insulted and been impolite. There has been much change in the previous training, and Maulana Sahib is distraught with you to the extent that the matter reached the point of disgust and denial of permission. These matters are contrary to expectation and very surprising from the modesty, devotion, and God-seeking you have shown. When you disconnect from your Peer, then with whom do you connect? Perhaps you want to have no relation with Allah (ﷻ). The Peer should not be separated for the sake of the devotees, and it cannot be separated from the Creator for the sake of the creation. How painful it is that rights have been removed from the world. People like you also show this kind of ugly behaviour. So, friends and companionship rose. The person who will receive training and bring some acceptance to him will see some cleanliness (in himself) at any time. Will he turn away from the peer and turn away from the familiar?

انا لله وانا اليه راجعون "To Allah we belong, and to Him, we shall return."

When Hazrat Khawaja Muhammad Masoom (ra) 's letter was received by Hazrat Muhammad Sharif Kabuli (ra), he felt nervous and regretful. He wrote a letter of regret and remorse in the service of his Sheikh and mentor, Hazrat Maulana Muhammad Siddique Peshawari (ra). Hazrat Khawaja Muhammad Masoom (ra) took pity on his condition, and Hazrat Khawaja (ra) wrote a letter of recommendation to Hazrat Maulana Muhammad Siddique Peshawari (ra). Along with this, Hazrat Muhammad Sharif Kabuli (ra) came to Peshawar, applied ink on his face, put his turban around his neck, and appeared in the service of his Murshid Hazrat Maulana Muhammad Peshawar Siddiqui (ra) and sought forgiveness. Hazrat Maulana Muhammad Siddiq Peshawari (ra) took pity on his condition and forgave him.

25.77. Hazrat Hafiz Muhammad Sharif Lahori (ra)

Hazrat Hafiz Muhammad Sharif Lahori (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He was born and buried in Lahore. He received Suluk Battini from Hazrat Mufti Muhammad Baqir Lahori (ra) and then, through his efforts, entered the circle of Hazrat Khawaja Muhammad Masoom (ra) and completed the stages of Suluk. Hazrat Khwaja Muhammad Masoom (ra) blessed him with his caliphate and gave him access to the perfections of prophethood. He passed away in 1073AH/1663AD and was buried in Lahore.

25.78. Hazrat Sheikh Muhammad Arif Lahori (ra)

Hazrat Sheikh Muhammad Arif Lahori (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He was a resident of Lahore. He was previously in the circle of Hazrat Mufti Muhammad Baqir Lahori (ra). On his recommendation, he pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra), and after completing the ritual, he was elevated to the Caliphate. Hazrat Khwaja Muhammad Masoom (ra) had many favours on him.

25.79. Hazrat Haji Muhammad Ashoor Bukhari (ra)

Hazrat Haji Muhammad Ashoor Bukhari (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was Hussaini Syed. His father's name was Haji Mirza Muhammad Bukhari (ra). He lived in Mawra al-Nahar, Bukhara, Balkh, and Kolab.

Hazrat Khwaja Muhammad Masoom (ra) appointed him as the caliph and sent him to guide the Muslims in Bukhara and its surroundings. His name has four letters: Hazrat Khawaja Muhammad Masoom (ra). He had the privilege of attending Hajj Baitullah and Roza-e-Rasulullah (ﷺ) with his mentor and murshid. Hazrat Khwaja Muhammad Naqshband (ra), the son of Hazrat Khwaja Muhammad Masoom (ra), was also very fond of him. He was an excellent calligrapher. He wrote the famous books of Anis al-Talebeen, Fasal al-Khattab, and Maktubat Imam Rabbani Hazrat Mujaddid Alf Al-Thani (ra). He also had a taste for poetry. He died in Delhi in 1107AH/1695AD and was buried there.

His publications:

- Compilation of the Letters of Hazrat Khwaja Muhammad Masoom (ra) (3rd Office)
- Editing and preface of Hazrat Khwaja Muhammad Masoom's (ra) magazine "Ahadith in Daily and nightly recitations."

25.80. Hazrat Hafiz Muhammad Sadiq Kabuli (ra)

Hazrat Hafiz Muhammad Sadiq Kabuli (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was among the great caliphs of Hazrat Khawaja Muhammad Masoom (ra). Because of the teasing of Hazrat Khawaja Muhammad Sibghatullah (ra), Hazrat Sheikh Abul Qasim (ra) became deprived of his senses.

But after repenting, his lost status was restored, and later he was blessed by Hazrat Khawaja (ra). Aurangzeb Alamgir Badshah requested Hazrat Khwaja Muhammad Masoom (ra) to send me one of his caliphs so I could enjoy his company. Hazrat Khawaja (ra) granted the caliphate to Hazrat Hafiz Muhammad Sadiq Kabuli (ra) and placed him with the king. The king used his company well, and most of the royal army became his followers.

Hazrat Khwaja Muhammad Masoom (ra) ordered him to focus on improving the condition of the king and the people of the army. That is why he lived with Ahl-e-Lashkar. He died in Sirhind Sharif and was buried there.

25.81. Hazrat Sheikh Alam Jalalabadi (ra)

Hazrat Sheikh Alam Jalalabadi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a resident of the Kundi Bagh area of Jalalabad (Afghanistan). He was one of the perfect and sincere followers of Hazrat Khawaja Muhammad Masoom (ra). He went back to his homeland, proud of the caliphate and permission. There, he continued to raise awareness of the blessings of the Silsila Alia Naqshbandiya Mujaddidiya. He was also among the caliphs who were sent by Hazrat Khwaja Masoom (ra) for the spiritual training of Aurangzeb Alamgir. There are seven letters of Hazrat Khawaja Muhammad Masoom (ra) in his name.

He died in 1114AHAH / 1702AD in Delhi and was buried there. His son, Hazrat Sheikh Abdul Halim Peshawari (ra), followed Hazrat Khawaja Muhammad Naqshband (ra).

25.82. Hazrat Sheikh Muhammad Farooq Lahori (ra)

Hazrat Sheikh Muhammad Farooq Lahori (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His outer eyes were dimmed, but the light shone in his inner eyes. He was a great man of mystery and meaning. He did his work just like ordinary people. He was a revelation. He died in 1134AH / 1722AD.

28.83. Hazrat Maulana Muhammad Mohsin Sialkoti (ra)

Hazrat Maulana Muhammad Mohsin Sialkoti (ra) was the successor of Hazrat Khawaja Muhammad Masoom (ra). He was a saint with high achievements and high positions. He got the honour of Khilafah with the kindness and grace of Hazrat

Khawaja (ra). He used to teach Maktobat-e-Rabbani. He used to describe their meanings and interpretations. Hazrat Khawaja Saifuddin (ra) and Hazrat Khawaja Obaidullah (ra) also greatly loved him.

He died a few years after the death of Hazrat Khawaja Muhammad Masoom (ra). His disciples and caliphs renewed their allegiance to Hazrat Khawaja Muhammad Zubair (ra) after him. Among them are Hazrat Sheikh Muhammad Saeed Sialkoti (ra), Hazrat Sheikh Muhammad Azam Sialkoti (ra), Ustad Hadith Hazrat Shah Waliullah Muhaddith Dehlvi (ra), Hazrat Mirza Mazhar Jan Janan Shaheed (ra) and Hazrat Sufi Abdul Rahim Sialkoti (ra).

25.84. Hazrat Sheikh Muhammad Yar (ra)

Hazrat Sheikh Muhammad Yar (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His title was "Khuda-parasite Khan." He pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra) and lived with him for four years. He was blessed with spiritual places and mysteries, and then got the honour of the caliphate. According to another narration, he stayed with him for fourteen years. Emperor Aurangzeb Alamgir made him Mansab-Dar. Later, during the reign of Bahadur Shah I, his post was elevated to Hazari.

He died in 1123AH / 1711AD in Lahore and was buried in Delhi.

25.85. Hazrat Sheikh Syed Muhammad Yusuf Gardezi (ra)

Hazrat Sheikh Syed Muhammad Yusuf Gardezi (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He belonged to the famous Gardezi family of Multan. Shaykh Kasuri bin Muhammad Al-Gardezi was among his grandfathers, one of the Ahl al-Tariqat of Ghazni. He appeared in Sirhind Sharif, pledged allegiance to the blessed hands of Hazrat Khawaja Muhammad Masoom (ra), and joined his Jalil-ul-Qadr Companions. He was blessed with a caliphate and permission and was given the Qutbiyat of Multan. Three of his letters are copied in Maktobat Masoomia. He significantly promoted the Silsila Alia Naqshbandiya Mujaddidiya in Multan and its surroundings.

After the demise of Hazrat Khawaja Muhammad Masoom (ra), he continued the series of companionship with Hazrat Khawaja Muhammad Naqshband (ra). He died in Multan in 1091AH/1680AD and was buried in Multan. His grave is made of blessed bricks with no inscription on it. He had five sons, Hazrat Syed Muhammad

Raju (ra), Hazrat Syed Muhammad Hamid (ra), Hazrat Syed Abdullah (ra), Hazrat Syed Alam (ra) and Hazrat Syed Hafiz Ibrahim (ra).

25.86. Hazrat Sheikh Murad Shami (ra)

Hazrat Sheikh Murad Shami (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Ali (ra), and he was Hussaini Syed. He was born in Samarkand in 1050 AH/1640 AD. His father received his education in manners from Hazrat Mujaddid Alf Al-Thani (ra). He came to India, pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra), and entered his circle. He was a Hafiz of Hadith. He excelled in both external and internal sciences. He was staying in Sirhind Sharif, where he derived the blessings of the Silsila Aliya Naqshbandiya Mujaddidiya from Hazrat Khwaja Muhammad Masoom (ra). He was exalted with the caliphate and permission. He was ordered to go to his homeland, Syria. He left on the order of his preceptor and mentor. He stayed with Hazrat Sheikh Habibullah Hisari Bukhari (ra) for a few days, then went to Syria via Iran. From there, he remained in Bait al-Maqdus.

He was given public acceptance in Bait al-Maqdus. The prominent elders there joined his well-wishers. A multitude of people swore allegiance to his hand. When the Sultan of Rome found out, he sent one of his caliphs to Bait-ul-Maqdus. He fixed one hundred thousand dinars for his expenses and three hundred thousand dinars for his monastery. Apart from this, gifts are also sent to his service. He was the most senior among the elders of Syria, Rome, Arabia, and Yemen. He blessed many people with his caliphate. Through him, the Naqshbandiya chain gained significant promotion in Syria and Turkey.

He was blessed with Hajj Bayt Ullah four times. When Hazrat Khawaja Muhammad Masoom (ra) arrived on Hajj, thousands of Syrians, including himself, welcomed him. He travelled to India, Bukhara, Isfahan and the Holy Hijaz. He stayed in Medina for three years. Then he reached Ballad-al-Ajam while passing through Baghdad and met the famous poet Mirza Sahib. While passing through Baghdad again, he went to Makkah to perform Hajj. He travelled to Cairo, Rome, and Damascus, went to Constantinople, and stayed in the neighbourhood of Hazrat Abu Ayyub Ansari (RA).

He died in 1124AH/1712AD and was buried in Bait al-Maqdus. According to his great-grandson, Sheikh Muhammad Khalil Moradi (ra), he died in Constantinople. He was buried in the well-known madrasa of Nish Anji Pasha's neighbourhood of Jama Abu Ayub Ansari (RA). He had two sons, Hazrat Sheikh Muhammad (ra) and Hazrat Sheikh Mustafa (ra).

His Authors:

1. جامع مفردات القرآنیہ
2. رسائل

25.87. Hazrat Mir Muzaffar Hussain (ra)

Hazrat Mir Muzaffar Hussain (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the son of Hazrat Mir Imad-ud-Din Muhammad Al-Husseini Al Harvi (ra). He was among the special friends of Hazrat Khawaja Muhammad Masoom (ra). There is a letter of Hazrat Khawaja Muhammad Masoom (ra) in his name. Hazrat Khawaja Muhammad Ubaidullah (ra), the son of Hazrat Khawaja Muhammad Masoom (ra), also has a letter in his name stating that he reached the Wilayat-e-Kubra.

25.88. Hazrat Merik Moinuddin (ra)

Hazrat Merik Moinuddin (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). His father's name was Merik Hussain Herati (ra). He belonged to the town of Waf in Herat. His grandfather came to India during the reign of Akbar. His father paid a lot of attention to and invested a lot of effort in his education. Their expertise in the occult sciences earns them royal employment. He stayed in Multan for work, and people respected him a lot. He found a spiritual sheikh and pledged allegiance to Hazrat Khawaja Muhammad Masoom (ra). His heart was greatly strengthened, and he determined the standards of Suluk (behaviour) with heart and was exalted by the caliphate and permission. Two letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name.

He died in 1095AH / 1684AD and was buried near Dargah Noor Hamami in Aurangabad (Deccan, India). His children were seven sons and eight daughters.

He had translated a book, "Shareh-tul-Islam."

25.89. Hazrat Mir Mufakhir Hussain (ra)

Hazrat Mir Mufakhir Hussain (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was the son of Hazrat Mir Imad-ud-Din Muhammad Al-Husseini Al Harvi(ra). He was among the special friends of Hazrat Khawaja Muhammad

Masoom (ra). There is a letter of Hazrat Khawaja Muhammad Masoom (ra) in his name. He was a great poet, and Saqib was his pseudonym.

He died in 1100AH / 1688AD in Sirhind Sharif and was buried there.

25.90. Hazrat Nawab Mukaram Khan (ra)

Hazrat Nawab Mukaram Khan (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a Sahih al-Nasab Syed. His father, Sheikh Mir Khawani (ra), was a trusted servant of Aurangzeb Alamgir. Hazrat Nawab Mukaram Khan (ra) was also among the nobles of Aurangzeb Alamgir Badshah initially. Being overwhelmed by the divine grace, he appeared in the Hazrat Khwaja Muhammad Masoom (ra) service and pledged allegiance to him. He reached high spiritual levels with the blessing of Hazrat Khawaja's (ra) compassion and attention. He was adorned with Shariat and attached to Tariqat. He used to have a great attitude. There are five Hazrat Khawaja Muhammad Masoom's (ra) letters in his name. One day, King Aurangzeb Alamgir asked him? Nawab Sahib, how old are you? He answered four years. The king smiled upon hearing this. He spoke! This is not surprising, as I have served my peer and mentor. Only those four years are my actual age. The rest is the loss of the hereafter.

(Subhan Allah)

He died at the age of 120 in 1148AH / 1735AD. Historian Muhammad has written his departure date as 19th Muharram 1129AH / 23rd December 1716AD.

25.91. Hazrat Syed Akhund Musa Bhatti Koti (ra)

Hazrat Syed Akhund Musa Bhatti Koti (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a resident of Mauza Bhatti Koti, Jalalabad, Afghanistan. He came to Sirhind Sharif along with his elder brother Hazrat Mir Rahmatullah (ra) and pledged allegiance to the blessed hands of Hazrat Khawaja Muhammad Masoom (ra). He stayed with Hazrat Khawaja (ra) and obtained external and spiritual knowledge. He received education from the scholars and continued to receive the blessings of the Silsila Alia Naqshbandiya Mujaddidiya. After completion, Hazrat Khawaja Muhammad Masoom (ra) gave him the honour of his caliphate and permission. He ordered him to go to his homeland and invite them to the right path of Islam.

He reached his homeland and engaged in dawah and Irshad. He was well received there; many people became his followers and got the caliphate. Two letters of Hazrat Khawaja Muhammad Masoom (ra) were in his name. He was a master of dispositions and virtues.

He lived long, died in 1123AH / 1711AD, and was buried in his homeland, near his brother, Hazrat Mir Rahmatullah (ra), in the same garden. After him, his son Hazrat Mir Saadullah (ra) became his successor and rose to prominence on the Musnad Irshad. Hazrat Mir Saadullah (ra) had a spiritual relationship with Hazrat Khawaja Muhammad Zubair (ra), and he also appointed him Caliph.

25.92. Hazrat Nazar Beg Samarkandi (ra)

Hazrat Nazar Beg Samarkandi (ra) was the caliph of Hazrat Khwaja Muhammad Masoom (ra). He was a Wali Allah with high achievements and ranks. He died on 1134AH / 1722AD.

25.93. Hazrat Sheikh Noor Muhammad Surti (ra)

Hazrat Sheikh Noor Muhammad Surti (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was a native of Surat (India) and was born there. He came to Sirhind Sharif in the service of Hazrat Khawaja Muhammad Masoom (ra) and obtained the blessing of allegiance from him. In the first meeting with Hazrat Khawaja (ra), he was so overcome by fear that sweat dripped from his blessed face. In the summer, sweat drips from the traveller's face due to the intense heat. When he came to Sirhind Sharif for the second time and found the company of his peer and mentor, he reached the highest level of inner behaviour, on which Hazrat Khawaja Muhammad Masoom (ra) honoured him with the caliphate and permission, enabling him to be on the Musnad-e-Irshad of his homeland.

He died in Surat (India) and was buried there.

25.94. Hazrat Shah Abdul Rahim Mujaddidi Shaheed (ra)

Hazrat Shah Abdul Rahim Mujaddidi Shaheed (ra) was the caliph of Hazrat Khawaja Muhammad Masoom (ra). He was born in Kashmir in 1072 AH/1662 AD. After his initial education, he established the centers of Sufi Hidayatullah

Naqshbandi (ra), the mentor of Sufi Abdullah Naqshbandi (ra), who was the caliph of Hazrat Khwaja Muhammad Masoom (ra). After completing the Suluk, he visited Murshidabad and, from there, shifted to Dacca and remained there till the reign of Aurangzeb Alamgir. At that time, Dhaka was not so settled. People there called him Mian Sahib.

Because of him, Silsila Aliya Naqshbandiya Mujaddidiya's movement in Bengal got an extraordinary boost. His caliph was the famous Sufi saint of Chittagong, Amanat Ali Mujaddidi (ra). Sufi Syed Muhammad Daim (ra) was also his caliph.

On September 4, 1158AH / 1745AD, a madman attacked him murderously. Due to this wound, he passed away one month and three days later on 9th Ramadan 1158AH at the age of eighty-four years. His grave is located in Mohalla Maidan Mian Sahib in Dhaka.

After his martyrdom, his nephew Shah Najam Uddin Mujaddidi (ra) succeeded to his Musnad-e-Irshad. After him, Shah Badi-ud-Din Mujaddidi (ra) took over the Musnad Irshad and Hidayat, who was a master of knowledge and wisdom and a perfect scholar.

25.94.1. Sufi Syed Muhammad Daim Mujaddidi (ra)

Sufi Syed Muhammad Daim Mujaddidi (ra) was born in Chittagong and received his primary education there. He first pledged allegiance to Hazrat Shah Amanatullah (ra). After studying his behaviour lessons for some time, he obtained his permission to visit Dhaka. He pledged allegiance to Hazrat Shah Abdul Rahim Mujaddidi Shaheed (ra) and remained in his service. He settled in the Azimpour area of Dhaka. It was a sign of his popularity that the Taliban-e-Haq, from far away, came to seek his blessings. He was hiring scholars for teaching. Food was also arranged for students and the public.

He died in Dhaka in 1214AH / 1799AD and was buried there.

25.95. Makhdoom Adam Thattvi (ra)

His name was Makhdoom Adam (ra). His father's name was Abdul Ahad (ra), and he was from the generation of Hazrat Abu Bakr Siddiq (RA). He was also known as Makhdoom Addo (ra). He was the only Naqshbandi Wali of Sindh in his time. Before him, the Suhrawardya and Qadriya series were introduced. He was blessed with Khilafah by Hazrat Khawaja Muhammad Masoom (ra).

Hazrat Makhdoom Adam (ra) learned about Sultan Aurangzeb Alamgir, who values people of knowledge and skill, and he has a gathering of scholars and guardians who come to him from different countries and fix their stipends. With this idea in mind, he left home to travel to Delhi. But Allah Ta'ala approved something else. Instead of a few coins, He gave him tremendous and eternal wealth. When he reached Sirhind via Multan and Lahore, he was honoured to meet Hazrat Khawaja Muhammad Masoom (ra) there. Hazrat Khawaja (ra) assessed his ability and capacity with his light and decided to train him. Hazrat asked him to stay. And said that you are scholars, stop here for the education and training of children. This work was by nature, so he expressed his consent; thus, his economic problem was also solved.

He was engaged in the education and training of children for a long time; he paid no attention to the Suluk (behaviour) of Hazrat Khawaja Muhammad Masoom (ra). Once, Hazrat Makhdoom Adam (ra) explained the scholarly interpretation of the verse in Surat al-Tur based on his knowledge.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ( ) وَكِتَٰبٍ مَّسْطُورٍ ( ) فِى رَقٍّ مَّنشُورٍ ( ) وَٱلْبَيْتِ ٱلْمَعْمُورِ ( )

By the Tur (Mount); (1) And by the Book Inscribed. (2) In parchment unrolled. (3) And by the Al Bait-ul-Mamur (the house over the heavens parallel to the Kabah at Makkah, continuously visited by the angels); (4)

(Surah At Tur: 1 – 4)

Hazrat Khawaja Muhammad Masoom paid attention to his heart. He changed the world of his heart with his inner strength, and in a few moments, the heart, empty of knowledge, reality, organization, and devotion, became the house of Irfan and Wilayat. Hazrat Makhdoom Adam (ra) requested Hazrat Khawaja Muhammad Masoom (ra) to take him into his circle of allegiance, shower him with his spiritual gifts and blessings, and make him approach Allah by fixing the ways of Suluk (behaviour).

Hazrat Khawaja (ra) accepted his request, pledged allegiance to him, gave him spiritual training, and appointed him to the highest position of Wilayat. Hazrat Makhdoom Adam's (ra) condition became such that his heart became detached from everything other than Allah. Even his favourite pastime, reading books and teaching, has been missed. Most of the time, he was absorbed in meditation. He

knew that when a letter came from home, he did not read it, thinking that nothing would distract him and leave his inner training incomplete.

Hazrat Khawaja Muhammad Masoom (ra) had established all the spiritual levels and perfections for him and completed his inner self. Then, he ordered him to complete the behaviour of others and to guide the creation of Allah. He called him to return to Sindh with the permission and caliphate of Silsila Alia Naqshbandiya.

According to the prediction of his mentor, when he returned to his homeland, Allah's creatures from far and wide began to gather at his abode. There used to be a group of devotees. Along with scholars, nobles, and chiefs, he was also used to come to him with devotion. Wherever he went, people used to stand in respect for him.

Some scholars and Sufis became jealous after seeing his glory and honour. A person who was one of the Sadats and whose discoveries and deeds were famous, the glory of his Astana decreased, and instead of going to him, people started coming to Hazrat Makhdoom Adam (ra). He got jealous and started spreading false and bad things about Hazrat Makhdoom (ra). Even this did not satisfy his heart, so he decided to kill him.

One day, he lurked in his path to kill him. His condition changed when his eyes fell on Hazrat Makhdoom (ra); the dagger fell from his hand, and he fell at his feet and begged forgiveness. Later, when he was asked about the incident, he said that when I looked at Makhdoom Adam (ra), I saw that the Messenger of Allah (ﷺ) was holding his hand and coming in front of him and reprimanding me. I became watery with shame, and my condition changed. At that time, I became convinced of Makhdoom's greatness.

There were four sons among his children: two sons, Hazrat Sheikh Faizullah Naqshbandi Thattvi (ra) and Hazrat Sheikh Muhammad Ashraf Naqshbandi Thattvi (ra) was endowed with external and internal knowledge and succeeded their father one after the other.

His successors:

1. Makhdoom Sheikh Abul Qasim Naqshbandi (ra)
2. Makhdoom Sheikh Ibrahim Rohri (ra)
3. Sheikh Syed Fateh Muhammad Naqshbandi (ra)
4. Makhdoom Sabir Walhavi (ra)
5. Sheikh Anas Naqshbandi (ra)

6. Abu Al-Muskin Khawaja Muhammad (ra)

Hazrat Makhdoom Adam (ra) died in Thatta, and his tomb is in Makli's graveyard.

26. Hazrat Khawaja Sheikh Saifuddin Sirhindi (ra)

Hazrat Khawaja Sheikh Saifuddin Sirhindi (ra) was born in Sirhind in 1049AH, corresponding to 1640AD. He is the fifth son and caliph of Hazrat Khawaja Muhammad Masoom (ra). He got all his education from his father. Because of his piety, asceticism, and adherence to the Sunnah, he was called Muhi Sunnah. His father, Khawaja Muhammad Masoom (ra), gave him the title of Mohtasib Al-Ummah. From his childhood, he began to pursue inner perfection. At the age of eleven, his father, Hazrat Khawaja Muhammad Masoom (ra), gave him the good news of "Fana-e-Qalb" and "Wilayat Sughra". He had memorized the Holy Quran in a very short time and had read books on religious studies. In his disposition, the element of "Amr bil-Maruf and Nahi an al-Munkir" was of a high level.

Aurangzeb Alamgir Badshah requested Hazrat Khawaja Muhammad Masoom (ra) to send one of his caliphs for my guidance and attention. On this, Hazrat sent his son Hazrat Khawaja Saifuddin (ra) to Delhi in the forty-fifth year of his Qayumiyat. When the Sheikh arrived, the Sultan welcomed him, brought him into the city with great honour, and conducted him to the fort. Aurangzeb Alamgir King, who had become his disciple, once invited him to a feast with great faith. He accepted the invitation to follow the Sunnah. When he reached the fort gate for the feast, some pictures were carved on the stone wall (a photo of two elephants with phalanx riders). He stayed at the door and said I can never enter a house with images of living beings. When Alamgir learned of it, he immediately ordered the removal of these images. After that, he joined the fort.

After the death of Hazrat Khawaja Muhammad Masoom (ra), he became his caliph and successor. Thousands of people used to get food in his monastery both times. Despite this abundance of blessings, the sages had reached the height of spiritual perfection. Once, a person wanted to reduce his diet, but he said there was no need to do so. The focus was on the Waquf of the heart and the companionship of the sheikh. The fruit of hard Mujahida is in deeds and virtues; we do not need it. Here, we have eternal remembrance of Allah, attention to Allah, and following the Sunnah.

He started sermons and Irshad in Dar-ul-Khilafah. A large number of people started participating. He used to wear fine clothes lavishly. He cared a lot about the respect and politeness of the elders and kindness and compassion towards the little ones. Kings, princes, people of royal palaces, emirs, and ministers began to

enter his ranks. Crowds of people began to gather in his circles and congregations. He put an end to all the illegal things in the royal palace. King Aurangzeb Alamgir swore allegiance to him and taught him succession lessons. The king respected and loved him very much. He used to visit the monastery regularly. He lived in Delhi for three years.

His children had eight boys and six girls. The eldest son, Sheikh Muhammad Azam (ra), was a master of external and internal sciences and a master of narration and authorship.

1. Hazrat Sheikh Muhammad Azam (ra)
2. Hazrat Sheikh Muhammad Hussain (ra)
3. Hazrat Muhammad Shoaib (ra)
4. Hazrat Sheikh Muhammad Isa (ra)
5. Hazrat Sheikh Muhammad Musa (ra)
6. Hazrat Sheikh Kalematullah (ra)
7. Hazrat Muhammad Usman (ra)
8. Hazrat Abdul Rahman (ra)
9. Hazrat Jannat Bano (ra)
10. Hazrat Habiba (ra)
11. Hazrat Saira (ra)
12. Hazrat Shahriee (ra)
13. Hazrat Rafi al-Nisa (ra)
14. Name unknown

He died on 19th Jumadi al-Awwal 1096AH, corresponding to 20th April 1686AD, at the age of 47. His grave is in Sirhind Sharif. (Mashaikh Naqshbandiya)

His great caliphs:

1. Hazrat Khwaja Syed Noor Muhammad Badayuni (ra)
2. Hazrat Mian Ibrahim Thattvi (ra)
3. Hazrat Makhdoom Abul Qasim Thattvi (ra)
4. Hazrat Makhdoom Mian Muhammad Ashraf Naqshbandi Mujaddidi (ra)
5. Hazrat Sheikh Shah Sikandar Kabuli (ra)
6. Hazrat Sufi Sadruddin (ra)
7. Hazrat Sheikh Abul Qasim (ra)
8. Hazrat Shah Abbas Bishti (ra)
9. Hazrat Shah Isa (ra)
10. Hazrat Hafiz Mohsin Wali Dehlvi (ra)
11. Hazrat Sheikh Baqir bin Sharfuddin Abbasi Lahori (ra)

26.1. Hazrat Mian Ibrahim Thattvi (ra)

He pledged allegiance to Hazrat Khwaja Saifuddin Sirhindi (ra), learned the lessons of behaviour and knowledge of Lataef, and was declared the authorized Khilafat. He was in the service of Hazrat Aqdas (ra) for a long time. His ancestors were spiritually related to Hazrat Bahauddin Zakaria Multani (ra). After the caliphate was granted, he returned to Thatta and brought the grace of Deen-e-Haq to many people.

26.2. Hazrat Makhdoom Abul Qasim Thattvi (ra)

He was the son of Hazrat Mian Ibrahim Thattvi (ra). He pledged allegiance to Hazrat Khawaja Saifuddin (ra), and after completing the Madarij-e-Suluk, he received permission and the privilege of caliphate. Through him, this series reached many people. Through him, Silsila Naqshbandiya Mujaddidiya was well-developed and promoted in Sindh. His virtues and karamat were beyond words and speech. He died on 7th Sha'ban 1138AH / 30th March 1726AD and was buried in Makli Cemetery (Thatta, Sindh).

His great caliphs:

1. Hazrat Makhdoom Moinuddin Thattvi (ra)
2. Hazrat Mian Muhammad Zaman (ra)
3. Hazrat Sheikh Muhammad Ibrahim Naqshbandi (ra) (Rohri, Sukkur)

26.3. Hazrat Makhdoom Mian Muhammad Ashraf Naqshbandi Mujaddidi (ra)

He was the son of Hazrat Makhdoom Adam Thattvi (ra). He received the Naqshbandiya Mujaddidiya chain blessings from Hazrat Khwaja Saifuddin (ra) and his father and became the Caliph. He succeeded his father after his death.

26.4. Hazrat Sheikh Shah Sikandar Kabuli (ra)

He was one of the great caliphs of Hazrat Khwaja Saifuddin (ra). He popularized the Silsila Aliya Naqshbandiya Mujaddidiya in Kabul.

26.5. Hazrat Sufi Sadruddin (ra)

He was one of the great caliphs of Hazrat Khawaja Saifuddin (ra). He was one of the most sincere and humble people among his Sheikh's followers. He had a graceful personality. He worked immensely for the development and promotion of the Silsila.

26.6. Hazrat Sheikh Abul Qasim (ra)

He was one of the great caliphs of Hazrat Khawaja Saifuddin (ra). He was counted among the elders. He has blessed people immensely.

26.7. Hazrat Shah Abbas Bishti (ra)

He was related to Bishti, which happened in the suburbs of Kabul. He belonged to the Sadat family. In his area, he did a lot of Tabligh-e-Deen work.

26.8. Hazrat Shah Isa (ra)

He was one of the great caliphs of Hazrat Khwaja Saifuddin (ra). He was very moody. The circle of his guidance was vast.

26.9. Hazrat Sheikh Mufti Muhammad Baqir bin Sharfuddin Abbasi Lahori (ra)

Hazrat Sheikh Muhammad Baqir bin Sharfuddin Abbasi Lahori (ra) was the caliph of Hazrat Khwaja Saifuddin (ra). He was a great scholar among the followers of Hazrat Khawaja Muhammad Masoom (ra). He was educated by his father and the great scholars of that era. After his Sheikh, he joined the circle of the Sheikh's son, Hazrat Khawaja Saifuddin (ra). Mughal emperor Aurangzeb Alamgir kept him in his palace to get training. Along with the king's training, he also suggested promoting Shariah. Aurangzeb Badshah had appointed him as Mufti of Lahore. He was the Mufti of Lahore till his death. He died in Lahore in 1109 AH/1694 AD. He was buried in his Divan Khana. In some books, the year of his death is written as 1080AH and 1079AH.

Some of his works are as follows;

1۔ منتھی الایجاز لکشف الاعجاز

2۔ حاشیہ ئ قرآن مجید

3۔ دامِ حق

4۔ کنز الھدایات

5۔ شمائلِ نبوی ﷺ

6۔ مبداء و معاد

27. Hazrat Hafiz Mohsin Wali Dehlvi (ra)

Hazrat Hafiz Mohsin Wali Dehlvi (ra) was the successor of Hazrat Khawaja Saifuddin (ra). His date of birth is 1060AH. He was the grandson of Hazrat Abdul Haq Muhaddith Dehlvi (ra). When he received education in the Holy Qur'an and the sciences of external and internal sciences, he developed the idea of inner reformation. He was considered one of the great scholars of his time. He realizes that inner reformation is impossible without the help of a perfect sheikh. Then he pledged allegiance to Hazrat Khawaja Saifuddin Sirhindi (ra) (the son and caliph of Hazrat Khawaja Muhammad Masoom ra) and learned the lessons of conduct and knowledge of Lataef. Hazrat Khawaja (ra) gave him the honour of his caliphate. Hazrat Khawaja Muhammad Masoom (ra) also blessed him with his caliphate and permission. There is also a letter from Hazrat Khawaja Muhammad Masoom in his name. Hazrat Khawaja Saifuddin (ra) gave him the title of (ضمنی) "Zimny," which meant that he gave all his possessions to him.

Hazrat Hafiz Mohsin Wali (ra) worked a lot for the development and promotion of the religion of Islam and the chain in light of the teachings of Hazrat Khawaja (ra). He had a high position of asceticism and piety. He died in 1147AH / 1735AD. His final resting place is on a platform on the western side of Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra) in Delhi. According to a narration, he died in 1130AH.

His son, Hazrat Sheikh Muhammad Ehsan (ra), was the caliph of Hazrat Mirza Mazhar Jan Janan (ra). He did not wear warm clothes even in severe winters. He was always in a state of meditation and absorption. He died in 1206AH.

His gifted disciple was Hazrat Syed Noor Muhammad Badayuni (ra), who was also blessed with the Caliphate and succeeded him.

28. Hazrat Syed Noor Muhammad Badayuni (ra)

Hazrat Syed Noor Muhammad Badayuni (ra) is one of the caliphs of Hazrat Khawaja Saifuddin (ra). He was born in Badaun (India). He was well-versed in Shariat and Fiqh and a strict follower of the Sunnah. He served Hafiz Muhammad Mohsin (ra) for many years. He was in the service of Hazrat Khawaja Muhammad Masoom (ra) for fifteen years. Apart from prayers, most of the time was spent in meditation. He used to arrange halal food a lot, so he lived in poverty and often faced starvation. He was a descendant of Hazrat Abdul Haq Muhaddith Dehlvi (ra).

One day, a devotee attended the Hazrat Syed Noor Muhammad Badayuni (ra) service, and on the way, he saw a non-mahram. When he came to his service, Hazrat saw him and said that darkness and fornication are visible in you. Maybe it has caught the eye of a non-mahram. Then, he resolved this darkness by paying attention. Similarly, one day, a servant met a drunkard on the way. When that servant came to serve, he said, "Today, the darkness of alcohol is visible from your innermost being." Perhaps he has met a drunkard. Then he said that the meeting of the transgressors makes the relationship more prosperous. If a person used to come to his service after reciting dhikr, he would say that he had come today with dhikr, and if someone came to him after reciting Durood Sharif, he would say that you had come after reciting Durood Sharif.

(Mashaikh Naqshbandiya Mujaddidiya)

His disposition was powerful. He used to pay attention to his devotees' needs. It was rare for the focus to be unfulfilled. Once, a woman said that Jinn took my girl away. Many operations and stipends were done, but there was no benefit. Please pay attention. He meditated for a long time and said that your girl would return at such-and-such a time. So that's how it happened. When the girl was asked, she said that I was in a desert when an older man came and took my hand, bringing me here. When a person asked why I meditated, he said that I wondered about Allah Almighty, contemplating whether there was any effect in my prayer and attention. He said I should do it. When I learned, inspired by Allah Almighty, that the fakir's courage is effective in this work, I said the girl would come.

Once, he visited the shrine of his mentor, Hafiz Mohsin Wali Dehlvi (ra). Meditate there. The meditation found that the whole body and shroud are correct, but the effect of soil has reached the skin and shroud of the feet. When I inquired about

the reason for this, Sahib-e-Mazar said that a stone was placed elsewhere in the place of ablution without his permission. I kept saying that I would return it when he came. Once I stepped on it. Because of this, the soil has affected the feet and the shroud.

(Mashaikh Naqshbandiya Mujaddidiya)

He was an example of the love and devotion of the Holy Prophet (ﷺ) and the blessed Sunnah. There was no room for doubt, even in the lowest level of respect and honour. He was immediately warned if any action was taken due to human demand. Kashf was correct and had strong courage. He used to organize courage and prayers for his devotees.

He used to be very careful about food and drink. There was no like or dislike in food. He never used to eat with nobles, but Nawab Makram Khan's (ra) meal was an exception. Nawab Sahib (ra) was one of the descendants of Hazrat Khawaja Bahauddin Naqshband (ra). He was the governor of Lahore, but he left everything and became a follower of Hazrat Khawaja Muhammad Masoom (ra). Once, King Aurangzeb asked him his age, and he said he was four years old. When the king started laughing, he said that this was not a laughing matter; the period I had spent with my mentor was my age.

Hazrat Mirza Mazhar Jan Janan (ra) used to say that the revelations of (Hazrat) Syed Noor Muhammad (ra) are correct, but we can not see as clearly with these external eyes as he can with the inner eye. He had a strong disposition. He used to work very bravely to fulfill the needs of the devotees. Rarely did his attention and prayers fail to help someone.

He died on 11th Duel-Qadah 1135AH, corresponding to 1724AD, and his grave is in the garden of Nawab Makram Khan Sahib, a short distance from the shrine of Hazrat Khawaja Nizamuddin Auliya (ra) in Ghiyas-pur, Delhi. There is a stone wall around it.

Hazrat Muhammad Ilyas Kandhalvi (ra), the founder of Tablighi Jamaat, used to meditate at his holy shrine with great care, seeking spiritual blessings.

29. Hazrat Mazhar Jan Janan Habibullah Shaheed (ra)

Hazrat Mazhar Jan Janan Habibullah Shaheed (ra) is one of the great sages of the Naqshbandiya chain. He was one of the caliphs of Syed Noor Muhammad Badayuni (ra). He was born in the era of Aurangzeb Alamgir on Thursday, 11th Ramadan Mubarak 1111AH, corresponding to February 1700AD. His father, Mirza Jan (ra), was among the royal princes. Accordingly, Aurangzeb Alamgir, the King, named him Jan Janan (ra). He belonged to the Sadat family. His lineage is traced back to Hazrat Ali Murtaza (ra) through twenty-eight lines through Muhammad bin Hanfiya (ra). He spent his early life in Akbarabad (Agra) and then came to Delhi with his parents. He received an elementary and Persian education from his father. He was fond of visiting dervishes in his youth. Hazrat Sheikh Kaleem Ullah Chishti (ra), Hazrat Shah Muzaffar Qadri (ra), Hazrat Ghulam Muhammad Mohid (ra) and Hazrat Mir Hashim Jalesiri (ra) were among the dignitaries whom he visited. Then, he appeared in the Hazrat Noor Muhammad Badayuni (ra) service and pledged allegiance to him. He was blessed with the companionship of Hazrat Noor Muhammad Badayuni (ra) when he attained the Suluk Naqshbandiya Mujaddidiya Wilayat-e-Kabra. His mentor bestowed upon him the caliphate in the teaching method. His titles were Farid Asr, Shamsuddin, and Habibullah. After him, he received blessings from Hazrat Sheikh Muhammad Abid Sanami (ra), Hazrat Shah Gulshan (ra), Hazrat Haji Muhammad Afzal Sialkoti (ra), Hazrat Hafiz Saadullah (ra) and other Mashaikh. His Sheikh Hazrat Noor Mohammad Badayuni (ra) gave him the title of Shamsuddin. Hazrat Shah Waliullah Muhaddith Dehlvi (ra) respected him a lot and knew his rank. He sent Hazrat Qazi Sanaullah Panipati (ra) to his service. As his fame grew, people began to gather at his monastery. The then-governor told him we had decided to give you a large piece of land so you could build your big monastery there.

Hazrat answered that Allah said!

قل متاع الدنیا قلیل (Say! The worldly goods are few)

The whole world, which Allah Almighty has called a small part, a small part of this small part, has come under your control. So please don't do this to me.

Hazrat Mazhar Jan Janan (ra) was once gifted with grapes by one of his followers. When Hazrat (ra) started putting it in his mouth, he stopped and returned the grape, saying that it smelled of the dead. Murid said, Hazrat, I am buying it from the market now. But Hazrat still returned it. The man became curious and researched the grapes to see where they came from. He went to the shopkeeper and asked him where did you get these grapes from. He said that a villager had a garden, and he brought it from there. He found out about him from the

shopkeeper, and when he reached him, he found that he had levelled an old cemetery and planted vines on it, and that the fruit of these vines was the reason.

(Academic Articles) (Brief History of Damascus)

Hazrat Mirza Mazhar Jan Janan (ra) was one of the elders and a great Wali Allah of the Naqshbandi family. He was very famous in Delhi. Allah Ta'ala took the work of religion through him and spread the great grace of religion through him.

Two students from Balkh heard of Hazrat Mazhar Jan-e-Janan (ra) fame and came to India to meet him and pledge allegiance. They thought the elders handled the reform better. They reached Hazrat's masjid. It was time for prayer. They both sat down to perform ablution. One student said to another! This tank, where we are performing ablution, is more significant than our masjid in Balkh. Another said that the tank of Balkh is bigger. Another student said! I think this Delhi one is bigger. The two continued to discuss this topic for a long time. Hazrat Mazhar Jan Janan (ra) was doing ablution nearby. He heard them both arguing. When the prayer was over, both of them came to meet Hazrat. Hazrat asked how they came. They said that Hazrat! We are here to establish a constructive relationship with you.

Hazrat said! First, decide whether the tank of our masjid is more significant than the masjid of Balkh. Fix this problem, and then we will move on. They were very embarrassed. But Hazrat said! Until this issue is resolved, pledging allegiance is futile. So, measure this reservoir and then go back and count the Balkh reservoir. After it is decided which reservoir is more extensive, you will come to me, and I will pledge allegiance.

Hazrat said! Two things came to light from your conversation. One is that you have a habit of useless discussions. Others you speak without research. By the way, you claimed that this tank is big and told the other that you called the other tank significant. Neither of you did the research. It is known that there is no research on speaking the language, and there is a habit of useless discussions. Nothing will be achieved in his presence if I tell you the dhikr and Azkars. Until this habit is gone, it will be gone once you learn the consequences of it. (Unusual events)

Once, a drunken elephant got out of control and ran towards him. The keeper shouted to get out of the front. He was ashamed that running away from an animal was unmanly, so the elephant wrapped him in its trunk. He took out the dagger and hit it in the trunk. The elephant ran away screaming.

Once, he went to meet King Farukh-seer. The king had a cold at that time; he did not come to the court, so he could not meet him. On the same day, he saw in a dream an older man emerge from the shrine and place his turban on his head. In his opinion, perhaps he was Hazrat Khawaja Qutbuddin Bakhtiar Kaki (ra). After

seeing this dream, the greatness of the elders' religion took hold of his heart, and he developed a desire to meet them. Wherever he heard about a Wali, he would go to visit him. He met with Sheikh Kaleem Ullah Chishti Jahan Abadi (ra), Mir Hashim Jalesiri (ra), Shah Ghulam Mohammad Mohid (ra) and Shah Muzaffar Qadri (ra). Once, he was present at the service of Shah Muzaffar Qadri (ra), and someone asked him whether Awtad and Abdal were there then as well. He said that no age is accessible to the Auliya Allah, and whoever wants to see the past and present should look to Hazrat Mazhar Jan Janan (ra) and say, "Look at this young man." He says I was surprised when I had not pledged allegiance to any chain then. He learned from Noor Farasat.

Once, some people gathered in his house, and one mentioned Hazrat Syed Noor Muhammad Badayuni (ra) and narrated his attributes. He immediately went to meet him. He met him and asked for allegiance. Hazrat Badayuni (ra) did not pledge allegiance to anyone without performing Istekharah. But he called Hazrat Mirza Mazhar Jan Janan (ra) to him and told him to close his eyes, focus on his heart, and start focusing on himself. At this attention, Lataef Khamsa was issued and sent away after pledging allegiance. Inner feelings so dominated him that the following day he decided to attend the service of Hazrat Syed Noor Muhammad (ra), and while walking as usual, he saw his image in the mirror. It was found similar to the face of Hazrat Badayuni (ra). Within a short period, there was a significant change in his inner conditions and circumstances, and his heart became empty of love for Allah alone. He remained in his service for four years and reached Wilayat Kubra. His Sheikh bestowed upon him the honour of the Caliphate. He remained on Ahl al-Sunnah wa al-Jamaat's beliefs and advised against innovations. When Hazrat Syed Noor Muhammad Badayuni (ra) passed away, he continued to attend his holy shrine for six years after his death. Apart from the Silsila Alia Naqshbandiya, he had the caliphate in the Qadriya, Chishtiya, and Suhrawardya chains. In the Chishtiya chain, his lineage reaches Hazrat Khwaja Qutbuddin Bakhtiar Kaki (ra).

After that, he appeared in the service of Hazrat Shah Gulshan (ra), the caliph of Sheikh Muhammad Wahid Wahdat (ra), but did not stay with him for long. Then, he took over the administration of Hazrat Khawaja Zubair (ra), the successor of Hazrat Hujjat-Ullah Muhammad Naqshband (ra), and was the Qayyum of his time. Hazrat Khawaja Zubair (ra) used to say that you belong to us. Hazrat Khawaja Zubair (ra) told him that, because of the distance, you should contact Hazrat Haji Muhammad Afzal (ra), who is also the Khalifa of Hazrat Hujjat-Ullah Naqshband (ra).

Learn the Suluk and get benefits from his Kashf. He gained inner strength by being with him. Then Hazrat Khwaja Hafiz Saadullah (ra), who was the caliph of Hazrat

Khwaja Muhammad Siddiq (ra), the son of Hazrat Khwaja Muhammad Masoom (ra), stayed with him for twelve years and progressed in inner states and ranks. One day, he said Allah had given him the title of Shamsuddin Habibullah. He also received inner favour from Hazrat Khawaja Muhammad Abid Sanami (ra), who was the successor of Hazrat Shaykh Abd al-Ahad (ra) (grandson of Hazrat Mujaddid Alf al-thani ra). After his death, he became prominent in his Musnad-e-Khilafah and Irshad.

His rank and position can be estimated from the fact that Hazrat Mirza Mazhar Jan Janan (ra) used to say that I was Ibrahimi (AS) al-Mashrab. On the days when Hazrat Shaykh (ra) gave the good news of the truth of the Prophet Muhammad ﷺ to this Faqir, and the destruction (Fana) was achieved in the light of this place, I saw that Hazrat Sarwar Qunain ﷺ was sitting in front of this Faqir. I noticed that Hazrat Rasool Anwar ﷺ took the place of this servant. He was sitting and then saw that I was sitting in both areas. He used to say that Fakir was Ibrahimi al-Mashrab. Hazrat Shaykh Noor Muhammad Badayuni (ra) made Muhammadi al-Mashrab by inner disposition. (Tazkirah Mashaikh Naqshbandiya)

Even the people in distant countries got spiritual progress through his distant attention. Hazrat Shah Bheek (ra) (grandson of Hazrat Sheikh Abdul Wahid ra) was residing in Kabul. He reached the highest places with the attention of Hazrat Mazhar Jan Janan (ra) from Delhi. Hazrat Qazi Sanaullah Panipati's (ra) son, Maulvi Ahmed Ullah (ra), lived in Panipat and used to be attended to from Delhi.

It was Hazrat Jan Janan's (ra) wish that the external Shahadat and the inner Shahadat, which in the term of Sufia karam is called *Fana fi Allah*, would gather and reach the level of the supreme being near Allah. On Wednesday, 7th Muharram 1195AH, according to 1781AD, some people knocked on the door of his house. Khadim said that some people have come to meet you. He said, "Call them in." Then, three men (Rafidhi) entered. One of them asked that you be Mirza Jan Janan (ra). He spoke! Yes: His two companions also said this is Mirza Jan Janan (ra). On hearing this, the unfortunate Rafidhi took out his pistol and shot him in the heart. He fell to the ground, injured. Those criminals fled from there. Nawab Najaf Khan, who was the royal minister at that time, sent an English doctor and said that the murderers were unknown and that if found out, revenge would be taken. He sent back the English doctor and said that if Allah had prescribed a cure for me, I would be cured and said to forgive my murderers. Three days after that, on the Day of Ashura, 10th Muharram 1195AH, according to 1781AD, he was martyred. His mausoleum is adjacent to the Chitli grave inside the Khanqah of Hazrat Shah Ghulam Ali (ra) in Delhi. Hazrat Shah Ghulam Ali Dehlvi (ra) was declared as his successor.

His Authors:

1۔ دیوان مظہر (فارسی)

2۔ مرزا مظہر جان جاناں۔ ان کا عہد اور شاعری (جناب خلیق انجم اور عبدالرزاق قریشی مرحومنے مرتب کیا تھا)

3۔ خریطہ جواہر (فارسی)

4۔ مجموعہ ہائے مکاتیب (فارسی)

5۔ خود نوشت حالات برائے سفینہ خوش گو (فارسی)

6۔ خود نوشت احوال مشمولہ سرو آزاد (فارسی)

7۔ دیوان فارسی کا دیباچہ (فارسی)

8۔ تقریظ رسالہ کلمات الحق (فارسی)

9۔ وصیت نامہ (فارسی)

10۔ تنبیہات الخمسہ (فارسی)

11۔ سلوک طریقہ (فارسی)

These elders received the honour of the caliphate of Hazrat Mirza Mazhar Jan Janan (ra), whose dear names are as follows:

1. Maulvi Ghulam Yahya (ra)
2. Maulvi Ghulam Mohiuddin (ra)
3. Sheikh Muhammad Murad (ra)
4. Mir Aleem-Ullah Gangohi (ra)
5. Sheikh Murad Ullah (ra)
6. Sheikh Muhammad Ehsan (ra)
7. Sheikh Ghulam Hassan (ra)
8. Sheikh Muhammad Munir (ra)
9. Maulvi Qalandar Baksh (ra)
10. Mir Naeemullah (ra)
11. Khalifa Muhammad Jameel (ra)
12. Hazrat Shah Bheek (ra)
13. Maulvi Abdul Haq (ra)

14. Shah Muhammad Salem (ra)
15. Mir Mubeen Khan Sahib (ra)
16. Mir Moin Khan Sahib (ra)
17. Mir Ali Asghar (ra)
18. Muhammad Qaim Kashmiri (ra)
19. Hafiz Muhammad Rahmatullah (ra)
20. Maulvi Qutbuddin (ra)
21. Maulvi Kaleem Ullah Bengali (ra)
22. Mir Rooh-ul-Amin (ra)
23. Muhammad Shafi (ra)
24. Muhammad Wasil (ra)
25. Muhammad Hussain (ra)
26. Sheikh Ghulam Hussain Thanesari (ra)
27. Maulvi Abdul Kareem (ra)
28. Maulvi Abdul Hakim (ra)
29. Nawab Irshad Khan (ra)
30. Ghulam Mustafa Khan (ra)
31. Akhund Noor Muhammad Kandahari (ra)
32. Mulla Naseem (ra)
33. Mulla Jalil Abdullah (ra)
34. Mulla Timur Harak (ra)

29.1. Hazrat Qazi Sanaullah Panipati (ra)

The lineage of Hazrat Qazi Sanaullah Panipati (ra) is traced to Hazrat Usman Ghani (RA) through Hazrat Sheikh Jalaluddin Kabir Auliya Chishti Panipati (ra). His father's name was Habibullah (ra). He was born in Panipat, East Punjab (India) in 1143AH / 1730AD. He memorized the Quran at the age of seven. He had significant experience in rational and narrative sciences. He came to Delhi after receiving education from the scholars of Panipat and studied under Hazrat Shah Waliullah Muhaddith Dehlvi (ra). He was skilled in jurisprudence, principles, and ijtihad. He has written for magazines on Tasawwuf, researching the teachings of Hazrat Mujaddid Alf al-Thani (ra). He initially acquired knowledge about the method and meditation of the heart from Hazrat Khawaja Muhammad Abid Sanami (ra). He continued to serve him till his death. He joined Hazrat Mirza Mazhar Jan Janan (ra) upon his request. In a very short period, he achieved perfection in the external and internal sciences and established the Wilayat-e-Sughra. He had Khilafah and permission in Salasil al-Arba. Hazrat Mirza Jan Janan (ra) gave him the title of "Ilm-ul-Huda" and blessed him with his caliphate. Hazrat Mirza Mazhar Jan Janan (ra) used to say that on the Day of Resurrection, if I am asked what gift I have brought

to the court of Allah, then I will present it to Qazi Sanaullah Panipati (ra). After the death of his Sheikh, he succeeded his Musnad-e-Irshad and Khilafat. Before their death, Hazrat Mirza Mazhar Jan Janan (ra) gave his personal library, robe, chador, and quilt to Qazi Sahib (ra) and entrusted him with the responsibility of his family.

At eighteen, he reached his homeland, Panipat, after obtaining permission and the caliphate of the Naqshbandiya Mujaddidiya, and began publishing knowledge and imparting Faiz-e-Batin to others. Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra) gave him the title of "*Bayhaqi-e-Waqt*." He also held the post of Qazi of Panipat and was in the army of Nawab Najeeb-ud-Daulah and Mulla Rahim Dad Rohila for some time.

Hazrat Mirza Jan Janan (ra) always made him close to Hazrat Qazi Sanaullah Panipati (ra) by sitting beside him. When Hazrat Mirza Sahib (ra) was martyred, he was very sorry and saddened. What does he see that Hazrat Ghous-ul-Saqlain (ra) has come and offers words of condolence?

He was a jurist, Muhaddith, researcher, and writer, had reached the position of ijtihad in the comprehensive sciences of rationality and exegesis, jurisprudence and principle, was perfect in the knowledge of Al-Kalam and Tasawwuf, prevented innovation, and had a strong power of thought.

He had two wives, four sons and four daughters. Hazrat Maulvi Ahmad Ullah (ra), Hazrat Sibghatullah (ra), and Maulvi Dalil-Ullah (ra) are among the caliphs of Hazrat Mazhar Jan Janan (ra).

He died on 1st Rajab 1225AH, corresponding to 2nd August 1805AD, and was buried in Panipat.

Some of his publications and compilations are as follows:

1۔ رسالہ وصیت نامہ (فارسی)

2۔ تفسیر مظہری (عربی)

3۔ مالا بدمنہ (فارسی)

4۔ ارشادالطالبین (فارسی)

5۔ جواہر القرآن

6۔ حقوق (یا حقیقت) الاسلام (فارسی)

7۔ شہاب ثاقب

8۔ تذکرۃ الموتیٰ و القبور (فارسی)

9۔ تذکرۃ المعاد (فارسی)

10۔ رسالہ در اباحت و حرمت سرود (فارسی)

11۔ رسالہ در مسئلہ سماع و حدت وجود (فارسی)

12۔ سیف المسؤل (شمشیر برہنہ) (فارسی)

13۔ رد مذہب شیعہ (فارسی)

14۔ رسالہ حرمتِ متعہ (فارسی)

15۔ رسالہ پنج روزی (فارسی)

16۔ رسالہ احقاق (فارسی)

17۔ رسالہ در جواب شبہات بر کلام امام ربانی (شیخ احمد سرہندی ؒ) (فارسی)

18۔ رسالہ حرمت و اباحت سود

19۔ حلیہ شریفہ (ترجمہ شمائل ترمذی)

20۔ رسالہ چہل حدیث مع شرح و بیان

21۔ حدیث مظہری

22۔ فتاویٰ مظہری (مخطوطہ)

23۔ رسالہ فقہ در مذاہب اربعہ (مخطوطہ)

24۔ فتویٰ در باریٔ ایام عاشورہ

25۔ فتویٰ در جواز تقلید

26۔ فتویٰ در باریٔ اراضی ہند

27۔ منار الاحکام

28۔ مختارات (مخطوطہ)

29۔ رسالہ وسیلۃ النجات

30۔ رسالہ طریق النجاۃ عن طریق الغواۃ

31۔ رسالہ در عقائد حقہ (مخطوطہ)

32۔ کیفیت مراقبہ و اذکار شریفہ (مخطوطہ)

33۔ رسالہ در اوراد و وظائف (مخطوطہ)

34۔ تفسیر پنج آیت بطیقہ صوفیہ

35۔ الفوائد السبعہ

36۔ احقاق حق در رد اعتراضات شیخ عبد الحق بر کلام مجدد الف الثانیؒ

37۔ فضل الخطاب فی نصیحۃ اولی الباب

38۔ تقدیس والدی المصطفیٰ (مخطوطہ)

39۔ رسالہ در ذکر نسب اطہر و ازواج مبارکہ و اولاد عالی قدر سرور دو عالم ﷺ

40۔ رسالہ در بیان اولاد امام ربانہؒ

41۔ خجتۃ گفتار در مناقب انصار

42۔ تذکرۃ العلم و المعارف

43۔ تلخیص ہوامع

44۔ خطبات کا مجموعہ

45۔ مکتوبات (25 خطوط دستیاب ہیں)

29.2. Maulvi Fazlullah Usmani Mujaddidi (ra)

Maulvi Fazlullah (ra) was the elder brother of Hazrat Qazi Sanaullah Panipati (ra). He was an occult scientist expert favoured by Hazrat Sheikh Muhammad Abid Sunami (ra). Later, with the attention of Hazrat Mirza Mazhar Jan Janan (ra), he reached the highest level. He was always engaged in divine remembrance. Hazrat Qazi (ra) was deeply saddened by his death. One day after his death, Qazi Sahib (ra) saw in a dream that he said I think Allah Ta'ala has given me so much mercy and blessings in the world that I have lost count.

29.3. Maulvi Ahmad Ullah Usmani (ra)

Maulvi Ahmad Ullah (ra) was the eldest son of Hazrat Qazi Sanaullah Panipati (ra) and the successor of Hazrat Mirza Mazhar Jan Janan (ra). He was born in 1168AH. He learned all the external sciences from his father. He knew the method and places of Mujaddidiya from Hazrat Mirza Jan Janan (ra). He was very religious and used to meditate and remember Allah a lot. He was always reading books and had little inclination towards food and drink. He died in 1198AH/1783AD at the age of thirty. His grave is outside the wall of his father, Qazi Sanaullah Panipati (ra).

29.4. Hazrat Maulvi Naeemullah Mujaddidi Bahraichi (ra)

Hazrat Maulvi Naeemullah Bahraichi (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). His father's name was Hazrat Ghulam Qutbuddin (ra). He was born in 1153AH / 1740AD in Bahraich (India). He belonged to Alavi Sadat. He was given the title of "Malik" by the king.

At age seven, he read the Quran from Hazrat Muhammad Roshan Bahraichi (ra). Then he studied Arabic with Haji Fateh Ali (ra). He went to Lucknow and studied with Maulvi Khalil Ahmad (ra). He stayed in Bareilly for two years and studied under Maulvi Shahabuddin (ra). He was a scholar of religion and served Hazrat Mazhar Jan Janan (ra) to gain inner knowledge. He obtained Noor-e-Nasib and Faiz-e-Sahabah within four years and was elevated to the Caliphate. Hazrat Mirza Sahib (ra) presented to him the three volumes of Maktubat Imam Rabbani as a gift. His book "Mamulat-e-Mazharia" is a handy, popular guide to manners and Tariqat. His teachers included Maulvi Barkat Allahabadi (ra) and Salim (ra). He returned to Lucknow in 1177AH and stayed at Takiya Shah Muhammad Aqil (ra). Here he studied under Maulvi Muhammad (ra), Maulvi Mehboobi (ra), Mufti Abdul Rab Lucknowi (ra), and Sheikh Hadith Haji Muhammad Shakir (ra), who was the disciple of Hazrat Shah Wali Allah Muhaddith Dehlvi (ra).

In 1186AH / 1772AD, he studied the dhikr of the heart and the Naqshbandiya Mujaddidiya method from Hazrat Sheikh Muhammad Jameel (ra), the caliph of Hazrat Mazhar Jan Janan (ra). He came to Delhi and began serving Hazrat Mazhar Jan Janan (ra). He stayed here for a few days and went back to Lucknow. After three years, he returned to Delhi and stayed at Hazrat Mazhar Jan Janan (ra) 's monastery for four years. He set the standards of behaviour for himself and was honoured with the caliphate's permission in the four chains of Tasawwuf. After receiving the caliphate, he returned to Bahraich and got married. After the death of Hazrat Aqdas (ra), he was also in the service of Hazrat Sanaullah Panipati (ra) for some time.

He was a comprehensive scholar with reasonable, transferable knowledge. His son, Maulvi Karamatullah (ra), was favoured and permitted by him. He died in Bahraich on 5th Safar al-Muzaffar 1218AH/ 1803AD and was buried there.

His great caliphs:

1. Hazrat Maulvi Muhammad Hussain Attock (ra)
2. Hazrat Maulvi Murad Ullah Farooqi Thanesari (ra)
3. Hazrat Maulvi Ghulam Rasool Kanpuri (ra)
4. Hazrat Maulvi Abul Hasan Naseer Abadi (ra)
5. Hazrat Maulvi Bahauddin (ra)

His works

۱۔ بشارات مظهریه (فارسی)

۲۔ معمولات مظهریه (فارسی)

۳۔ انفاس اکابر و انوار الضمائر (فارسی)

۴۔ رساله در احوال خود (فارسی)

۵۔ مجموعه مکتوبات حضرت مظهر ؒ (فارسی)

۶۔ حاشیه میر زاہد (فارسی)

۷۔ حاشیه ملا جلال (فارسی)

۸۔ انوار الضمائر (فارسی)

۹۔ رسوله شمسیه مظهریه (فارسی)

۱۰۔ رقعات کرامت سعادت میرزا مظهر (فارسی)

۱۱۔ رساله در بیان نسبِ خود (فارسی)

29.5. Maulana Sanaullah Sambhali (ra)

Maulana Sanaullah Sambhali (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He acquired knowledge of the Quran and Hadith from Hazrat Shah Waliullah Dehlvi (ra). Then he pledged allegiance to Hazrat Mazhar Jan Janan (ra) for internal reform and rose to a high position in the Suluk Mujaddidiya. With the permission of Hazrat Shaykh (ra), he got involved in preaching and promoting external and internal sciences in Sambhal. He used to visit Rasool-e-Karim (ﷺ) often in his dreams. He engaged in teaching, guidance, and behaviour in Allah's way.

He died in 1199AH / 1784AD in Sambhal and was buried there.

29.6. Hazrat Shah Rahmatullah (ra)

Hazrat Shah Rahmatullah (ra) was one of the great caliphs of Hazrat Mirza Mazhar Jan Janan (ra). At first, he came to his Sheikh to serve the dervishes. However, influenced by his personality, he pledged allegiance and began to set the standards of behaviour. He stayed in Astana for four years, reached high positions, and was honoured with the Caliphate. He fought hard for himself. He used to live with great patience, contentment, and steadfastness and did much charity. He went out from Sindh in search of Allah's people. Wherever he heard about a dervish, he would have reached there. He also got the companionship of Hazrat Shah Waliullah Muhaddith Dehlvi (RA). A crowd of students in his company attended his meditation circle, which was held with an entire congregation.

29.7. Hazrat Shah Muhammad Hasan Arab (ra)

Hazrat Shah Muhammad Hasan Arab (ra) is counted among those who initially stayed with Hazrat Mirza Jan Janan (ra). He used to recite Kalima Tayyaba 40,000 times every day. Ten thousand times (Nafi-Asbat) negative affirmation, one thousand times Surah Ikhlas, one thousand times Istighfar, and one thousand times Durood Sharif. He was Saim-Al-Dahar. During the day, he used to serve Hazrat Mirza Jan Janan (ra). Hazrat Mazhar Jan Janan (ra) used to say that only one seeker of Allah and mujahid of the holy path has come to me in my entire life, and that is Muhammad Hasan Arab (ra).

29.8. Hazrat Nawab Irshad Khan (ra)

Hazrat Nawab Irshad Khan (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He followed the Shia religion, but later, with the company of Hazrat Mazhar Jan Janan (ra), he converted to the Ahl-e-Sunnah Wal-Jamaat faith along with his entire family. His title was *Aetezad-ud-Daulah*. His father was from the descendants of Nawab Amin-ud-Daulah Sheikh-ul-Islam Abdullah Ansari (ra). He belonged to the Sheikh-Zada of Sambhal. His father served Jahandar Shah and was appointed as a Yasawal (royal guard) during the reign of Farrukh-Seer. During the reign of Muhammad Shah, he got the position of Mir Tuzak, then four thousand, then six thousand, the position of some thousand horsemen, and the position of "Mahal" with an income of three lakh rupees was found in Sambhal. His father died in 1739 AD.

He was one of Hazrat Mazhar Jan Janan's (ra) special people. With the blessing of his Sheikh's love and companionship, despite his worldly relations, he obtained the grace of being related to the lineage of Aliya Naqshbandiya Mujaddidiya. He received the honour of being permitted to do the Irshad method. Hazrat Sheikh (ra) used to stay with him whenever he went to Sambhal. He passed away on 13th Rabi al-Thani 1176AH / 4th November 1762AD. His son Hazrat Zafar Ali Khan (ra) also pledged allegiance to Hazrat Mazhar Jan Janan (ra).

29.9. Hazrat Mulla Taimur (ra)

Hazrat Mulla Taimur (RA) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was a resident of Rampur. He was in the company of Mulla Noor Muhammad (ra). He performed severe austerities, significantly protected his inner self, and reached high places. Countless people repented at his hands. Non-Muslims also accepted Islam at his hands. Many Shias also stayed with him and joined the Ahl al-Sunnah Wal Jamaat. Hazrat Maulvi Naeemullah Bahraichi (ra) met him in Rampur in 1205AH.

29.10. Hazrat Mulla Jalil (ra)

Hazrat Mulla Jalil (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He has studied the inner light for many years. When the internal relationship reached perfection, the method of education and Tariqat were exalted, and he was granted Khilafat.

29.11. Hazrat Hafiz Muhammad (ra)

Hazrat Hafiz Muhammad (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was one of Hazrat Musa Khan's (ra) friends and, with encouragement, pledged allegiance to Hazrat Mazhar Jan Janan (ra). Once, he experienced severe internal (Spiritual) constipation. He came close to self-destruction. One night, Hazrat Khwaja Bahauddin Naqshband (ra) had a visit in his dream and saw that Hazrat was saying to him! Oh, my son! Your main task is to purify the heart from danger and the soul from disgrace, and you have achieved this wealth. With the insightful and heart-warming vision of Hazrat Mirza Mazhar Jan Janan (ra), his spiritual paths were opened, and grace flowed into his troubled heart.

29.12. Hazrat Maulvi Dalil-Ullah (ra)

Hazrat Maulvi Dalil-Ullah was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was the third son of Qazi Sanaullah Panipati (ra). He had studied jurisprudence, art principles, and rationality. Hazrat Mirza Mazhar Jan Janan (ra) had great love and compassion for him and used to call him his son.

29.13. Hazrat Mir Rooh-ul-Amin (ra)

Hazrat Mir Rooh-ul-Amin (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He belonged to the Sadat family of Sonipat (India). First, he pledged allegiance to an elder of the Qadriya family and began inner work. He also learned some chants of Shatariya from a wali Allah, which led to strange events.

He spoke! Remembrance of the Name of the Zat-e-Bari Taala dominated me so much that I used to observe the Name of Blessed Allah everywhere. Once I saw a crack in the wall towards the Qiblah, the beauty of the Qiblah Sharif became visible without hijab. I visited the past Auliya Karams with my external eye, which warmed my heart, but my heart could not be satisfied. Even when I became associated with Hazrat Mirza Mazhar Jan Janan (ra), I got peace and security, and my wish was fulfilled. I stayed with Hazrat Mirza Mazhar Jan Janan (ra) for many years and benefited spiritually from him. After completing the lessons, I entered the Silsila Naqshbandiya Mujaddidiya with his permission.

Hazrat Mirza Mazhar Jan Janan (ra) said about him! He is Muhammadi al-Mashrab, even more potent than him. He started memorizing the Holy Qur'an in the last part of his life. Hazrat Jalaluddin Sayuti (ra) narrated a hadith in Shareh al-Sudur: whoever dies without memorizing the entire Quran, the angels give him an apple whose smell makes him remember the Quran as a whole.

His son, Mir Ghulam Hussain (ra), was also a follower of Hazrat Mirza Mazhar Jan Janan (ra)and studied with him.

29.14. Hazrat Shah Bheek (ra)

Hazrat Shah Bheek (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a descendant of Hazrat Mujaddid Alf al-Thani (ra). His father's name was Sheikh Muhammad Zaki (ra). Sheikh Muhammad Zaki (ra) had no children, so when he was born, he began to beg (begging from Allah). He attained inner perfection with the attention and compassion of Hazrat Mirza Mazhar Jan Janan (ra) and was exalted by the permission and caliphate. He was very steadfast in the Prophet's (ﷺ) Sunnah. He lived in the town of Malneer (India). He died there. According to his will, he was brought to Sirhind Sharif and buried. Among his children were one son, Shah Peer, and six daughters.

29.15. Hazrat Sheikh Sibghatullah (ra)

Hazrat Sheikh Sibghatullah (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was the second son of Qazi Sanaullah Panipati (ra). He was loyal to Hazrat Mirza Mazhar Jan Janan (ra), received instruction in the Naqshbandiya Mujaddidiya method from him, and became the Caliph. He died at a young age.

29.16. Hazrat Zafar Ali Khan (ra)

Hazrat Zafar Ali Khan (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was the son of Nawab Irshad Ali Khan (ra). Hazrat Mirza Mazhar Jan Janan (ra) had a lot of love and compassion for him. Hazrat Aqdas (ra) wrote about him to Hazrat Sanaullah Sambhali (ra):

What I have written about my beloved son Zafar Ali Khan (ra) is correct. His very high qualities have made me his victim; otherwise, what is the meaning of a free

person like me who does not care about himself? There is no one dearer to me in the world than his, and instead of his parents, I am everything instead of the one who informs him. He brings with me the customs of filial piety and servitude. He is such a priceless diamond that the Faqir is not his lover for no reason. Hafiz Rahmat Khan (ra) had promised to keep him with him and give him employment. That's why Zafar Ali (ra) has planned a visit to Pilibhit (India). He has gone to Shuja-ud-Doula's army because of a quarrel with his relatives.

29.17. Hazrat Mir Abdul Baqi (ra)

Hazrat Mir Abdul Baqi (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a scholar of excellent morals. By staying in the service of Hazrat Aqdas (ra), he reached the extreme places of the Naqshbandiya Mujaddidiya chain. He was honoured with excellent knowledge and permission. At first, he began learning the functions and occupations of the Qadriya chain. Once, by chance, he met Hazrat Mazhar Jan Janan (ra) in Qila Ferozi, and after some time, he saw Hazrat Mazhar Jan Janan (ra) performing Friday prayers in Jama Masjid Shah Jahani. Hazrat Aqdas (ra) was on his way to his monastery. He requested him to obtain the method, which he accepted after meditation. Hazrat Mir Abdul Baqi (ra) was 35 years old at the time. After that, he stayed in the monastery of Hazrat Aqdas (ra). Hazrat Mazhar Jan Janan (ra) permitted him to preach after setting the standards of behaviour. Whenever Hazrat Aqdas (ra) would go to Panipat or Sambhal, he would entrust the services of the monastery's devotees. In the end, he took leave of Hazrat-e-Aqdas and went to Agra. This was his last meeting with Hazrat Aqdas (ra). He got the news of the martyrdom of Hazrat Mazhar Jan Janan (ra) in Allahabad. He reached Delhi at the same time and attended the funeral.

He had excellence in poetry and prose. He has many works and letters. After the martyrdom of Hazrat Mazhar Jan Janan (ra), he lived in the Khanqah Mazharia, Delhi.

29.18. Hazrat Maulvi Abdul Haq (ra)

Hazrat Maulvi Abdul Haq (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was one of the children of Hazrat Sheikh Noorul Haq (ra), the fourth son of Hazrat Abdul Ahed Wahdat Sirhindi Mujaddidi (ra). Compared to him, the inner workings had reached the annihilation of the heart (Fana-e-Qalbi). His internal conditions were correct. Hazrat Mazhar Jan Janan (ra) blessed him with caliphate and permission. He used to teach external sciences. He died in juvenility.

29.19. Hazrat Maulvi Abdul Hakim (ra)

Hazrat Maulvi Abdul Hakim (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). After completing his education in the sciences, he came to the service of Hazrat Mazhar Jan Janan (ra) from Burdwan (Bengal), pledged allegiance to him, and began to set the lessons and Azkars of the Naqshbandiya Mujaddidiya chain. Hazrat Aqdas (ra) honoured him with his caliphate and permission a few years later. He went back to his homeland to bless the students with guidance. He died there.

29.20. Hazrat Sheikh Abdul Rahman (ra)

Hazrat Sheikh Abdul Rahman (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was the brother of Hazrat Sheikh Muhammad Murad (ra) and the servant of Hazrat Mazhar Jan Janan (ra). He got great status from Hazrat Mazhar Jan Janan (ra). He was overwhelmed by Allah's circumstances.

Hazrat Qazi Sanaullah Panipati (ra) says about him: "Due to the appearance of his relative qualities, the heart becomes powerless to respect and honour him as soon as he is seen."

29.21. Hazrat Mullah Abdul Razzaq (ra)

Hazrat Mullah Abdul Razzaq (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was well-versed in Jurisprudence and Usool. Due to the companionship of Hazrat Mazhar Jan Janan (ra, he had the right circumstances and attained excellence by progressing in the ranks of nearness to Allah. He had the permission of the Naqshbandiya Mujaddidiya method of education and the honour of the caliphate. He lived in Rampur and was engaged in educating and training students there. He also had a meeting with Hazrat Naeemullah Bahraichi (ra).

29.22. Hazrat Maulvi Abdul Kareem (ra)

Hazrat Maulvi Abdul Karim (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). After completing his education in the sciences, he came to the service of Hazrat Mazhar Jan Janan (ra) from Burdwan (Bengal), pledged allegiance to him, and began to set the lessons and Azkars of the Naqshbandiya Mujaddidiya

chain. Hazrat Aqdas (ra) honoured him with his caliphate and permission a few years later. He had withdrawn into a corner, rarely meeting people. Left everything was engaged in worshiping Allah and remembering Allah. Most of the time, he was involved in meditation and remembrance. He used to eat a little in the afternoon. Much power was created within him, and Karamaat began to manifest through him. He did not accept gifts from people.

29.23. Hazrat Mullah Abdullah (ra)

Hazrat Mulla Abdullah (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a scholar, a writer, and a righteous person. Hazrat Mazhar Jan Janan (ra) had become a Sahib-e-Huzur-o-Agahi by the blessing of his companionship. He also accompanied Hazrat Noor Muhammad Kandahari (ra) for a few days.

He was a resident of Rampur. He had made an impact on the hearts of the people through the abundance of dhikr and mujahida. There used to be a crowd of students around him who began reaching spiritual heights because of his attention. After his departure, his brother, whom he had blessed with permission and caliphate, continued this chain's circle of remembrance (Zikr-Allah).

29.24. Hazrat Mir Ali Asghar Mir Mukho (ra)

Hazrat Mir Ali Asghar Mir Mukho (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was adorned with outer beauty and inner sweetness. He learned behaviour from Hazrat Aqdas (ra), took the inner work of behaviour to the extreme, and became proficient in affairs and places. He has kept in touch very sincerely. Many people in Murshidabad became followers of him. He used to trade to earn halal sustenance.

His two brothers, Mir Ashuri (ra) and Mir Jakan (ra), were also included in the circle of Hazrat Mazhar Jan Janan (ra). Most of the men and women of his family were in the circle of Hazrat Mazhar Jan Janan (ra).

29.25. Hazrat Mir Aleem-Ullah Gangohi (ra)

Hazrat Mir Aleem-Ullah Gangohi (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He also had the companionship of Hazrat Abid Sanami

(ra). On his order, he came to the Hazrat Mazhar Jan Janan (ra) service and completed the Suluk of Naqshbandiya Mujaddidiya. There was such a predominance of Sukkur in his relationship that the sanity and intelligence of the Mujaddidi relation could not prevail over it. He was devoted to divine love and full of presence and awareness. His tongue used to mention the people of love, and love stories would bring tears to his eyes. He had immense love for his Sheikh.

When he used to go from his hometown, Gangoh, to visit Hazrat Mazhar Jan Janan (ra), he used to feel excited again at the mention of his Sheikh.

He died in the lifetime of his Sheikh Aqdas (ra) in 1211AH / 1796AD.

29.26. Hazrat Sheikh Ghulam Hasan (ra)

Hazrat Sheikh Ghulam Hasan (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a descendant of Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra). His father's name was Kamaluddin (ra). He was counted among the particular companions of Hazrat Mazhar Jan Janan (ra). He decided on the Suluk (behaviour) of the Naqshbandiya Mujaddidiya from his Sheikh, Aqdas (ra), and was honoured by the places. Hazrat Aqdas (ra) blessed him with permission and caliphate.

29.27. Hazrat Sheikh Ghulam Hussain Thanesari (ra)

Hazrat Sheikh Ghulam Hussain Thanesari (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a man of immense devotion and recitation. Hazrat Mazhar Jan Janan (ra) liked him very much. He studied jurisprudence in Batala (India). He received the Qadriya method from Hazrat Sheikh Ghulam Qadir Shah Qadri (ra). Then he stayed with Hazrat Sufi Muhammad Mir (ra), the caliph of Hazrat Abid Sanami (ra), and did spiritual reformation for seven years. He visited Hazrat Sufi Abdur Rahman (ra), Khalifa of Hazrat Abid Sunami (ra), and sought his attention. He recited dhikr, negation, and affirmation (Nafi-Asbat) 5,000 times daily for 7 years. After receiving this abundant mention (Zikr), he appeared in the service of Hazrat Mirza Mazhar Jan Janan (ra). Having pledged allegiance to him, he remained in his service for many years and continued to advance in status under his attention. In Rampur, he reformed the people's hearts through his meditation on the Naqshbandiya Mujaddidiya method.

Hazrat Mazhar Jan Janan (ra) wrote about him to Hazrat Ghulam Askari Khan (ra): Maulvi Ghulam Hussain (ra), a distinguished young man, is a member of the

Brotherhood and friends of the ancients, a resident of Kasbah Thana, Farooqi Nasab, noble and honourable, is employed by Najib-ud-Daulah under the title of Fazeelat. Before that, he had married in his nation, but he had no son and did not like his wife's adaptation. He was also not happy with the country's settlement. He wanted the company of a fakir, settled in Delhi, and planned to marry again.

29.28. Hazrat Maulvi Ghulam Mohiuddin (ra)

Hazrat Maulvi Ghulam Mohiuddin (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was from the Sadat lineage; his lineage reaches to Hazrat Sheikh Syed Abdul Qadir Jilani (ra). He was a scholar of reasonable and reliable knowledge. He was a Hafiz of the Holy Qur'an, an expert on the Prophet's (ﷺ) Hadith, an ascetic and a worshiper, a hater of non-Allah, and an elder who reached the position of trust. He spent a lot of time with his elders.

He was from the Deccan. He left the Deccan for Faiz and entered the company of Hazrat Mazhar Jan Janan (ra). After getting a favour from Hazrat Mazhar Jan Janan (ra), he asked permission to go to Akert to visit his mother. He was on his way when he got the news of his mother's death.

On the day when Hazrat Mazhar Jan Janan (ra) gave him Kharqa Khilafah and permission, he said that you would receive good news from the unseen. He told Hazrat Shah Ghulam Ali Dehlvi (ra) in the context of this good news that I saw a great elder in a dream who recited Surah Wal-Duha to me till the end, which was the good news of guidance, advancement, and attaining the position of satisfaction.

During the days when he was in the service of Hazrat Mazhar Jan Janan (ra), he once saw that Hazrat Sheikh Syed Abdul Qadir Jilani (ra) was sitting in his place in the circle of remembrance of Hazrat Mazhar Ja Janan (ra). Once he saw that Hazrat Sheikh Syed Abd Al-Qadir Jilani (ra) came, Hazrat Mazhar (ra) served him food from his room. This led him to believe that this family (the Naqshbandiya Mujaddidiya chain) also includes the Faiz of the Qadriya family, because the Faiz of Hazrat Sheikh Syed Abdul Qadir Jilani (ra) appeared twice in the form of Hazrat Mazhar Jan Janan (ra).

After the death of his mother, he went to Haramain Sharifain with the intention of Hajj and stayed there after Hajj. He died there in 1203AH/1788AD and was buried there.

29.29. Hazrat Ghulam Mustafa Khan (ra)

Hazrat Ghulam Mustafa Khan (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was one of Hazrat Shah Waliullah Muhaddith Dehlvi's (ra) companions. He attended the Hazrat Mazhar Jan Janan (ra) service and received high training and the status of Naqshbandiya Mujaddidiya. He reached the manifestation of personal self-perpetuation in the inner self's behaviour and received the honour of permission to use the teaching method. He used to pay his employees more than the fixed wage.

29.30. Hazrat Maulvi Ghulam Yahya Bihari (ra)

Hazrat Maulvi Ghulam Yahya Behari (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). His father's name was Najam Uddin (ra). He was a resident of Mansha, Bara Man (Bihar). He went to Sandila and studied under Maulana Bab-Ullah Jaunpuri in Madrasah Masuria. He was a Hafiz-e-Quran. He was a very knowledgeable and an orator. He wrote the margins on the books of knowledge. He received the education of the Qadriya Method from Hazrat Sheikh Badr Alam (ra). He was engaged in spiritual meditation and occupation for many years. When he heard the fame of Hazrat Mazhar Jan Janan (ra), he wanted to meet him. He came from his homeland to the Khanqah of Hazrat Mazhar Jan Janan (ra), received the honour of visiting him, pledged allegiance to him, and started the Suluk (behaviour) of Naqshbandiya Mujaddidiya. With all his courage and attention to detail, he began studying places of worship. For six months, he felt no condition. But he continued to engage in inner meditation, and eventually, he began to realize the conditions.

He was one of the special people of his Sheikh Aqdas (ra). He used to serve the dervishes a lot. He died in the lifetime of his Sheikh. He was satisfied with the absorption conditions of Naqshbandiya Mujaddidiya. He served alongside Hazrat Mazhar Jan Janan (ra) for five years. He was blessed with a caliphate and permission. After receiving the caliphate, he visited Lucknow. He stayed in "Khanqah Sheikh Peer Muhammad Lucknowi (ra)" near Masjid Sheikh Mahmood Qalandar in Lucknow. This monastery is Batal Sahil Gomti, known as Batal Sheikh Peer Muhammad in Lucknow.

He died during the lifetime of his Sheikh Aqdas (ra) in 1186AH / 1772AD and was buried in the Takiya Shah Peer Muhammad Lucknowi (ra).

29.31. Hazrat Maulvi Fazlullah (ra)

Hazrat Maulvi Fazlullah (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was the elder brother of Hazrat Qazi Sanaullah Panipati (ra). Earlier, he followed Hazrat Sheikh Muhammad Abid Sanami (ra). After that, he pledged allegiance to Hazrat Mazhar Jan Janan (ra), established the standards of the Naqshbandiya Mujaddidiya method, and attained positions. He was the one who frequently mentioned Zikr Allah and paid constant attention to Allah Ta'ala. He died before his brother Hazrat Qazi Sanaullah Panipati (ra). He was very sad after his death.

29.32. Hazrat Maulvi Qutbuddin (ra)

Hazrat Maulvi Qutbuddin (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He stayed in the company of Hazrat Khawaja Musa Khan (ra) for seven years. The work of his inner behaviour has reached the places of "Fina-e-Qalbi wa Fina-e-Nafs." Among the caliphs of Hazrat Muhammad Zubair (ra), Hazrat Khawaja Zia Ullah (ra), and Hazrat Shah Abdul Adal (ra), Hazrat Muhammad Zubair (ra) got company. Hazrat Shah Abdul Hafeez (ra) also had the companionship of Hazrat Sheikh Muhammad Abid Sunami (ra) among the caliphs. He gained strength from these elders. Later, he joined the company of Hazrat Mirza Mazhar Jan Janan (ra), benefited from him for many years, attained high positions, and received permission and honor of the caliphate from Hazrat Aqdas (ra). Due to an inner relationship, he was in a state of ecstasy, and he died in that state.

29.33. Hazrat Mir Mubeen Khan (ra)

Hazrat Mir Mubeen Khan was among the caliphs Hazrat Mirza Mazhar Jan Janan (ra). His father's name was Syed Heshmat Khan (ra). He was a resident of Farrukhabad. He was one of Hazrat Mazhar Jan Janan's distinguished companions (ra). He was adorned with external and internal perfections. He held high positions in the Tariqah Naqshbandiya Mujaddidiya and was honoured with permission and the caliphate. He died in Duel-Qadah 1189AH / 1775AD.

29.34. Hazrat Sheikh Muhammad Ehsan (ra)

Hazrat Sheikh Muhammad Ehsan (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a descendant of Hazrat Hafiz Muhammad Mohsin

(ra). Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra) is also related to him. His father's name was Sheikh Khairullah (ra). At first, his thoughts were scattered. One night, he saw in a dream that Hazrat Mazhar Jan Janan (ra) ate milk and rice and gave the rest to him. Then, he appeared in the Hazrat Mazhar Jan Janan (ra) service and read the meditation words. Then, he continued to progress steadily in this way and reached extreme places. He made his inner self a manifestation of light and awareness. He did not need woollen clothes even in the cold season because of the interior's keenness and warmth. He lived in Rampur for some time before moving to Farrukhabad.

29.35. Hazrat Khalifa Muhammad Jameel (ra)

Hazrat Khalifa Muhammad Jameel (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). His father was Sheikh Muhammad Rafi (ra), and he was in the Hazrat Mazhar Jan Janan (ra) circle. He came into the circle of Hazrat Mazhar Jan Janan (ra) from a young age, and by staying in the service of Hazrat Aqdas (ra), he set standards and became proud of the permission and caliphate.

He died in Delhi during the lifetime of his Sheikh Aqdas (ra) and was laid to rest near the graves of his elders.

29.36. Hazrat Muhammad Hussain (ra)

Hazrat Muhammad Hussain (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He had come to Delhi from Thatta. He entered the Hazrat Khawaja Muhammad Zaman Zubiri (ra) administration in Luari Sharif (Sindh). He served him for eighteen years and received blessings. After his death, he served Hazrat Mazhar Jan Janan (ra). He attended and received the blessings of Naqshbandiya Mujaddidiya. He remained in the service of Hazrat Aqdas (ra) for many years and continued to receive spiritual training.

One day, Hazrat Shah Ghulam Ali Dehlvi (ra) paid attention to his situation and informed him about the conditions of each place. He said that I know the conditions of each place separately, but the relative perfections are beyond my understanding. Hazrat Shah Ghulam Ali Dehlvi (ra) said! Hazrat Mujaddid Alf al-Thani Sheikh Ahmad Sirhindi (ra) declared that ignorance and negation are necessary to achieve this relationship, which is incapable of personal realization and manifestation. He went back to Thatta after receiving the caliphate.

29.37. Hazrat Shah Muhammad Salim (ra)

Hazrat Shah Muhammad Salim (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He served in the Hazrat Aqdas (ra) service for ten years, set behavioural standards, and was honoured with permission and the caliphate. He used to be very careful about what he ate and drank. Hazrat Mazhar Jan Janan (ra) said to him in a letter:

We are healthy; you should adhere to Shari'ah and Job Tariqat. Treat people humbly and unselfishly. Because the perfection of the self (Nafs) is nothingness, and the entity of the Almighty is eternal. Mian Muhammad Anwar (ra) is coming to you in a bad situation, so do not hesitate to serve him as much as possible. You know, there are a few students in the world; if someone comes, teach them the name of Allah because there is a great reward for it. Make the companionship of people with low incomes and scholars mandatory, and be patient with the abominations of the Zamana because this world is a prison for the believer, and there is a promise of relief in the Hereafter. It is obligatory to give thanks for the blessings of Allah Ta'ala. If a person turns to the way (Naqshbandiya), he should serve him so that service may be taken from him. Wherever you are, Allah is with you; be steadfast and keep the love of the old way in your heart. Peace be upon you.

29.38. Hazrat Muhammad Shah (ra)

Hazrat Muhammad Shah (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He learned Tariqat while serving Hazrat Sufi Abdul Rahman (ra), the caliph of Hazrat Sheikh Muhammad Abid Sanami (ra). Then, he appeared in the service of Hazrat Mazhar Jan Janan (ra). By entering his circle of administration, he set the goal of spiritual development and reached high places. He was given permission and caliphate by Hazrat Aqdas (ra). He returned to his native town of Sahaswan and engaged in circle dhikr and meditation with the students.

29.39. Hazrat Shah Muhammad Shafi Alvi (ra)

Hazrat Shah Muhammad Shafi Alvi (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). His father's name was Muhammad Dawood Alvi Qureshi (ra). His ancestry is traced back to Hazrat Muhammad Hanfiya (ra) bin Hazrat Ali Murtaza (RA). His hometown was Jalalabad (Afghanistan). He settled in Batala, Gurdaspur (India). He was a cousin of Hazrat Shah Ghulam Ali Dehlvi (ra). He also

learned Zikr from Hazrat Shah Waliullah Muhaddith Dehlvi (ra). Then he approached Hazrat Mazhar Jan Janan (ra) and, by staying in his company, attained high levels of inner and spiritual values and achieved personal manifestations.

He died in the lifetime of his Sheikh Aqdas (ra). He was laid to rest in the mausoleum of Hazrat Shah Wali Allah (ra) (Mehen Diyan Cemetery, Lahore Highway, present Bahadur Shah Zafar Marg) in Delhi.

His sons were Hazrat Maulvi Abdul Rasool Batalvi (ra) and Hazrat Maulvi Muhammad Ali Batalvi (ra).

29.40. Hazrat Muhammad Qaim Kashmiri (ra)

Hazrat Muhammad Qaim Kashmiri (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was the disciple of Hazrat Khawaja Musa Khan (ra), the caliph of Hazrat Sheikh Muhammad Abid Sanami (ra). He took great pains in this journey and visited many dervishes. Fasting and staying awake at night were his constant practices. On the order of Hazrat Musa Khan (ra), he came to Hazrat Mazhar Jan Janan (ra), and, due to his excellent education and training, within three years, he attained the highest positions in the Naqshbandiya Mujaddidiya. He was honoured with the permission and caliphate.

He went to Bukhara to visit Hazrat Musa Khan (ra). When he reached there, it was found that his last time was running, and then he passed away. One night, he saw in a dream that Hazrat Mazhar Jan Janan (ra) was saying that Allah may have mercy on his condition. So, with the blessing of his attention, he gained a lot of popularity in Bukhara, and many students pledged allegiance to him, but he didn't stay long.

Once, he saw in a dream that he had a garden in Madinah, and Hazrat Mazhar Jan Janan (ra) had a canal. The water of this canal comes to this garden, and trees and flowers grow. After this dream, he had such a desire to visit the shrine of the Holy Prophet (ﷺ) that he went for Hajj.

29.41. Hazrat Maulvi Muhammad Kaleem Bengali (ra)

Hazrat Maulvi Muhammad Kaleem Bengali (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). His genealogy traces back to Hazrat Umar Farooq (RA). He received education and training in the esoteric sciences from

Hazrat Mazhar Jan Janan (ra). He lived in Delhi for eighteen years. When he achieved the perfection of the relationship, Hazrat Aqdas (ra) blessed him with permission and the caliphate. After receiving the caliphate, with the consent of his Sheikh, he left for his homeland, Murshidabad (Bengal), and continued to deliver spiritual and religious blessings to the people there.

29.42. Hazrat Sheikh Muhammad Murad (Jeu) (ra)

Hazrat Sheikh Muhammad Murad (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He continued to attend Hazrat Mazhar Jan Janan's (ra) circle of remembrance for thirty-five years. He was a nobleman with high relations and positions. He was responsible for Hazrat Aqdas' household affairs (ra). Hazrat Mazhar Jan Janan (ra) gave him the title of "ام الصوفيه". Is his occupation the selling of shrouds?

29.43. Hazrat Mir Muhammad Moin Khan (ra)

Hazrat Mir Muhammad Moin Khan (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He had qualities of good manners and high literature. He was among those people whom Hazrat Aqdas (ra) had a lot of love and compassion. He had also brought his wife to Wilayat-e-Kabra through his efforts.

29.44. Hazrat Sheikh Muhammad Munir (ra)

Hazrat Sheikh Muhammad Munir (ra) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a descendant of Hazrat Sheikh Fariduddin Ganj Shukar (ra). He established Madarij-e-Suluk in the Method of Naqshbandiya Mujaddidiya in the company of Hazrat Mazhar Jan Janan (ra). He occupied the highest places and was honoured with permission and the caliphate. He had a stronger Nisbet, and the conditions were high; he was always engaged in the remembrance of Allah with contentment and trust. He often stayed awake all night. A large number of people used to attend his dhikr and meditation circle.

He died during the lifetime of his mentor, Sheikh Hazrat Mazhar Jan Janan (ra).

29.45. Hazrat Muhammad Wasil (ra)

Hazrat Muhammad Wasil (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was a resident of Thatta. Initially, he pledged allegiance to Hazrat Muhammad Zaman Zubiri (ra) and spent 18 years in his service, studying meditation and remembrance. He used to spend the whole night in rapture and meditation. After his mentor's departure, he pledged allegiance to Hazrat Mazhar Jan Janan (ra). Then, under his supervision, the places of Suluk were fixed, and he was honoured with permission and the caliphate. His grave is near Hazrat Khwaja Baqibillah (ra).

29.46. Hazrat Sheikh Murad Ullah Ansari alias Ghulam Kaki (ra)

Hazrat Sheikh Murad-Ullah Ansari (Ghulam Kaki) was one of the successors of Hazrat Mirza Mazhar Jan Janan (ra). He was a native of Sambhal town, Moradabad district (UP, India). He was the owner of high-quality knowledge and practice. He was handed over by Hazrat Sheikh Muhammad Abid Sanami (ra) to Hazrat Mazhar Jan Janan (ra) for training. With the blessing of his training, he attained the highest positions of the Naqshbandiya Mujaddidiya method and was blessed with the Caliphate.

He has brought many blessings to students in Bengal. He also wrote a commentary on the 30th Juz of the Quran in Urdu. He died in the lifetime of his Sheikh Aqdas (ra) and was laid to rest in Sambhal.

His son, Hazrat Sanaullah Ansari (ra), was also a disciple and caliph of Hazrat Mazhar Jan Janan (ra) and a trustworthy elder.

29.47. Hazrat Mir Musalman (ra)

Hazrat Mir Musalman (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was from the Sahih ul-Nasab Sadat. He lived his life in pursuit of Allah's pleasure by detaching himself from worldly pursuits. He was also a student of his Sheikh, Hazrat Mazhar Jan Janan (ra), in the study of external and internal sciences, and benefited from him. His Sheikh Aqdas (ra) respected him immensely. One day, Hazrat Mazhar Jan Janan (ra) said! Mr. Mir Sahib's (ra) status, sincerity, and status with the poor person's faith are shown so that very few are found among the sincere friends of this time.

29.48. Hazrat Mulla Muhammad Naseem (ra)

Hazrat Mulla Muhammad Naseem (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was a native of Uche, Dir State (Khyber Pakhtunkhwa). He reached the highest places in the inner behaviour of Naqshbandiya Mujaddidiya with the great attention of Hazrat Mirza Mazhar Jan Janan (ra). He was honoured with permission, and the caliphate returned to his homeland, where he devoted himself to the service of religion. He used to attend his Sheikh Aqdas's (ra) service every year. He used to do everything with his Sheikh's permission. He had also collected the marvellous gifts of his Sheikh. After the departure of his Sheikh, he also remained in the administration of Hazrat Qazi Sanaullah Panipati (ra).

29.49. Hazrat Khwaja Musa Khan Makhdoom Azmi Deh Bedi (ra)

Hazrat Khawaja Musa Khan Makhdoom Azmi Deh Bedi (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He was a pious person and a master of discoveries and karamaat. He belonged to Mawra-ul-Nahar. His father's name was Hazrat Khawaja Isa Deh Bedi (ra). He was one of the caliphs of Hazrat Sheikh Muhammad Abid Sanami (ra) and was the elder brother of Hazrat Mirza Mazhar Jan Janan (ra). Later, he gained the favour of Hazrat Mazhar Jan Janan (ra) and the Khilafat. One of his writings is "Nawadar al-Maarif," which addresses knowledge and ethics. He has also quoted the sayings of Sheikh Muhammad Abid Sanami (ra). Some of the disciples and caliphs of Hazrat Mazhar Jan Janan (ra) were in his circle of editors. He stayed in the Khanqah of his ancestor Hazrat Makhdoom Azam (ra) in the village of Deh Baid. He blessed thousands of people. He had twelve caliphs. Hazrat Siddique (ra), one of his caliphs, is buried in Samarkand. Some of his descendants had come to India from Hazrat Mirza Mazhar Jan Janan (ra).

29.50. Hazrat Akhund Noor Muhammad Kandahari (ra)

Hazrat Akhund Noor Muhammad Kandahari (ra) was one of the caliphs of Hazrat Mirza Mazhar Jan Janan (ra). He stayed in the Hazrat Mazhar Jan Janan (ra) service for many years and continued to learn manners. He loved solitude and seclusion. In this way, he was related to Hazrat Khawaja Muhammad Masoom (ra) and Hazrat Khawaja Bahauddin Naqshband (ra).

29.51. Hazrat Ajeeba Khanam (ra)

Hazrat Ajeeba Khanum (ra) was the wife of Hazrat Qazi Sanaullah Panipati (ra). She received spiritual grace from Hazrat Mirza Mazhar Jan Janan (ra) and also met the conditions of "Fana wa Baqa," which are available only to the Sahab Nasab. She also received the honour of caliphate from Hazrat Mirza Mazhar Jan Janan (ra). The abundance of her prayers, obedience, dhikr, and meditation made her a popular place. Hazrat Aqdas (ra) said to her:

If ladies can and want your attention, then I have given you permission. There is a strong hope that this will have an effect, and she will notice progress if given occasional attention. Constrain herself to the remembrance of Allah and the following of the Messenger of Allah (ﷺ). It is necessary to respect people's rights and develop good morals, which leads to a good name and success.

30. Hazrat Shah Abdullah, known as Ghulam Ali Shah Dehlvi (ra)

Hazrat Shah Abdullah, known as Ghulam Ali Shah Dehlvi (ra), was born in the Gurdaspur district of Batala in 1158AH, corresponding to 1746AD. He was the successor of Hazrat Mirza Mazhar Jan Janan (ra). His lineage is traced to Hazrat Ali Murtaza (RA). His father's name was Shah Abdul Latif (ra). Shah Abdul Latif (ra) was a mujahid man. He used to boil bitter gourd and eat it, and did dhikr Jahri. He was loyal to Shah Nasir-ud-Din Qadri (ra) and was related to the Qadriya, Chishtiya, and Shataria Salasil. Shah Abdullah (ra) came to Delhi at the age of eighteen. He studied under Hazrat Shah Zia Ullah (ra) and Hazrat Shah Abdul Adal (ra), who were the successors of Hazrat Khawaja Muhammad Zubair Sirhindi (ra). He also used to go to Hazrat Khawaja Mir Dard (ra), Hazrat Shah Fakhruddin (ra), Hazrat Shah Nano (ra), and Hazrat Shah Ghulam Sadat Chishti (ra). In 1180AH, at the age of twenty-two, he pledged allegiance to Hazrat Mirza Mazhar Jan Janan (ra) in the Qadriya and Naqshbandiya lineages. He stayed in the Hazrat Mirza Mazhar Jan Janan (ra) service for fifteen years, studied the lessons of Tariqat, and set the Suluk (behaviour) standards. What he has received is a blessing that very few devotees receive. He was a Hafiz-e-Qur'an and obtained the authority of Hadith from the sons of Hazrat Shah Waliullah Muhaddith Dehlvi (ra) and then learned the inner behaviour from his mentor Hazrat Mirza Mazhar Jan Janan (ra). The hadith was authenticated by Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra) and his Sheikh Aqdas (ra).

After receiving permission and caliphate, Hazrat Shah Sahib (ra) succeeded to the Musnad Irshad and became the successor of his Sheikh. He says that in the beginning, I had a shortage of livelihood. I left all kinds of reasons for livelihood and took complete trust. There was a bed of broken sackcloth and a brick headboard. Once, I closed the door of the room in the extreme of hunger and thought in my heart that this was my grave. Meanwhile, a person knocked on the door and said to open it. I didn't open it. He said, "Open. I have something to do with you." But I didn't open it. Finally, he put five rupees through the crack of the door. After that, the income from Allah Ta'ala started.

Hundreds of scholars, Sufia Karam, and Faqir people came from far and wide to stay in the monastery and were provided with the best food by the *Langar*. He did not take financial help from the nobles. He was called the Mujaddid of the Thirteenth Century's Suluk-e-Allah, Purgatory, and Ehsan. Fifty of his caliphs were present in the city of Ambala alone.

Maulana Khalid Rumi (ra) and Sheikh Ahmad Kurdi (ra), the scholars of that time, came to him from Kurdistan. After nine months of service, they returned as the Imam of the Tariqat. Scholars and students in the Islamic world turned to him so

much that the method of Khalidiya became famous by his name. Hazrat Khalid Kurdi (Rumi) (ra) was his successor. He wrote many poems in Arabic and Persian in honour of his Sheikh Shah Ghulam Ali (ra). He also had the privilege of being in the company of Hazrat Khizr (peace be upon him). His caliphs spread to India, Afghanistan, Kabul, Balkh, Bukhara, Makkah, Madina, Baghdad, and Rome in the Arabian region. Hazrat Shah Abu Saeed Mujaddidi (ra) became his caliph and successor.

He used to do a lot of charity. He used to eat very simply, and after lunch, he used to do Qailula (Afternoon sleep) according to the Sunnah of the Messenger of Allah ﷺ. After that, he used to get up, study the religious books, and teach tafsir and hadith after the noon prayer. After Asr's prayer, he studied the books of Hadith and Tasawwuf, drawing on Maktubat Sharif, Risala Qushairiyah, and Awarif wa Maarif, and engaged in meditation until evening. After the Maghrib prayer, he met and listened to extraordinary disciples. He did not meet anyone after Isha's prayer. He used to spend the night in remembrance and meditation, and to rest for a while lying on the masjid. The clothes were simple and coarse.

Sometime before his death, he was suffering from piles and itching. He died on Saturday, 22nd Safar 1240AH, corresponding to 1825AD. His funeral prayer was led by Hazrat Shah Abu Saeed (ra) at the Jama Masjid, and he was buried in the Khanqah Mazharia next to his Sheikh, Hazrat Mirza Mazhar Jan Janan (ra).

Some of your works:

1۔ احوال بزرگان (فارسی)

2۔ ایضاح الطریقه (فارسی)

3۔ دارالمعارف (فارسی)

4۔ رساله اذکار (فارسی)

5۔ رساله در احوال شاه نقشبند ؒ (فارسی)

6۔ رساله در ذکر مقامات و معارف و واردات حضرت مجدد الف الثانی ؒ

7۔ رساله در رد اعتراضات شیخ عبد الحق ؒ بر شیخ مجدد ؒ (فارسی)

8۔ رساله در رد مخالفین حضرت مجدد الف الثانی ؒ (فارسی)

9۔ رساله در طریق بیعت و اذکار (فارسی)

10۔ رسالہ در طریق شریفہ شاہ نقشبند ؒ (فارسی)

11۔ رسالہ مراقبات (فارسی)

12۔ رسالہ مشغولیہ (فارسی)

13۔ سلوک راقیہ نقشبندیہ (فارسی)

14۔ کمالات مظہریہ (فارسی)

15۔ مقاماتِ مظہری (فارسی)

16۔ مکاتیب شریفہ (فارسی)

17۔ مکتوب گرامی (اردو)

18۔ ملفوظاتِ شریفہ (فارسی)

The following are the names of some of your great caliphs:

1. Hazrat Mulla Muhammad Munir (ra)
2. Hazrat Maulana Mian Fakhruddin Qadri (ra)
3. Hazrat Maulvi Waliullah (ra)
4. Hazrat Muhammad Sarwar Khan (ra)
5. Hazrat Sayyed Abul Qasim Hasavi (ra)
6. Hazrat Syed Hasan bin Muhyiddin Batalvi (ra)
7. Hazrat Maulana Hidayatullah (ra) (father of Hazrat Maulana Rashid Ahmad Gangohi ra)
8. Hazrat Maulvi Karamullah (ra)
9. Hazrat Hafiz Abdul Hai Amrohvi (ra)
10. Hazrat Qari Imam Deen Nakhshabi Amrohvi (ra)
11. Hazrat Sheikh Qasim Hindi (ra)
12. Hazrat Sheikh Abdullah Bajauri (ra)
13. Hazrat Akhund Jan Muhammad (ra)
14. Hazrat Mulla Muhammad Tokhi Kandahari (ra)

30.1. Hazrat Maulana Khalid Kurdi (ra)

Hazrat Ziauddin Khalid Kurdi (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). His father's name was Ahmed Kurdi (ra). He was born in the year 1192AH, corresponding to 1778AD, in the town of Qara Tagh in the Shahroz region of Sulaymaniyah (Kurdistan). The titles of Bahauddin and Shaykh al-Tariqa Naqshbandiya also remember him. His lineage goes back to Hazrat Usman Ghani (RA). He was a scholar of religion and an expert in logic, mathematics, and the humanities. He had obtained the certificate of fifty books of hadith. He was a disciple of Hazrat Shah Abdul Aziz (ra) and obtained his permission for Sahah Sitta. He was strictly committed to the Sunnah of the Prophet ﷺ. He was going for Hajj, and there he got an occult indication to go to India, after which he came to Delhi. He used to sit at the back of his sheikh's circle. Hazrat Shah Ghulam Ali (ra) conferred upon him the caliphate in five chains of the Naqshbandiya, Qadriya, Chishtiya, Suhrawardiya, and Kibarviya in nine months. When his mentor, Hazrat Khwaja Shah Ghulam Ali (ra), sent him away, he brought the good news of Qutbiyat. On reaching Baghdad, he engaged in religious activities and mujahidas. After three days, he started eating little food. Virtues and karamaat were often revealed to him. He has a large number of caliphs.

Once, Hazrat Shah Ghulam Ali Dehlvi (ra) said that Hazrat Khwaja Baqibillah (ra) was lucky that Hazrat Mujaddid Alf al-Thani (ra) became his disciple, and Hazrat Mujaddid (ra) was fortunate that Hazrat Syed Adam Banuri (ra) became his disciple. I am happy that Maulana Khalid (ra) has become my disciple.

Those with a wrong opinion about Hazrat Shah Ghulam Ali Dehlvi (ra) would look like pigs to him, increasing his belief. He had taken upon himself the service of providing water for the monastery. He used to sit with his neck bent behind the row of shoes in the circle of Hazrat Aqdas (ra).

When he left for his homeland, he first reached Baghdad and started the series of training and preaching. After staying there for five months, he returned home. He came to Baghdad again in 1228AH. Seeing his popularity and general approach there, some people got jealous, and a fitnah was raised against him. But the learned scholars there issued a fatwa for his high status. Thousands of Kurds, people of Kirkuk, Arbil, Mosul, Amadiya, Antiyab, Tus, Aleppo, Syria, Madina, Makkah, Bastam, Kharqan, Semnan, Nishapur and Baghdad received spiritual blessings from him. His popularity was evident during his stay in Baghdad, and a thousand scholars of the arts lived in his circle. He finally settled in Syria. It is a narration that even his animal did not eat suspicious food. He did not associate with nobles and rulers. Once, the governor got angry with Baghdad and expelled him from his party.

He died on 14th Dhul-Qadah 1242AH / 10th August 1827AD due to plague and was buried at the foot of Qasioun.

The number of his caliphs is more than a hundred, but here we list the names of some of the greatest caliphs:

1. Hazrat Allama Syed Muhammad bin Sulaiman al-Baghdadi (ra)
2. Hazrat Sheikh Ismail Abarani (ra)
3. Hazrat Sheikh Abdullah Herati (ra)

Some of his works:

1۔ رسالہ اعتقادیہ (فارسی)

2۔ رسالہ عرفانی (فارسی)

3۔ شجرات منظوم طریقہ نقشبندیہ (فارسی)

4۔ سلسلہ طریقہ نقشبندیہ (فارسی)

5۔ شرح مقامات حریری (عربی)

6۔ شرح العقائد الھندیہ (عربی)

7۔ رسالہ فی اثبات مسئلہ الارادۃ الجزئیہ (عربی)

8۔ العقد الجوہری فی الفرق بین کسبی الماتریدی والاشعری (عربی)

9۔ جلاء الاکدار (عربی)

10۔ بغیہ الواجد فی مکتوبات حضرت مولانا خالد (عربی)

11۔ الرسالۃ الخالدیہ فی آداب الطریقہ النقشبندیہ (عربی)

12۔ فرائد الفوائد (شرح حدیث جبریل علیہ السلام) (عربی)

13۔ شرح اطباق الذھب (مصنفہ جار اللہ زمحشری) مع ترجمہ لغت فارسیہ

14۔ تعلیقات حاشیہ ملا عبد الحکیم سیالکوٹی علی الخیال (عربی)

15۔ حاشیہ علی جمع الفوائد من الحدیث (عربی)

16۔ حاشیہ علی النھایہ فی الفقہ الشافعی (عربی)

17۔ رسالہ فی اثبات الرابطہ (عربی)

18۔ رسالہ فی آداب المرید

19۔ حاشیہ تتمہ سیالکوٹی لحاشیہ عبدالغفور جامی (عربی)

30.2. Hazrat Mulla Khuda Bardi Turkestani (ra)

Hazrat Mulla Khuda Bardi Turkestani (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He studied etiquette in Lucknow from Hazrat Shah Abu Saeed Mujaddidi (ra). The people of Bulgaria benefited immensely from him.

30.3 Hazrat Shah Rauf Ahmad (Rafat) Farooqi Mujaddidi (ra)

Hazrat Shah Rauf Ahmad (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). His lineage traces back to Hazrat Shah Muhammad Yahya (ra) and Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). He was born in Rampur on the 14th of Muharram, 1201 AH. His father's name was Hazrat Shah Shaur Ahmad (ra). Hazrat Shah Abu Saeed Mujaddidi (ra) was his cousin.

Hazrat Shah Rauf Ahmad (ra) received an education in external sciences in the service of his uncle Hazrat Shah Siraj Ahmad Mujaddidi Rampuri (ra) and then accepted it from Mufti Sharfuddin Rampuri (ra) and Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra).

When he reached the age of consciousness, he pledged allegiance to Hazrat Shah Dargahi (ra) and served him for 15 years. He set the standards of behaviour and reached Wilayat-e-Sughra. Hazrat Shah Dargahi (ra) loved him very much, and once he said My heart wants to hold you in my chest. He was very fond of Nisbat-e-Mujaddidiya. He appeared in the service of Hazrat Shah Ghulam Ali (ra). Hazrat Shah Ghulam Ali (ra) said that what you have acquired there is present in you, but the title of each Sheikh is different. I start your work from the beginning. Then Hazrat explained the Mujaddidiya method from beginning to end, covering all the perfections. Hazrat Shah Ghulam Ali (ra) was very kind to him. He ordered him to go to Bhopal after giving him the Caliphate. He founded a monastery and continued to work there, publishing and promoting the Tariqat and Shariah. Nawab Gauhar Begum and many nobles of Bhopal swore allegiance to him. The poor and the rich used to be part of his circle. He ascended with permission and the caliphate in the Qadriya, Naqshbandiya, Chishtiya (Sabriyya and Chishtiya Nizamiyah), Suhrawardya, Kibarviya, Madaria, and Qalandaria.

After attaining the Caliphate, he settled in Bhopal. There, the rich and the poor used to attend his circle. Here, he founded the Naqshbandiya Mujaddidiya Monastery. He collected the documents and letters of his mentor, Hazrat Shah Ghulam Ali Dehlvi (ra), and authored the book "Jawahir Alviya" on his circumstances.

He intends to go to Haramain Sharifain. During the journey, he reached Bayr Ali (also known as Yallamlam) in 1253AH / 1837AD, where he died and was laid to rest. He had two sons, Shah Khatib Ahmad (ra) and Shah Haseeb Ahmad (ra), and two daughters, Imtiaz Begum (ra) and Aftab Begum (ra).

Some of His works:

۱۔ دیوان رافت (شعر)

۲۔ ارکان الاسلام (اردو)

۳۔ تفسیر رؤفی (اردو)

۴۔ رسالہ تفسیر تبارک الذی

۵۔ صادقہ مصدقہ

۶۔ مراتب الوصول

۷۔ سلوک العارفین

۸۔ شراب رحیق

۹۔ رسالہ سلوک

۱۰۔ سوانح حیات حضرت شاہ درگاہی ؒ رام پوری

۱۱۔ مثنوی اسرار

۱۲۔ معراج نامہ (اردو)

۱۳۔ مثنوی یوسف زلیخا

۱۴۔ جواہر علویہ

۱۵۔ درالمعارف (ملفوظات شاہ غلام علی ؒ)

۱۶۔ مکاتیب شریفہ (شاہ غلام علی دہلوی ؒ)

۱۷۔ دیوانِ غزلیات

۱۸۔ ملفوظات شاہ غلام علی دہلوی ؒ

۱۹۔ مکتوبات حضرت شاہ رؤف احمد

۲۰۔ مجموعہ ادعیہ ماثورہ

۲۱۔ کلیات رافت

30.3.1. Hazrat Shah Khatib Ahmad (ra)

Hazrat Shah Khatib Ahmad (ra) was the son and caliph of Hazrat Shah Rauf (ra). He was born on 9th Ramadan Mubarak 1224AH. He was different from other children from a young age. He didn't play like them. He never used to find fault in the food. He used to eat whatever he found. The clothes were also simple. He has received all the perfections of Mujaddidiya from his father.

He died in Bhopal in 1266 AH/1850 AD and was buried there. It is said that he opened his eyes when he was laid in the grave. He had two sons, Muhammad Abu Al-Barakat (ra) and Abdullah (ra), alias Abu Ahmad. After his departure, Hazrat Abdullah alias Abu Ahmad (ra) became a Sajjadah Nasheen in Khanqah Bhopal.

30.4. Hazrat Maulana Basharat Ullah Bahraichi (ra)

Hazrat Maulana Basharat Ullah Bahraichi (ra) was the caliph of Hazrat Shah Ghulam Ali (ra). His ancestry is traced back to Sheikh Badhan Bahraichi (ra). He was born in Bahraich (India). He was related to his father-in-law, Hazrat Maulana Naeemullah Bahraichi (ra), the successor of Hazrat Mirza Mazhar Jan Janan Shaheed (ra). But later, he appeared in the service of Hazrat Shah Ghulam Ali (ra). By swearing allegiance to him, he obtained all the perfection and respect of Mujaddidiya. Hazrat Shah Ghulam Ali (ra) made him his successor.

He was also perfect in external sciences. He had a son who pledged allegiance to Hazrat Shah Ahmad Saeed (ra) in the Naqshbandiya Mujaddidiya method. His sons have been the custodians of his grandfather's shrine, Hazrat Naeemullah Bahraichi (ra). He promoted the chain well in his region and died in 1254 AH / 1887 AD.

30.5. Hazrat Syed Ismail Madani (ra)

Hazrat Ismail Madani (ra) pledged allegiance to Hazrat Maulana Khalid Kurdi (ra) and read the lessons of Suluk-e-Naqshbandiya. Once, in a dream, he saw the Lord of the Universe (ﷺ) saying that he was telling me to go to Delhi and get respect from Shah Ghulam Ali (ra). He mentioned this dream to his Sheikh Hazrat Khalid Kurdi (ra), so he allowed him to go to Delhi and visit Hazrat Shah Ghulam Ali Dehlvi (ra). He came to Delhi on his orders, settled with him, and returned home with permission and the caliphate. He had the Kashf of situations, the meeting of souls, the Kashf of hearts, and the Kashf of the future and the past. Hazrat Shah Rauf

Ahmad (ra) has written in "Jawahir Alviya" that one day he went with him to visit the Assar Sharif in the Jama Masjid of Delhi, and there he said to him In this place, I also know the darkness of idols. Later, it was found that there were also pictures of some Akbars. When Hazrat Shah Ghulam Ali Dehlvi (ra) wrote to the king regarding this, those pictures were removed from there.

30.6. Hazrat Syed Ahmad Kurdi (ra)

Hazrat Syed Ahmad Kurdi (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). He learned the Suluk (behaviour) of Naqshbandiya Mujaddidiya from Hazrat Khalid Kurdi (ra). Then he came to Delhi on the order of the Prophet ﷺ and pledged allegiance to Hazrat Shah Ghulam Ali Dehlvi (ra) and joined his circle of editors. He fell ill on the way, so the Holy Prophet (ﷺ) appeared in a dream and taught him Durood Sharif; after reciting it, he was cured.

30.7. Hazrat Mir Talib Ali alias Maulvi Abdul Ghaffar (ra)

Hazrat Mir Talib Ali, alias Maulvi Abdul Ghaffar (ra), was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He took fifty books of hadith from Hazrat Khalid Kurdi (ra). In a dream, on the order of the Holy Prophet ﷺ, he came to Delhi in the service of Hazrat Shah Ghulam Ali Dehlvi (ra). After graduating from the external sciences, he learned the knowledge of the heart (Zikr-e-Qalbi). Later, he visited Haramain Sharifain. He popularized the Naqshbandiya Mujaddidiya chain in the city of Zubaid in Yemen. He was also the judge of this country.

30.8. Hazrat Mian Ahmed Yar (ra)

Hazrat Mian Ahmad Yar (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). His profession was trading. He settled in the service of Hazrat Shah Ghulam Ali Dehlvi (ra). His grave is in Khanqah Mazharia, Delhi.

30.9. Hazrat Mulla Peer Muhammad (ra)

Hazrat Mulla Peer Muhammad (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He received instruction in conduct while serving Hazrat Shah Ghulam Ali Dehlvi (ra). He used to sit at the Hazrat Mirza Mazhar Jan Janan (ra) shrine and

say that the whole night passes like this, and even if it rains, he doesn't even care about it. He is very famous in Kashmir.

30.10. Hazrat Sheikh Jalil-ur Rehman (ra)

Hazrat Sheikh Jalil-ur Rahman (ra) was among the caliphs of Hazrat Shah Ghulam Ali Dehlvi (ra). He was a special servant of his Sheikh and possessed a strong relationship. Once, he was sitting in a circle before Hazrat Sheikh Aqdas (ra) when someone hit him with a sword. He fell at the blessed feet of Hazrat Aqdas (ra) and was immediately martyred. His grave is on the left side of the holy grave of Hazrat Mirza Mazhar Jan Janan Shaheed (ra).

30.11. Mirza Abdul Ghafoor Baig Kharjavi (ra)

Mirza Abdul Ghafoor Kharjavi (ra) was among the successors of Hazrat Shah Ghulam Ali Dehlvi (ra). He pledged allegiance to Hazrat when he was young. Hazrat had given him the attention to remove diseases. He used to cure the patient's disease with his attention. Hazrat Shah Ghulam Ali (ra) used to send people whose stories were not being published, and with his attention, their stories would be published. His daughter-in-law used to talk about the stolen property and where it was. His caliphs gained great fame in Turkey.

A person pledged allegiance to Hazrat Shah Ghulam Ali Dehlvi (ra) and entered the Naqshbandi method. He told him to go to Mirza Abdul Ghafoor Baig (ra) so that his Lataef would be activated. With his single attention, he released the Lataef and sent them to the service of Hazrat Shah Sahib (ra). Hazrat Shah Sahib (ra) knew his condition as soon as he saw it. He had the Kashf of the disciples. He used to describe karamaat. He also had the power to meet spirits. He died on 1st Shawwal or Duel-Qadah 1207AH in Kharja (India).

30.12. Hazrat Abdul Rahman Shah Jahan Puri (ra)

Hazrat Abdul Rahman Shah Jahan Puri (ra) was among the caliphs of Hazrat Shah Ghulam Ali (ra). At first, he served other elders but received little grace. When he came to serve Hazrat Shah Ghulam Ali (ra) and studied the lessons of Suluk (behaviour) under his guidance, he benefited greatly. He completed all the behaviour lessons in a very short period and was honoured with the Caliphate. He was not at all attracted to the world or its people. He was Sahib-e-Kashf's elder.

Maulana Abdul Ghafoor Khan Sahib Shahjahanpuri (ra) is his grandson and Khalifa. He popularized the Naqshbandiya Mujaddidiya chain in Farrukhabad and Shahjahanpur. Countless people have benefited from him.

30.13. Hazrat Shah Abdul Rahman Mujaddidi Jalandhari (ra)

Hazrat Shah Abdul Rahman Jalandhari (ra) was among the caliphs of Hazrat Shah Ghulam Ali Dehlvi (ra). He was born in 1194AH / 1780AD. His father's name was Hazrat Sheikh Saifur Rahman (ra). He was a descendant of Hazrat Mujaddid Alf al-Thani, Sheikh Ahmad Sirhindi (ra). He was a comprehensive scholar of rational sciences, jurisprudence, hadith, tafsir, and Tasawwuf. His father was a follower of Hazrat Mazhar Jan Janan (ra). He pledged allegiance to Hazrat Shah Ghulam Ali Dehlvi (ra), adopted the Naqshbandiya Mujaddidiya method, and ascended to the Caliphate with permission. He had many followers in Jalandhar. He was a very kind person. He once went for Hajj and then returned home. The taste of Hajj again arose in his heart. In the second year, he revisited the Haramain Sharifain. After reaching Sindh on his return, he died in 1258 AH / 1842 AD.

30.14. Hazrat Hafiz Shah Saadullah (ra)

Hazrat Shah Saadullah (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). He was born in Mauza Achari, District Pagli (Punjab). He belonged to the Tajik nation. He studied knowledge from his elder brother, Hazrat Maulvi Akhund Sher Muhammad (ra). He learned manners while serving his Sheikh and visited the Haramain Sharifain after receiving the Caliphate. After Hajj and pilgrimage to the Roza-e-Rasool Ullah ﷺ, he stayed there for some time, then returned to India in 1245AH / 1829AD and settled in Hyderabad, Deccan. There, he built a masjid and a monastery. More than 100 people used to eat in the monastery daily. He had a very generous nature. He also drew the attention of Hazrat Shah Abu Saeed (ra). He moved from Hyderabad to Golconda. People from around the world used to come to him to pledge allegiance. One hundred and fifty students lived in his monastery and received stipends. He died on 28th Jumadi Al-Awwal 1270AH /26th February 1854AD. Ustad Muhammad Hussain of Nawab Afzal-ud-Daulah built a dome on his tomb.

The names of your noble successors are as follows:

1. Maulvi Muhammad Usman Peshawari (ra)
2. Mir Ashraf Ali Hyderabadi (ra)

3. Maulvi Abdul Rahim Hyderabadi (ra)
4. Maulvi Abdul Qawi (ra) (brother of Maulvi Abdul Rahim ra)
5. Maulvi Muhammad Saeed (ra)
6. Maulvi Muhammad Hussain Bukhari (ra)
7. Maulvi Fazlullah alias Faizullah (ra)
8. Maulvi Muhammad Hasan (ra)
9. Maulvi Fazal Ali (ra)
10. Mir Rifat Ali (ra) (Grandson of Nawab Fathullah ra)
11. Pir Abdul Wahab (ra)
12. Maulvi Ismail Bukhari (ra)
13. Maulvi Niaz Mohammad Badakhshani (ra)
14. Hakeem Mir Asif Ali (ra)
15. Maulvi Muhammad Nawaz (ra)
16. Maulvi Saeed Uddin Hussain (ra)
17. Maulvi Muhammad Naeem (ra) (Muskin Shah ra)
18. Syed Muhammad Badshah Bukhari (ra)

30.14.1. Haji Muhammad Saeed Mujaddidi Lahori (ra)

Haji Muhammad Saeed Mujaddidi Lahori (ra) was the caliph of Hazrat Shah Saadullah (ra). He had pledged allegiance to Hazrat Syed Mahmood bin Syed Ali Hussain Kurdi (ra) in the first line of Qadriya and received the caliphate. Then he pledged allegiance to Hazrat Shah Saadullah (ra) in the Naqshbandiya Mujaddidiya chain, achieved spiritual goals, and became proud of the caliphate and permission. He was Sahib-e-Khawariq and Mustijab-ud-Dawat. He settled in Lahore after travelling to many places. When Ahmad Shah Abdali invaded India for the first time, he asked the people if any scholars of Shariat and Tariqat were there. People mentioned the name of Haji Muhammad Saeed Sahib (ra), who visited and deployed soldiers to protect this neighbourhood. In some narrations, it is also found that he became his disciple.

He died at the age of 100. His shrine, Mubarak, is on Bank Square, opposite the General Post Office, Lahore, beside the Masjid. His year of death is 1167AH / 1753AD.

30.15. Hazrat Maulana Muhammad Jan Sheikh Haram (ra)

Hazrat Maulana Muhammad Jan Sheikh al-Haram (ra) was a religious scholar. He appeared in the service of Hazrat Shah Ghulam Ali (ra) for internal reform. After

pledging allegiance, he used to work very hard for inner reformation. When he became proud of the caliphate and permission, he went to the Haramain Sharifain, where many people approached him. He became famous there as "Sheikh al-Haram," and even the Sultan's mother was among his followers.

Every night, he used to go to the shrine of Hazrat Khwaja Qutbuddin Bakhtiar Kaki (ra), which was seven miles away from Khanqah Mazharia, and there he would recite the whole night. From there, he used to fill a pitcher of water and bring it to his Sheikh. It is said that there was a servant's child who was very sick, almost dying. They brought this child before him and put it on the ground. He prayed for him and removed his illness. The child was immediately cured.

On 10th Jumadi Al-Awwal 1231AH/8th April 1816AD, Hazrat Shah Ghulam Ali Dehlvi (ra) told Hazrat Maulvi Sher Muhammad (ra), Hazrat Maulvi Muhammad Azim (ra), Hazrat Maqbool Elahi Kibarvi Kashmiri (ra) and him in Khanqah Mazharia that you all four Companions should be attracted that I pay attention to you so that your Lataef Khamsa Latifah will be united with the Nafs. There will be no distance between them. There are many of his caliphs and many followers in Turkey. He died in 1266AH / 1950AD in Makkah.

30.16. Hazrat Muhammad Sher Khan (ra)

Hazrat Muhammad Sher Khan (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He came from Afghanistan to serve Hazrat Shah Ghulam Ali Dehlvi (ra). Under his tutelage, he established the rules of Naqshbandiya Mujaddidiya and got the honour of the Caliphate. After receiving the caliphate, he returned to his homeland and brought Naqshbandiya Faiz to the people there.

30.17. Hazrat Maulana Muhammad Azim (ra)

Hazrat Maulana Muhammad Azim (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He was a learned, religious, and possessed of good morals scholar. His inner relation was with Hazrat Shah Ghulam Ali Dehlvi (ra). He stayed in the service of Hazrat Aqdas (ra) for many years, fixed the places of Suluk (conduct), and received the honour of caliphate and permission. He stayed with his Shaykh till his last days and even gave him his final bath. Later, he visited Haramain Sharifain and died there.

30.18. Hazrat Maulana Muhammad Isa Kandahari (ra)

Hazrat Maulana Muhammad Isa Kandahari (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). From the caliphs of Hazrat Muhammad Isa Kandahari (ra), Hazrat Khwaja Mian Ruhollah Pushangi Akhundzada Gangalzai (ra), the chain of Naqshbandiya Mujaddidiya spread well in Baluchistan, and the chain of favours and blessings continues to this day.

30.19. Hazrat Muhammad Munawar (ra)

Hazrat Muhammad Munawar (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He was the Imam of Akbarabadi Masjid in Agra. By staying in the service of Hazrat Shah Ghulam Ali (ra), he completed the conduct of the Naqshbandiya Mujaddidiya chain and ascended to the Caliphate. He had a firm Spiritual Nisbet.

30.20. Hazrat Mirza Murad Baig (ra)

Hazrat Mirza Murad Baig (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). He was a very ascetic and pious person. Hazrat Shah Ghulam Ali Dehlvi (ra) used to call him *Junaid* of the time. He had solid relationships and excellent qualities. He died in the lifetime of his Sheikh Aqdas (ra). His grave is close to his blessed Sheikh.

30.21. Hazrat Maqbool-ul-Nabi Kibarvi Kashmiri (ra)

Hazrat Maqbool-ul-Nabi Kibarvi Kashmiri (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He had gained access to high places by serving his Sheikh Aqdas (ra).

30.22. Hazrat Mir Naqsh Ali (ra)

Hazrat Mir Naqsh Ali (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). After completing the "Asbaq-e-Suluk" etiquette lessons from Hazrat Aqdas (ra), he went to Lucknow.

30.23. Hazrat Maulvi Noor Muhammad (ra)

Hazrat Maulvi Noor Muhammad (ra) was the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He did a lot of austerities. Most of the time, he was engaged in occupations and meditations. Hazrat Aqdas (ra) had great love and compassion for him.

30.24. Hazrat Maulvi Jan Muhammad Herati (ra)

Hazrat Maulvi Jan Muhammad Herati (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). He visited Kandahar after attaining the Caliphate. He became a source of guidance for thousands of people. He was a respected elder.

30.25. Maulana Rahimullah Baig (ra)

Maulana Rahimullah Baig (ra) is also known as Muhammad Darwish Azimabadi (ra). He appeared in the service of Hazrat Shah Ghulam Ali Dehlvi (ra). After setting the stages of Nisbat, he was honoured with the permission and caliphate. Apart from visiting the shrine of Hazrat Khwaja Muhammad Bahauddin Naqshband (ra), he also visited many countries, including Bukhara, Rome, Syria, the Hijaz, Iraq, Afghanistan, India, the Maghreb (Morocco), and Mawra al-Nahar. He says I have never seen a sheikh like Hazrat Shah Ghulam Ali (ra) anywhere. Commandments and prohibitions strictly bound him. In jurisprudence, he was a Shafi'i of the Madhab. In Bukhara, he used the title Shafi'i. Prince Kamran, son of the ruler of Herat, became his disciple. One day, Maulana (ra) scolded him very harshly for something. He got married at a late age. Some officials from Shahr Sabz were hostile to him and killed him secretly. He died by martyrdom.

30.26. Hazrat Akhund Sher Muhammad (ra)

Hazrat Akhund Sher Muhammad (ra) was a religious scholar. For internal reform, he took the oath of allegiance in the service of Hazrat Shah Ghulam Ali (ra) and learned the sciences of Tariqat. He became proud of the caliphate upon completing his knowledge. He was very pious. If someone used to backbite someone in his assembly, he used to fine him. He was on his way from Delhi to the Haramain Sharifain when his health deteriorated, and he died on reaching Multan.

30.27. Hazrat Mulla Abdul Karim Turkestani (ra)

Hazrat Mulla Abdul Karim Turkestani (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He later sought attention from Hazrat Shah Abu Saeed (ra). In Shahr Sabz, he developed and promoted the Naqshbandiya series well. Thousands of students flocked to his constituency. He established a monastery and built a langar Khana (Free Public Kitchen). The Ruler of the city respected him immensely.

30.28. Hazrat Syed Abdullah Maghribi (ra)

Hazrat Syed Abdullah Maghribi (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He had learned the Naqshbandiya Mujaddidiya method from Hazrat Khalid Kurdi (ra). By staying in the service of Hazrat Shah Ghulam Ali Dehlvi (ra), he completed Madarij-e-Suluk and was honoured with permission and caliphate.

30.29. Hazrat Mian Mir Qamaruddin Samarkandi (ra)

Hazrat Mian Mir Qamaruddin Samarkandi (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He previously belonged to the Qadriya chain and disliked the Mujaddidiya chain. He met Hazrat Shah Ghulam Ali Dehlvi (ra) during his stay in Peshawar. He was greatly impressed by meeting him and pledged allegiance to him. Under his tutelage, he fixed the lessons of behaviour, and after reaching the highest position, he was honoured with permission and a caliphate from him.

30.30. Hazrat Maulvi Karamullah Muhaddith (ra)

Hazrat Maulvi Karamullah Muhaddith (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). His father was formerly a Hindu; he accepted Islam at the hands of Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra), and his Islamic name was given as Abdullah. Maulana Abdullah (ra) studied Islamic studies and developed a lofty personality. Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra) wrote Tafsir Azizi for him. Maulvi Karamullah Sahib (ra) was born and brought up in Delhi. He received instruction in the external sciences from Hazrat Shah Abdul Qadir (ra) and Hazrat Shah Rafi Uddin (ra), the son of Hazrat Shah Waliullah Muhaddith Dehlvi

(ra). He studied external and internal sciences, jurisprudence and hadith, and the interpretation and recitation of the Holy Quran.

He attended the Hazrat Shah Ghulam Ali Dehlvi (ra) service, completed the esoteric sciences, and got the honour of Kharqa Khilafah and permission. He achieved the blessing of Hajj at the age of 43. He left for the second time with the intention of performing Hajj and, en route, reached Surat (India). Due to cancer, he died in Shaban 1252AH / November 1836AD and was buried there.

30.31. Hazrat Mulla Gul Muhammad (ra)

Hazrat Mulla Gul Muhammad (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He came from Ghazni to Delhi to serve Hazrat Shah Ghulam Ali Dehlvi (ra). He pledged allegiance to him, set standards of Suluk (behaviour), and received the honour of the caliphate and permission to reach the places of Naqshbandiya Mujaddidiya. He had gone for Hajj and died in the Haramain Sharifain.

30.32. Hazrat Mian Muhammad Asghar (ra)

Hazrat Mian Muhammad Asghar (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He had a firm spiritual Nisbet. He was in the Hazrat Shah Abu Saeed (ra) service on the Shah Ghulam Ali Dehlvi (ra) order. Hazrat Shah Abu Saeed (ra) used to favour him a lot. The management of the monastery was his responsibility. People were pleased with his attention. He performed the second Hajj along with Hazrat Shah Abu Saeed (ra).

After Hajj, he came to Delhi and died in Delhi in 1255AH / 1839AD. His final resting place is in the Mazharia monastery in Delhi.

30.33. Maulana Imamuddin Naqshbandi Mujaddidi (ra)

Maulana Imamuddin Naqshbandi Mujaddidi (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He was born in Mauza Hajipur Pargana Anbarabad (District Roshanabad, Bengal). He came to Delhi along with Maulvi Israel Khan (ra) to study in the madrasa of Hazrat Shah Ghulam Ali Dehlvi (ra).

He pledged allegiance to the hand of Hazrat Shah Ghulam Ali Dehlvi (ra) and became proud of the permission and caliphate by setting the standards of

knowledge and conduct. He also stayed with Hazrat Maulana Abdul Hai (ra) and Hazrat Syed Ahmad Dehlvi (ra) for some time. He used to walk from village to village, preaching to the people to follow Islam and Shariat. He had the privilege of visiting Hajj Bayt Ullah twice and visiting the shrine of Rasulullah ﷺ. The second time was in 1274AH / 1858AD when he was returning from Hajj and died on the ship.

30.34. Hazrat Sheikh Mahmood Shah Naqshbandi (ra)

Hazrat Sheikh Mahmood Shah Naqshbandi (ra) was the follower of Hazrat Shah Ghulam Ali Dehlvi (ra) and the caliph of Sheikh Abdul Karim Mujaddidi (ra). He has put a lot of effort into the publication method and Irshad. Thousands of people have benefited from him. He never got married all his life and used to stay mainly in the corner. He has a lot of inspiration & innovation in Lahore and Amritsar. He used to live in Kashmiri Bazar. He died in 1280AH / 1863AD in Lahore. His mausoleum is behind the masjid opposite Ghode Shah Lahore.

30.35. Maulana Ghulam Mohiuddin Baghwi Naqshbandi Mujaddidi (Bagha Sharif)

Maulana Ghulam Mohiuddin Baghwi Naqshbandi Mujaddidi (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). His father's name was Hafiz Noor Hayat (ra). He was born on Monday 1210AH Muharram / 1796AD at Bagha Sharif near Bhera, Sargodha. He received his primary education, Nazra of the Holy Quran, and studies in the external sciences in his homeland. He used to memorize a Juz of the Quran daily in Ramadan and recite it in Tarawih, thus memorizing the entire Quran in one month.

He appeared at the Khanqah Mazharia Mujaddidiya in Delhi, pledged allegiance to Hazrat Shah Ghulam Ali Dehlvi (ra), and became proud of the caliphate and the permission. When he returned to his homeland after being elevated to the Caliphate, his father had passed away. He continued to serve religion in Punjab by sitting on the Musnad Irshad. About two thousand scholars obtained the hadith from him.

He passed away on Monday, 30th Shawwal 1273/1857AD, in Bagha Sharif, and was buried there. He had two sons: Maulana Ghulam Muhammad Baghwi (ra), the caliph of Hazrat Syed Faqir Muhammad Naqshbandi Mujaddidi (ra) (Chora

Sharif), and Maulana Abdul Aziz Baghwi (ra), who continued to perform the duties of imam and speech at Badshahi Masjid, Lahore, and Jama Masjid, Bhera.

30.36. Hazrat Maulana Ahmad Uddin Baghwi (ra)

Hazrat Maulana Ahmad Uddin Baghwi (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). He was the younger brother of Hazrat Maulana Ghulam Mohiuddin Baghwi Naqshbandi Mujaddidi (ra). He was born in 1223AH / 1808AD in Bagha Sharif, Bhera. After memorizing the Holy Qur'an, he went to Delhi and received Dastar-e-Fazeelat from Hazrat Shah Abdul Aziz Dehlvi (ra). He received the certificate of knowledge of Hadith from Shah Muhammad Ishaq Dehlvi (ra).

He took allegiance to the blessed hand of Hazrat Shah Ghulam Ali Dehlvi (ra), received spiritual training, and became proud of the caliphate and permission. You were very pious and religious. He was a Madrasah in Masjid Bazar Hakiman and held the position of Mufti Punjab. He founded Darul Uloom in Bhera. Many famous people graduated from this Darul Uloom.

His Authors:

۱۔ علمی یادگاریں

۲۔ احمدیہ حاشیہ ملا جامی

۳۔ احمدیہ حاشیہ مطول

۴۔ احمدیہ حاشیہ خیالی

He died on 13th Shawwal 1286AH/1869AD at the age of sixty-three years and was buried in Bhera.

30.37. Hazrat Maulana Ghulam Mohiuddin Siddiqui Kasuri (ra) (Daim Huzuri)

Hazrat Maulana Ghulam Mohiuddin Kasuri (ra) was the follower and caliph of Hazrat Shah Ghulam Ali Dehlvi (ra). His Shaykh permitted him in six ways (Silsila Naqshbandiya, Qadriya, Chishtiya, Suhrawardya, Mujaddidiya, and Kibarviya).

He was born in 1202AH (1789AD) in Kasur, Punjab. His father's name was Sheikh Ghulam Mustafa (ra). His genealogy traces back to Hazrat Abu Bakr Siddiq (RA). An elder of his family, Khawaja Abdul Malik (ra), first came from Sindh and settled in Kasur. He was one year old when his father died. His uncle, Maulana Sheikh Muhammad Kasuri (ra), brought him up. He read all the reasonable books his uncle recommended. His uncle was related to the Qadriya family and had the caliphate. He pledged allegiance to him, completed the Qadriya line of Suluk, and ascended to the Caliphate. Some of his loved ones lived in Bans Bareilly, and he went there to meet them. After completing them, he came to Delhi and met Hazrat Shah Ghulam Ali (ra) there. He was greatly impressed by him and began to serve him. Hazrat Shah Ghulam Ali (ra) encouraged him to join the Naqshbandiya, but he returned to Kasur because of his uncle. After some time, his uncle died in 1233AH, so he came to Delhi again to Hazrat Shah Ghulam Ali Sahib (ra). After swearing allegiance to Hazrat Shah Sahib (ra), the Naqshbandiya Mujaddidiya became busy obtaining Nisbet. He continued to set the path of behaviour with great effort and perseverance until Hazrat Shah Sahib (ra), after assessing his positions, awarded him the caliphate on 27th Ramadan Mubarak 1233AH, corresponding to 31st July 1818AD, and gave him the Qutbiyat of Punjab. He clothed him with a garment with his own hands and named him "Jamaa Kamalat Fazail Zahir Wa Batin." After the death of his Sheikh Hazrat Shah Ghulam Ali (ra), he sat on his Musnad Irshad and performed the duties of teaching and training the Taliban-e-Haqq for thirty years. He obtained the certificate of Sahah Sitta from Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra).

Apart from being a hafiz of the Quran, a scholar of religion, a Muhaddith, a master of discoveries and Karamaat, and an expert in reasoning, he also had a taste for poetry and literature. Shah Ghulam Murtaza (ra) was his son and caliph, and, after his death, succeeded to his Musnad Irshad. Two great names of Punjabi poetry, Peer Waris Shah (ra) (author of Heer Ranjha) and Sufi poet Baba Bulleh Shah (ra), were students of his son.

Once, he mentioned the eternal life and death of the Auliya Karams in a lesson, and then died after the lesson. People suspected that he had passed away, but when the doctors examined him, they said that he had died. He passed away on 21st Deul Qadah 1270AH, corresponding to 16th August 1855AD. He was buried at

Asr. Age Mubarak was 69 years old. His final resting place is in Kasur. Among his children were a son, Hafiz Abdul Rasool (ra), and two daughters.

He was granted permission in six ways: Naqshbandiya, Qadriya, Chishtiya, Suhrawardya, Mujaddidiya, and Kibarviya.

His great caliphs:

1. Hazrat Hafiz Abdul Rasool (Sahibzada) (ra)
2. Hazrat Ghulam Dastgir Kasuri (ra)
3. Hazrat Ghulam Nabi (ra) Jhelum
4. Hazrat Hafiz Ghulam Murtaza (ra) Sargodha
5. Hazrat Hafiz Nooruddin (ra) Chakorvi Gujarat
6. Maulana Alam Din Chakorvi (ra)
7. Hazrat Hafiz Muhammad Uddin Chakorvi (ra)
8. Hazrat Mufti Ghulam Mohiuddin Namak Miani (ra)
9. Hazrat Sahibzada Ghulam Ahmad Namak Miani (ra)
10. Hazrat Maulana Ghulam Muhammad Choudhwan, Dera Ismail Khan (ra)
11. Hazrat Maulana Badruddin Lahore (ra)
12. Hazrat Maulana Muhammad Ashraf Bhairavi (ra)
13. Hazrat Maulana Karam Elahi Bhairavi (ra)
14. Hazrat Maulana Attaullah Kandahari (ra)
15. Hazrat Maulana Muhammad Saleh Kanjahi (ra)
16. Hazrat Maulana Sultan Ahmad of Kangra (ra)
17. Maulvi Muhammad Azim (ra)
18. Sahibzada Rauf Ahmed (ra)
19. Hazrat Maulana Ghulam Muhammad Murali, Dera Ismail Khan (ra)
20. Maulana Sher Muhammad Kalachi (ra)
21. Maulvi Ghulam Hassan Dera Ismail Khan (ra)
22. Pir Fazal Shah, Nawan Kot, Lahore (ra)

Some of your works:

۱۔ شرح گلستان سعدی

۲۔ رسالہ علم میراث

۳۔ تحفہ رسولیہ

۴۔ زادالحاج (منظوم پنجابی)

۵۔ رسالہ نظامیہ (منظوم فارسی)

۶۔ سلالۃ المیرورۃ فی اسماء المشھورہ (فارسی)

۷۔ حلیہ مبارک حضرت نبی کریم ﷺ

۸۔ الفاظ چند

۹۔ دیوان حضور قصوری (فارسی و پنجابی)

۱۰۔ اسرار الحقیقہ (مدح)

۱۱۔ خطبات حضوری

۲۱۔ مکاتیب طیبہ

۳۱۔ مکاتیب شریفہ بنام حضرت مولانا غلام نبی للھیؒ

۴۱۔ مکتوبات بنام مولوی محمد صالح کنجاہیؒ

۵۱۔ مکتوبات بنام مولوی غلام محمدؒ

۶۱۔ مجموعہ مکتوبات حضرت قصوری بنام یاران خود

۷۱۔ بیاض نظم و نثر

۸۱۔ ملفوظات شریفہ (فارسی)

۹۱۔ شرح درود مستغیثات

۰۲۔ حواشی مشکوٰۃ المصابیح

۱۲۔ شجرہ ہای خود طریقہ مجددیہ، قادریہ و چشتیہ در نظم فارسی، عمدہ ترکیب

۲۲۔ تصحیح و تحشیہ تفسیر حسینی

۳۲۔ اردو اشعار

31. Hazrat Shah Abu Saeed Ahmad Farooqi (ra)

Hazrat Shah Abu Saeed (ra) was the successor of Hazrat Shah Ghulam Ali Dehlvi (ra). He was from the generation of Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) and the descendants of Hazrat Khwaja Muhammad Masoom (ra). He was born in Rampur on 1st Dhu-al-Qadah 1196AH, corresponding to 9th October 1782AD. His title was Zaki-ul-Qadr, and his surname was Abu Saeed. His father is Khawaja Muhammad Isa bin Khawaja Saifuddin (ra). He had memorized the Qur'an at the age of ten and learned Tajweed from Qari Naseem Ahmed (ra). He had signs of righteousness from an early age. He says that in my childhood, I agreed to go to Lucknow with Mian Zia Elahi Sahib (ra). We stayed in a house. On the way, a dervish was sitting almost naked, but when he saw me, he would fix the veil. When someone asked him why, he replied that a time would come when he would have a very high position.

He studied the sciences of reasoning and imitation from Hazrat Shah Rafi Uddin (ra), the son of Hazrat Shah Waliullah Muhaddith Dehlvi (ra). He read textbooks from Mufti Sharfuddin Rampuri (ra). Hadith were taken from Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra). After graduating from Tajweed and Tehsil-e-Uloom, he appeared before Hazrat Shah Dargahi (ra) (Khalifa Shah Jamal Ullah Rampuri ra) and, after swearing allegiance, joined his circle of editors. Soon, he reached the point of obtaining permission and the caliphate. After that, he approached Shah Ghulam Ali Shah Dehlvi (ra) in 1225AH / 1810AD and remained in service for fifteen years. Hazrat Shah Sahib (ra) insisted on appointing his caliph and successor in 11th Jumadi al-Awwal 1231AH, blessed him with his supremacy, and said that after me, Mian Abu Saeed (ra) would conduct the circle and meditation and teach hadith and tafsir in this place. After the death of Hazrat Shah Sahib (ra), he continued teaching this Musnad Irshad for nine years. He wrote a magazine on conduct called "Hidayat al-Talebeen," which has been translated into several languages. Apart from this, "Marqat al-Salikeen, Arba al-Nahar and Rafiq al-talab."

(مرقات السالکین، اربع النہار و رفیق الطلاب) are famous works.

Hazrat Shah Ghulam Ali Dehlvi (ra) told him that the administration should be like Shah Abu Saeed (ra), who chose to be a disciple after leaving Murshidi. He further said that Hazrat Shah Abu Saeed (ra), Hazrat Shah Ahmad Saeed (ra), Hazrat Shah Rauf Ahmad Rafat (ra), and Hazrat Maulvi Basharat Ullah (ra) are the Awtad (pillars) of the Muhammadan religion in this era. Ten years after the death of his mentor, he died on the 1st of Shawwal 1250AH, corresponding to the 13th of January 1835AD, on the day of Eid al-Fitr, on his return from the Hajj. His son, Shah Abdul Ghani (ra), brought his blessed body to Delhi and was buried next to his mentor, Hazrat Shah Ghulam Ali (ra). This place is now known as Chitli Grave.

He had three sons, Shah Ahmad Saeed (ra), Shah Abdul Ghani Muhajir Madani (ra), and Shah Abdul Mughni (ra). Hazrat Shah Abu Saeed (ra) entrusted his monastery to his son Hazrat Shah Ahmad Saeed (ra) and made him his successor.

Names of some of his great caliphs:

1. Hazrat Mian Muhammad Asghar (ra)
2. Hazrat Mulla Hasan Bukhari (ra)
3. Hazrat Maulvi Hussam Ahmed Herati (ra)
4. Hazrat Maulvi Muhibullah Afghan (ra)
5. Hazrat Mian Muhammad Jou (ra)
6. Hazrat Mian Azimullah (ra)
7. Hazrat Ameer Bajauri (ra)
8. Hazrat Maulvi Muhammad Sharif (ra)
9. Hazrat Mulla Khuda Bardi (ra)
10. Hazrat Mulla Alauddin (ra)
11. Hazrat Mulla Ghulam Muhammad Atki (ra)
12. Hazrat Mulla Abdul Karim Turkestani (ra)
13. Hazrat Shah Saadullah Hyderabadi (ra)
14. Hazrat Anbar Shah (ra)

31.1. Hazrat Shah Abdul Ghani Muhajir Madani (ra)

Hazrat Shah Abdul Ghani (ra) was the second son and caliph of Hazrat Shah Abu Saeed (ra). He was born on Saturday, 25th Sha'ban 1235AH/19th January 1819AD, in Mauza Mughalpura near Sabzi Mandi in Delhi. He was very virtuous from childhood. His father took him to the service of his Sheikh, Hazrat Shah Ghulam Ali Sahib (ra), and drew his attention. He had an inner relationship with Hazrat Shah Ghulam Ali Dehlvi (ra). He used to say in the last days of his life that I still feel the effects of this attention today. He pledged his allegiance to his father early and acquired the external and internal sciences from him. He recited Muta Imam Muhammad (ra) from his father. Mishkout Sharif was recited by Hazrat Shaykh Hussain Allah (ra). He had benefited from his father, elder brother Shah Ahmad Saeed (ra), and Hazrat Mirza Abdul Ghafoor Baig Kharjavi (ra). At 15, he had memorized the Holy Quran and was studying theology. He accompanied his father to Haramain Sharifain for Hajj Baitullah and studied hadith and jurisprudence there from Allama Sheikh Muhammad Abid Ansari Sindhi Madani (ra). He completed the art of hadith from Sheikh Abu Zahid Ismail bin Idris (ra) and Maulana Shah Ishaq Muhajir Madani (ra). He had extensive knowledge of hadiths,

differences in narrations, books, names of men, history, etc. He wrote a margin on Sunnan Ibn Majah. The writings of Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra), "تبریز المکتوبات فی تخریج احادیث المکتوبات" he wrote the summery.

"تکملہ مقامات مظہری" wrote the condition of Hazrat Ghulam Ali Sahib (ra) and his successors. After the war of independence in 1857 AD. In 1859 AD, he migrated to the Haramain Sharifain and settled permanently in Medina. There, he started teaching religious studies and blessed hadiths.

He used to meditate near Roza-e-Athar (ﷺ). When people sat around and talked loudly, he would tremble and say things in a shallow voice! Sir! Do not make noise; see the Messenger of Allah ﷺ is present. He also used to teach in Medina and Hadith Sharif. He used to come and go to Delhi. Maulana Rasheed Ahmed Gangohi (ra) and Hazrat Maulana Qasim Nanautavi (ra) were his students.

He had the honour of visiting the Messenger of Allah (ﷺ) many times. He spoke! There are four types of men. Impotent, male, young man, individual. All the seekers of this world are impotent, the seekers of the Hereafter are men, the Hereafter and the Divine Vision are gallant men, and only the seekers of Allah are individuals. He spoke! Allah's promises are our possessions. What to do with apparent possessions, the observance of prayer, the recitation of the Qur'an, the recitation of Durood Sharif, the mention of no god but Allah, and the concept of Allah are such things that it is impossible that His blessings are manifest. If, for some reason, they do not appear in life, they will appear after death. The head and secret of all wisdom is the fear of Allah, and because of this fear, the door of understanding is opened to him from the unseen.

His Authors:

1۔ انجاح الحاجۃ فی شرح سنن ابن ماجہ

2۔ تبریز المکتوبات فی تخریج احادیث

3۔ المکتوبات امام ربانی ؒ

4۔ تحفہ تیموریہ

5۔ الیانع الجنی فی اسانید الشیخ عبدالغنی

6۔ المورد الهنی فی اسانید الشیخ عبد الغنی

7۔ شفاء الرسائل (اردو ترجمہ نصاب الاحتساب)

8۔ القول السنی فی الذب عن شیخ عبد الغنی (جواب رد شفاء السائل)

9۔ مکتوبات (جامع حافظ محمد یعقوب مجددی)

10۔ ضمیمہ: تکملہ مقامات مظہری۔ در حالات شاہ غلام علی دہلویؒ

11۔ دیگر کتب

He died in Medina on 7th Muharram 1296AH / 13th December 1978AD and was buried in Jannat al-Baqi near the son-in-law of Rasool Allah (ﷺ), Hazrat Usman Ghani (RA), by the side of Hazrat Shah Ahmad Saeed (ra).

He had three illustrious caliphs.

1. Maulana Abdul Haq Allahabadi Muhajir Makki (ra) (1333AH)
2. Shah Abu Ahmad Mujaddidi Bhupali (1342AH)
3. Hazrat Shah Rafi Uddin Deobandi (First Muhtamim of Darul Uloom Deobandi) (1308AH). Hazrat Mufti Azizur Rehman (ra) was the successor of Hazrat Shah Rafi Uddin (ra).

31.2. Hazrat Mian Asghar (ra)

Hazrat Mian Asghar (ra) was a follower of Hazrat Shah Ghulam Ali Dehlvi (ra). The Sheikh gave him to Hazrat Shah Abu Saeed (ra) for training. He learned (Suluk) behaviour by serving him. Hazrat Shah Abu Saeed (ra) blessed him with the caliphate and permission. He went to his homeland (Attock) and brought many blessings to the people. Then he went to the Two Holy Harams and had the privilege of visiting Hajj Bayt Ullah and the shrine of Rasulullah (ﷺ). He died on the way back from Haramain Sharifain.

31.3. Hazrat Maulana Muhammad Sharif (ra)

Hazrat Maulana Muhammad Sharif (ra) was the caliph of Hazrat Shah Abu Saeed (ra). He was from Kandahar. He was born in 1198AH/1774AD. At seventeen, with his father's permission, he took a trip to acquire external sciences. He stayed in Kabul for two years and Peshawar for seven years, then came to Delhi and served Hazrat Shah Ghulam Ali Dehlvi (ra). Hazrat Shah Sahib was also encouraged to acquire esoteric sciences. He was very fond of science and mathematics, so he came to Rampur Rohila. He met Mufti Sharfuddin Sahib (ra) there. He used to seek profit from Mufti Sahib for ten years. When he returned to Delhi, Hazrat Shah Ghulam Ali (ra) had passed away. He pledged allegiance to Hazrat Shah Abu Saeed (ra). After two years of staying with him, he completed his esoteric studies. He left with permission and caliphate. At his departure, his Shaykh blessed him with a shirt, dastar, hat, and staff and gave him four pieces of advice.

1. Adhering to the books of the Hanafiah religion as stated in the Maktobat of Hazrat Imam Rabbani (ra).
2. Giving inner attention to students.
3. Do not meet rich people to get worldly benefits.
4. Abstaining from assembly meetings with infidels.

He spent some time in Ajmer Sharif, Kaler Sharif, and Sirhind Sharif, then came to Delhi, and with the permission of the Murshid, he went to Jalandhar along with Hazrat Hafiz Abdul Rahman bin Shaikh Saifuddin Sirhindi (ra). Many people joined his constituency administration in Jalandhar. He travelled to Amritsar, Lahore, and Kashmir and settled in Hoshiarpur. He was authorized in seven ways: Qadriya, Chishtiya, Suhrawardya, Madaria, Kibarviya, Qalandaria, and Naqshbandiya. He used to pay attention only to the Naqshbandiya Mujaddidiya. Hazrat Haji Mahmood Jalandhari (ra), Maulvi Ghulam Hussain Hoshiarpuri (ra), Maulvi Ahmed Yar Amritsari (ra), Maulvi Shamsuddin Wazir Abadi (ra), Maulvi Karam Bakhsh Phalwari (ra), Syed Hamir Shah Sahib (ra), Sheikh Ibrahim (ra), Sheikh Ismail (ra), Mian Abdul Rahman (ra), Akhund Muhammad Shah (ra), Maulana Muhammad Yaseen Hoshiarpuri (ra), Maulana Abdul Razzaq Kashmiri Ludhianvi (ra), Samad Shah Sahib Kashmiri Amritsari (ra) were included in those people who got benefit from him.

He bequeathed that if I die on the west side of the Beas River, I should be cremated near Hazrat Ali Hajwari's (ra) mausoleum in Lahore. And if I pass on the eastern side of the river, I should be buried in Sirhind Sharif. He died in Hoshiarpur in 1260 AH/1844 AD. His funeral was brought to Sirhind Sharif and buried near Hazrat Khawaja Muhammad Masoom (ra).

31.4. Hazrat Mulla Ghulam Muhammad (ra)

Hazrat Mulla Ghulam Muhammad (ra) had acquired the relationship with Hazrat Shah Abu Saeed (ra) during the lifetime of Hazrat Shah Ghulam Ali Dehlvi (ra). He returned to his homeland and continued to benefit the people with the blessings of Naqshbandiya Mujaddidiya. He visited the Haramain Sharifain. He died on the way back from there.

31.5. Hazrat Mulla Alauddin (ra)

Hazrat Mullah Alauddin (ra) swore allegiance to Hazrat Shah Ghulam Ali Dehlvi (ra) and continued to set the standards of (Suluk) behaviour. After his death, he entered the circle of administration of Hazrat Shah Abu Saeed (ra) and became proud of the caliphate and permission. After receiving the caliphate, he visited Peshawar. The ruler of that place respected him very much and joined his circle of administration. But he wasn't too inclined towards him. He would be more attracted to people. People gained a lot from him.

32. Hazrat Shah Ahmed Saeed Farooqi Dehlvi Muhajir Madani (ra)

Hazrat Shah Ahmad Saeed (ra) was the son, successor, and caliph of Hazrat Shah Abu Saeed (ra). He was born on 1st Rabi Awwal 1217AH, on 13th July 1802, in Rampur (India). His surname was Abu Al Makaram (ra). He memorized the Holy Quran under his father's tutelage. At 20, he graduated and achieved dastar (Turban) excellence. At the age of ten, he pledged allegiance to Hazrat Shah Ghulam Ali Dehlvi (ra), learned the lessons of (Suluk) behaviour, and became proud of the caliphate and permission. After his death, he received spiritual attention from his father, Hazrat Shah Abu Saeed (ra), and fixed the Muqamat (places), and he was honoured with the caliphate and his permission. He has read many Tasawwuf books, such as Risala Qushairiyah, Awarif wa Maarif, Ahya Uloom, Maktobat Sharif, and Masnavi Maulana Rum (ra), from Hazrat Shah Ghulam Ali Sahib (ra). He also read some Hadith books. He has read books from Maulvi Fazl Imam (ra) (father of Maulana Fazl Haq Khairabadi ra), Mufti Sharfuddin Hanafi Rampuri (ra), Shah Siraj Ahmad Mujaddidi (ra), Maulvi Muhammad Ashraf (ra), Maulvi Noor (ra) and Maulvi Rashid Ahmad Khan (ra). Apart from them, he used to take lessons from Hazrat Shah Rafi Uddin (ra), Shah Abdul Qadir (ra) and Shah Abdul Aziz (ra).

During the war of independence in 1272AH (1857AD), he issued a fatwa calling for jihad against the British, which made him suspect in the eyes of the government. He handed over his khanqah and tasbih-Khana to his disciple and caliph, Hazrat Haji Dost Muhammad Kandahari (ra), and left for the Haramain Sharifain. He reached Makkah in the month of Safar 1272AH, stayed there for four months, and then left for Madinah. He wrote from there that with the permission of the Prophet ﷺ, I have taken up residence in Medina. Because of his stay, the people there were also satisfied with his grace. There, he used to have a circle, meditation, and khatam sharif three times a day. He was very merciful, kind-hearted, always mentioned (Zikr Allah), and a person of mercy and compassion. He would have attributed it to himself if any followers had made a mistake.

He spoke! Once, I was sitting in front of Hazrat Shah (Ghulam Ali Dehlvi ra). Hazrat Shah (ra) said! Hazrat Mujaddid Alf Al-Thani (ra) has written that Hazrat Imam Mahdi (ra) will get this relationship from my children. Hazrat Shah Ahmad Saeed (ra) says that I got to know Kashfi in this way: he pointed at me and said that he would do it with the children of this boy. When Hazrat Shah Ghulam Ali Dehlvi (ra) called Hazrat Shah Abu Saeed (ra) to sit in his place during his severe illness, he appointed Hazrat Ahmed Saeed (ra) in his place. This writing of Hazrat Aqdas (ra) was a sign of his happiness and high status.

Hazrat Shah Ahmad Saeed (ra) says that once in the khanqah of Sirhind Sharif, during Tarawih, it was observed that the Messenger of Allah (ﷺ) had come to listen to the Holy Qur'an of this *Ahqar* (the most obnoxious) along with his great companions. After saying words of praise, he went.

(Conditions of Mashaikh Naqshbandiya Mujaddidiya: p. 209)

On Tuesday, 2nd Rabi Awwal 1277AH, corresponding to 18th September 1860AD, he died in Medina at the age of 59 and was buried in Jannat al-Baqi next to Hazrat Usman Ghani (RA).

Among his children were Hazrat Abdul Rashid (ra), Hazrat Abdul Hameed (ra), Hazrat Muhammad Umar (ra), Hazrat Muhammad Mazhar (ra), and a daughter, Roshan Ara (ra). He had eighty (80) successors (Khulafah).

His Authors:

۱۔ سعید البنیان فی مولد سید الانس و الجان (اردو)

۲۔ الذکر الشریف فی اثبات المولد المنیف (فارسی)

۳۔ اثبات المولد و القیام (عربی)

۴۔ الفوائد الضابطه فی اثبات الرابطه (فارسی)

۵۔ انهار اربعه (فارسی)

۶۔ تحقیق الحق المبین فی اجوبة المسائل الاربعین (فارسی)

۷۔ مجموعه مکتوبات (فارسی)

۸۔ فتاویٰ

32.1. Hazrat Shah Abdul Mughni (ra)

Hazrat Shah Abdul Mughni (ra) was the third son of Hazrat Shah Abu Saeed (ra). He was born in 1249 AH / 1834 AD. When he was eleven years old, his father died. After memorizing the Qur'an and studying the science of jurisprudence and hadith, he pledged allegiance to his elder brother, Shah Ahmad Saeed (ra). He set the standards of (Suluk) behaviour and granted him the caliphate and

permission. After that, he was present in the company of Hazrat Shah Khatib Ahmad (ra), son of Shah Rauf Ahmad (ra), and obtained "Muqamat-e-Suluk" places of worship. After the War of Independence, he migrated to Medina and settled there.

He passed away on 12th Rabi al-Awwal 1292AH / 1875AD in Medina and was buried in Jannat al-Baqi near Hazrat Uthman Ghani (RA) with his brothers.

He had three sons and three daughters. Among them, the names of two were Misbah Al-Ghani (ra) and Ibrahim (ra).

32.2. Hazrat Shah Abdul Rasheed Farooqi Mujaddidi (ra)

Hazrat Shah Abdul Rasheed (ra) was the eldest son and caliph of Hazrat Shah Ahmad Saeed (ra). He was born in 1237AH/1822AD in Lucknow. He attended his father's circles from the age of five. Hazrat Ahmed Saeed (ra) used to pay attention to him. At seven, Hazrat Shah Ahmed Saeed (ra) pledged his allegiance to the 27th month of Ramadan after the Tarawih prayer. At the age of 20, he completed the external and internal sciences. At the same time, he visited Haramain Sharifain to visit Hajj Baitullah and Rasulullah (ﷺ). His father, Hazrat Shah Ahmad Saeed (ra), awarded him with Khilat-e-Khas and Khilafat there. Then, he returned to Delhi and got busy with the education and training of disciples. The Nawab of Rampur, Kalb Ali Khan Sahib (ra), pledged allegiance to him. Nawab Club Ali Khan's father's religion was Shia. He wanted his son to follow the same religion. His father threatened to deprive him of his state and property if he converted to Sunni Islam. But he remained steadfast and on the right path.

Hazrat Shah Ahmad Saeed (ra), the father of Hazrat Shah Abdul Rashid (ra), fell ill, so he visited him. He made him his deputy. He used to conduct circle (Halqa) and meditation at his father's place. After the father's death, all his disciples renewed their allegiance to him. He held this Musnad Irshad for ten years. He was very moody. When he went to Haramain Sharifain the second time, he stayed there.

He passed away in Makkah on 16th Dhul-Hajjah 1286 AH/ 1870AD. His funeral prayer was led by his brother Hazrat Sheikh Muhammad Umar Mujadidi (ra). He was buried in the Jannat-ul-Mala Makkah cemetery near the Hazrat Khadijah Al-Kubra shrine (RA).

During his reign, communal differences became too much. The Wahhabi sect was born in Arabia.

His great caliphs:

1. Hazrat Shah Muhammad Masoom Mujaddidi Rampuri (ra) (Sahibzada)
2. Hazrat Sheikh Mansoor Ahmad Rampuri (ra)
3. Hazrat Hafiz Jamil-ur-Rehman Rampuri (ra)
4. Hazrat Sheikh Muhammad Yusuf (ra) (Madinah)
5. Hazrat Muhammad Yaqub (ra) (brother of Sheikh Muhammad Yusuf ra)
6. Hazrat Hafiz Nawaz Baqi (ra) (Rampur)
7. Mirza Muhammad Naqshbandi (ra) (Shah Rukh Beg Dehlvi)
8. Hazrat Mulla Rehmat Ullah Bukhari (ra)
9. Hazrat Mullah Noor Ahmad Ghaznavi (ra)
10. Hazrat Mulla Muhammad Tajuddin (ra) (Madinah)
11. Hazrat Maulana Faizul Qadir Varanasi (ra)
12. Hazrat Syed Abdullah Badakhshani (ra)
13. Hazrat Maulana Shakir Effendi Izmiri (ra) (Turkey)
14. Hazrat Hafiz Osman Effendi Noori Izmiri (ra) (Turkey)
15. Hazrat Maulvi Bukhari Qaqandi (ra)
16. Hazrat Mullah Shireen Kalabi (ra)
17. Hazrat Haji Usman Ankaravi (ra) (Turkey)
18. Hazrat Haji Omar Effendi (ra) (Turkey)
19. Hazrat Haji Hussain Effendi (ra) (Turkey)
20. Hazrat Sheikh Abd al-Razzaq Qakhani (ra) (Tatarstan)
21. Hazrat Haji Mulla Wali Qakhani (ra) (Tatarstan)
22. Hazrat Haji Hussain Qakhani (ra) (Tatarstan)
23. Hazrat Haji Hameed Margilani (ra) (Uzbekistan)
24. Hazrat Haji Mahmood Bukhari (ra)
25. Hazrat Mulla Ubaidullah Margilani (ra) (Uzbekistan)
26. Hazrat Syed Nasir Wazir Dehlvi (ra)
27. Hazrat Sufi Drast-Ullah Bengali (ra)
28. Hazrat Mulla Muhammad Yusuf Bukhari (ra)
29. Hazrat Syed Abdul Qadir Hashmi Madani (ra)
30. Hazrat Sheikh Abul Hasan Saman Madani (ra)
31. Hazrat Sheikh Abdul Hafeez Ilyas Madani (ra)
32. Hazrat Syed Ameer Nawab Bihari (ra)
33. Hazrat Maulana Abul Barakat Bihari (ra)

32.2.1. Hazrat Shah Muhammad Masoom Farooqi Mujaddidi (ra)

Hazrat Muhammad Masoom (ra) was the son and caliph of Hazrat Shah Abdul Rashid (ra). He was born on 10th Sha'ban 1263AH/1847AD in Delhi. He memorized the Quran at a young age. Then, he learned the outer and inner sciences from his father and grandfather. He learned reasonable and reliable science from his uncles, Shah Muhammad Mazhar (ra) and Shah Abdul Ghani (ra). After the death of his grandfather, he succeeded to the caliphate with his father's permission. When his father visited Hajj Baitullah, he became his deputy and successor. He came to Rampur at the request of Nawab Rampur Kalb Ali Khan. He stayed in Rampur for 23 years, and then he visited Makkah. He died in Makkah in 1341AH.

He had four sons. Abu Tahir Muhammad Saifuddin (ra), Hafiz Abu Ashraf Muhammad Abdul Qadir (ra), Hafiz Abu Faiz Muhammad Abdul Rahman (ra) and Mian Abu Saeed (ra). All his sons were loyal to him.

32.3. Hazrat Shah Muhammad Umar Farooqi Mujaddidi (ra)

Hazrat Shah Muhammad Umar (ra) was the second son and caliph of Hazrat Shah Ahmad Saeed (ra). He was born on the auspicious day of Shawwal 1244AH / 1828AD in Delhi. At age five, he visited his grandfather, Hazrat Shah Abu Saeed (ra). He studied the Holy Quran with his father. He studied Hadith with Maulvi Habibullah (ra) and religious sciences and Tasawwuf with his uncle, Shah Abdul Ghani (ra). After that, he pledged allegiance to his father. He elevated him to the highest places in the Caliphate. His spiritual teachings reach Malaysia.

He migrated to Haramain Sharifain in 1857 AD along with his father. He stayed in Madinah for some time and then came to Makkah. After his father's death, his devotees renewed their allegiance to him.

In a dream, Hazrat Bahauddin Naqshband (ra) wore his turban, and upon his attendance at Mawajah Sharif in Madinah, he was given Khilat by Sarwar du Alam (ﷺ). He was soft and sweet-spoken. He came to Rampur (India) at a great age for his son Hazrat Shah Abul Khair's (ra) marriage.

He died in Rampur on 2nd Muharram 1298AH/ December 1881AD and was buried there. His son Hazrat Shah Abul Khair (ra) became his successor. He took over the administrative responsibilities of Khanqah Mazharia, Delhi.

His successors:

1. Hazrat Sheikh Shah Abul Khair Abdullah Mujaddidi Naqshbandi (ra)
2. Hazrat Haji Muhammad Bafavi (ra)

32.4. Hazrat Shah Muhammad Mazhar Farooqi Mujaddidi (ra)

Hazrat Shah Muhammad Mazhar (ra) was the youngest son and caliph of Hazrat Shah Ahmad Saeed (ra). He was born on 3rd Jumadi Al-Awwal 1248AH / September 1833AD in Delhi. At the age of nine, he memorized the Holy Quran. Then he turned to the books of education and Deenath. His teacher was Maulana Habibullah (ra). He read the seven books of Hadith from Hazrat Sheikh Abdul Ghani Muhaddith (ra). He received a Tasawwuf education from his father. At a specific time, his father called him and pledged allegiance. At twenty-two, he was finished with external and internal (Suluk) behaviour and became the caliphate's authority. He went to Haramain Sharifain for Hajj Baitullah. After his father's death, he succeeded to his Musnad Irshad and became engaged in the publication of Tariqat and Shariat. He was a powerful relative and a wise man. Hundreds of people from Samarkand, Bukhara, Kazan, Rome, Afghanistan, Iran, Jazeera Arab, and Syria were blessed by him. He built a beautiful monastery in Madinah, near the Prophet's Masjid (between Bab al-Nisa and Jannat al-Baqi), known as "Rabat al-Maz'hari," where pilgrims used to stay. There was also a library. It was abolished in 1966AD due to the expansion of the road.

He wrote Manaqib and Muqamat Ahmadiyya Saidiya (Persian) in his father's condition.

He passed away on 11th Muharram 1301AH/ 12th November 1884AD in Medina. He was buried in Jannat-ul-Baqi near Hazrat Usman Ghani (RA).

He had six sons, among whom Shaikh Ahmad Bahauddin (ra) learned manners from Hazrat Sheikh Mazhar (ra) (Khalifa Hazrat Syed Muhammad Saleh Zawawi (ra).

His Authors:

۱۔ مقاماتِ سعیدیہ (والد صاحب کی سوانح عمری)

۲۔ الدرس المنظم فی القیام تجاۃ القبر المکرم

۳۔ رشحاتِ عنبریہ

۴۔ مناقبِ احمدیہ و مقاماتِ سعیدیہ

His Successors:

1. Hazrat Sheikh Muhammad Saleh Zawawi Makki (ra)
2. Hazrat Sheikh Abdul Hameed Dagestani (ra)
3. Hazrat Sheikh Ibrahim Ghaznavi (ra)
4. Hazrat Syed Muhammad Makki (ra)
5. Hazrat Sheikh Mulla Noman Effendi (ra)
6. Hazrat Syed Mahmood Madrasi (ra) (Muqamat al-Khair)

32.5. Hazrat Maulana Muhammad Irshad Hussain Farooqi Mujaddidi ra

Hazrat Maulana Irshad Hussain (ra) was one of the great caliphs of Hazrat Shah Ahmad Saeed (ra). His father's name was Hakeem Ahmad Hussain (ra). His genealogy traces back to Hazrat Khwaja Muhammad Yahya (ra) and Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). He was a scholar. He pledged allegiance to Hazrat Shah Ahmad Saeed (ra) to acquire esoteric knowledge. He achieved perfection in Suluk Mujaddidiya with great effort and dedication. His morals and habits were very similar to those of his Sheikh Hazrat Shah Ahmad Saeed (ra). He was very skilled in swordsmanship.

He died in Rampur on the 15th Jumadi al-Thani 1311AH / 1893AD and was buried there. He had five sons, Ihsan Hussain (ra), Irfan Hussain (ra), Mawan Hussain (ra), Rizwan Hussain (ra) and Iman Hussain (ra). His successor was Hazrat Hafiz Inayatullah Rampuri (ra).

32.5.1. Hazrat Hamid Ali Khan Naqshbandi Mujaddidi (ra)

Hazrat Hamid Ali Khan Naqshbandi Mujaddidi (ra) was the successor of Hazrat Hafiz Inayatullah Rampuri (ra). He became his mentor's successor. His father's name was Maulana Shaida Ali Khan (ra). He was born in 1324AH / 1906AD in a scholarly Rampur (India) family.

He graduated from Uloom Islamia Madrasa Alia Rampur in 1930AD. His teacher, Maulana Abdul Haq Khairabadi (ra), was the son of Allama Fazal Haq Khairabadi (ra). He pledged allegiance to Hazrat Hafiz Inayatullah Rampuri (ra), completed the Suluk of Mujaddidiya, and became proud of the caliphate and permission.

After completing his education, he was appointed President of Madrasah Khairul Maad, Rohtak (India), in 1932 AD. After the partition of India, he came to Pakistan and founded Madrasah Islamia Khairul Maad in Multan.

In 1951AD, he had the honour of performing Hajj to the House of Allah and visiting the grave of Rasulullah ﷺ. He died on 7th January 1980 AD/ 18th Safar al-Muzaffar 1400 AH, and his tomb is in Multan.

32.6. Hazrat Maulana Wali-ul-Nabi (ra)

Hazrat Maulana Wali-ul-Nabi Farooqi (ra) received inner blessings from Hazrat Shah Ahmad Saeed (ra). He was born in Rampur on Monday, 10th Shawwal 1265AH. His genealogy traces back to Hazrat Khazan-ur-Rahmat Muhammad Saeed (ra) and Imam Rabbani Mujaddid Alf al-Thani (ra). At four, he memorized the thirtieth Juz of the Qur'an by listening to other children reciting it. Then, he learned the Holy Quran regularly. He was studied further in Calcutta and Delhi, and studied (Suluk) behaviour from Hazrat Shah Ahmad Saeed (ra) in Delhi. Most of his days and nights were spent in prayers and rituals. He also held administrative responsibilities at the Khanqah Mazharia in Delhi for some time. Then, when Hazrat Abul Khair Mujadidi (ra) assumed these responsibilities, he shifted to Rampur. He was a great scholar and a righteous and pious person. Good manners and patience were part of his temperament. He stayed in Rampur. He established a series of education and training programs there in Tariqat and Shariah.

He has five caliphs.

1. Munshi Sheikh Muhammad Rushd Ali Khan (ra) (Sahibzada),
2. Haji Maulvi Muhammad Mujtaba Khan (ra)
3. Painda Khan (ra)
4. Maulvi Abdul Aziz (ra)
5. Maulvi Syed Muhammad Hussain (ra).

Munshi Sheikh Muhammad Rushd Ali Khan (ra) obtained Faiz Battani from his cousin and chief of Amroha, Hafiz Muhammad Abbas Ali Khan (ra), and received his caliphate. Through him, he reached Hazrat Maulana Wali-ul-Nabi (ra).

He died in Rampur on 12th Rabi al-Thani 1321AH / July 1903AD. The funeral was attended by many people, including prominent personalities of the city, and he was buried on his land in Rampur.

32.7. Hazrat Mian Ahmed Yar (ra)

Hazrat Mian Ahmad Yar (ra) was the caliph of Hazrat Shah Ahmad Saeed (ra). His profession was trade. He settled his Suluk in the service of Hazrat Shah Ghulam Ali Dehlvi (ra).

32.8. Hazrat Maulana Shah Abdul Salam Wasti Haswi (ra)

Hazrat Maulana Shah Abdul Salam Wasti Haswi (ra) was the successor of Hazrat Shah Ahmad Saeed (ra). He was born in Haswa (Fatehpur) in 1234 AH / 1818 AD. He was the son of Hazrat Syed Shah Abul Qasim Naqshbandi (ra).

After memorizing the Holy Quran, he received higher religious education from his uncle, Hazrat Sirajuddin Ahmad (ra); Maulvi Moin Karvi (ra); and Maulana Muhammad Moin Lucknowi (ra). He read Sahah Sitta of Hadith from Hazrat Sheikh Abdul Ghani Mujaddidi (ra). He graduated from education in 1261AH / 1845AD. By swearing allegiance to Hazrat Shah Ahmad Saeed (ra), he set the standards of (Suluk) behaviour and became proud of the caliphate and permission.

He was a great person. He founded the Naqshbandi order in many parts of India. He performed the Hajj in 1282AH. He obtained permission from the Hadith to study under Hazrat Sheikh Ahmad Dahlan Makki (ra).

He died in 1299AH/1882AD.

Khanqah Ahmadiyya Saidiya (Musa Zai Sharif)

33. Hazrat Haji Dost Muhammad Kandahari (ra)

Hazrat Haji Dost Muhammad Kandahari (ra) was the caliph of Hazrat Shah Ahmad Saeed (ra). He was born in Kandahar in 1216 AH / 1801 AD. His father's name was Akhund Mulla Ali (ra), who belonged to the Yousafzai Durrani Afghan tribe. He was from Kandahar. From childhood, he was dominated by a love for people of low income. He was engaged in Tehsil-e-Ilm in Kabul when, one day, he suddenly fainted, and this fainting continued for thirteen days. At that time, "Allah Ho" came out of his tongue spontaneously, and Subhan Allah continued, and then his health was restored. He did not understand the cause of this situation or its end. He was very fond of learning. He only studied grammar and logic. But his heart was not satisfied, so he searched for the people of Allah. To acquire knowledge, he travelled to Makkah, Medina, Peshawar, Baghdad, Kurdistan, and Basra, among other places.

Once, he was engaged in prayer and dhikr near Mawajah Sharif in Masjid Nabawi when he desired to meet Hazrat Shah Abdullah (ra), known as Shah Ghulam Ali Shah Sahib Dehlvi (ra). After completing the Hajj, he walked from the Haramain Sharifain to Kandahar, then to Peshawar via Ghazni and Kabul. There, he got the news of Hazrat Shah Sahib's (ra) death. From there, he returned to Kandahar and pursued the external sciences. But his heart was not in it. He went to Baghdad and visited the shrine of Hazrat Sheikh Abdul Qadir Jilani (ra). From there, he reached the city of Sulaymaniyah in Kurdistan. An elderly Sheikh Abdullah Herati (ra) was famous and was the caliph of Hazrat Sheikh Khalid Kurdi (ra); he went to Herat to meet him and spent three months with him. His inner anxiety increased, and Sheikh Abdullah (ra) said that you should go to Hazrat Sheikh Shah Abu Saeed Dehlvi Sahib (ra) there. In Sha-Allah, you will be blessed with peace. He reached Bombay via Qalat (Baluchistan) to seek a mentor and pledged allegiance to Shaykh al-Shayukh Hazrat Abu Saeed (ra). Hazrat said, "I am going on Hajj; you either stay here or go to Delhi and seek attention from my son, Ahmad Saeed (RA)." So, he left for Delhi, served in the service of Shah Ahmad Saeed (ra) for two and a half years, and obtained permission to establish the Naqshbandiya, Qadriya, Suhrawardiya, and Chishtiya. Later, he was given the caliphate in eight chains. After that, he went to Khorasan at his Sheikh's order. Hazrat Shah Ahmad Saeed (ra) had special favours on him. He wrote several letters to him, published under "Tuhfa Zawariya."

The English translation of the permit which Hazrat Shah Ahmad Saeed (ra) had written in Persian with his blessed hand and granted to him is as follows:

Bismillah ur Rahman ur Rahim

After Hamd wa Salat, Fakir Ahmad Saeed (ra) is a Mujaddidi by lineage and method. All the brothers of Tariqat would like to make it clear in their honour that my brother Haji Al-Haramain Al-Sharifain Hazrat Maulana Dost Muhammad Sahib Kandahari (ra). May Allah bless him with more and more good deeds. After this, he came to Ahmad Saeed Naqshbandi Mujaddidi (ra), entered the Silsila Sharifa (Tariqat), and continued to meditate in the company of a fakir for over a year. First, the faqir paid attention to his Lataef-e-Ashra, and then, for the second time, each of the three wilayat (Wilayat Sughra, Kabra, and Aliya) was awarded to him in attention. Immediately, the relics of these noble places (Muqamat) and the lights fell on him, and he became immersed and colored in them. And he got the perfect pleasure of these places and was watered with his spices, and he saw the lights and signs of every Latifah. He earned both his annihilation and survival (Fana wa Baqa) and was intoxicated and happy with their pleasures. Praise be to Allah.

Therefore, the Fakir allows him to teach his followers the methods of Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya. May Allah bless him immensely in his life and give him a noble way of promotion, and the condition of permission is perfection on the pure Shariat and Sunnah of the holy Prophet (ﷺ) and abstinence from innovation. Continual remembrance and occupation of Allah subhanahu wa Ta'ala, turning away from people, not engaging in frivolous gatherings with them, realizing that these people are nothing but me and cannot give me anything, being hopeless with them, and all trust and hope is in Allah Almighty. I am keeping with Allah, Dhul-Jalal, and making patience, satisfaction, contentment, submission, and trust in his way. All these are the conditions of permission and caliphate. (Fayuzat-e-Sarajiya)

Hazrat Khwaja Haji Dost Muhammad Kandahari (ra) said that the Silsila Aliya Naqshbandiya Mujaddidiya is solitude in association, and that's it. He said that eating less is the method of Arbab Riazat and Mujahida. In this beautiful way in Naqshbandiya, eat your entire stomach and digest it with the holy name. It is necessary for reclusion, less food, drink, and austerity; Mujahida was in Method Qadriya, Chishtiya, and Suhrawardya Sharifa. In this way, Silsila Naqshbandiya, the first condition is to act according to the Shari'ah, avoid undesirable innovations and contact, and love and serve one's mentor. Because this method starts with Syedna Siddique Akbar (RA), in whose honour the Holy Prophet (ﷺ) said! The excellence of Hazrat Abu Bakr Siddique (RA) over all Muslims is because the confirmation of heart, contact, and love of Rasulullah (ﷺ) was deeply appreciated in his heart. By this, Siddique Akbar (RA) was ranked Afzal-ul-Momineen. His Sheikh said that after permission and the caliphate, he visited a place where the Pashto and Punjabi languages meet. So, he stayed at Musa Zai (14 miles southwest of

Dera Ismail Khan). In Khorasan, Khyber Pakhtunkhwa, many people are beneficiaries.

Definition of Monastery:

Khanqah is the name of a four-walled enclosure that has a few rooms for the residence of dhikrs, dervishes and Taliban-e-Bari Taala, and a masjid for divine worship and the Tasbih-Khana for the companionship of the sheikh. If one is proud of his divine wealth and has the privilege of pledging allegiance to a murshid or shaykh or is honoured by taking inner attention, then such a collection of houses is called Khanqah, and the construction of this building is significant for the time of the shaykh.

Khanqah Nava-e-Terkian:

His devotees built a monastery in the Kandahar region (Afghanistan). He spent eight years in it. The Terakihi nation was criminal. He tried hard to make them follow the right path, but they did not stop their actions. He was heartbroken and moved from there.

Khanqah Lod Gayi:

When Mulla Abdul Haq, the chief of the Gandan area, suburbs of Kandahar, learned of his generosity, he came to his service along with one of his dear Haji Muhammad Siddiq (ra). He requested that we build a monastery for you in the Gandan area. Hazrat saw his sincerity and passion and permitted him. Thus, he moved to the monastery built at Lod Gai, Gandan. Eight rooms, a mansion, Haram Sara, and six rooms, etc., for the stay of dervishes, Talebeen, pilgrims, and devotees should be built, as well as residences for workers and rooms for prayer and remembrance, langar-Khana and tasbih-Khana, etc. It came to be known as Khanqah Lod Gayi.

Musa Zai Monastery:

He lived in tents with his Garhi tribe, Shadi-Zai, in the Daman area at the foot of the mountain west of Choudhwan in Dera Ismail Khan during the summer. Many people used to visit him. The people of the area were also his devotees. This place

started to get cramped as more people came to meet. That is why two Sahibs living in Choudhwan, Afgrad Khan, Ghulam Nabi Khan, and the Qazi Maulana Fateh Muhammad Sahib of the city, decided to build a monastery in Choudhwan. Sardad Khan Narang Khan Gandapur of the Kalachi tribe wanted to make a monastery for himself in Kalachi. Khan Mir Alam Khan Rais Musa Zai Sharif had already started the construction of a monastery in Musa Zai at the request of Qazi Abdul Rahim and the residents of Daraban.

Monastery Description:

1. A wide wall and a big door in the middle.
2. Two large spacious rooms for living in the honourable Haram with a mansion.
3. A spacious hall (airy room) for veiling females.
4. A Tasbih Khana for gatherings and Halqa-e-Zikr.
5. A spacious masjid.
6. Three rooms for special and general.
7. There are two large rooms for living, especially for caliphs and scholars.
8. A stable (for horses)
9. A room for hay and straw, etc.
10. One spare room (for use in case of particular need)

The construction of Khanqah Musa Zai was completed in 1266AH.

Hazrat Shah Ahmad Saeed (ra) visited Khanqah Musa Zai on 28th November 1857AD / 10th Rabi al-Thani 1274AH. After staying for a few days, he left for Haramain Sharifain. Hazrat Haji Dost Muhammad Kandahari (ra) suggested the name of this Khanqah as "Khanqah Ahmadiyya Saidiya" and installed a marble inscription on the door of the Tasbih Khana.

He passed away on Saturday night, 22nd Shawwal 1284AH/ 16th February 1867AD, in Musa Zai Sharif. His grave is in Musa Zai Sharif (Dera Ismail Khan). He made Haji Muhammad Usman Damani (ra) his successor and entrusted him with responsibility for all his monasteries, including the Ahmadiyya Saidiya Musa Zai Monastery, Mazharia Monastery, Delhi, and the Lor Gayi Sharif Monastery in Afghanistan.

His Compilations:

۱۔ مجموعہ مکتوبات (فارسی)　　۲۔ مکاتیب حضرت شاہ احمد سعید ؒ

Names of the great caliphs:

1. Maulana Fateh Muhammad Sahib (ra), (Chau Dhawan)
2. Qazi Mulla Abdul Ghaffar Sahib (ra) (Daraban)
3. Qazi Mulla Abdul Rahim Sahib (ra) (Daraban)
4. Maulvi Mulla Haibat Sahib (ra) (resident of the nation of Hari-pal)
5. Maulvi Mulla Mir Malik Sherwani Sahib (ra),
6. Maulvi Mullah Muhammad Adil Kakar (ra)
7. Maulana Abdul Kareem Astarana Shamu Zai (ra)
8. Qazi and Mulla Mir Waiz Sahib (ra) (Bannu)
9. Maulvi Ghulam Hussain Sahib (Mian Ji Sahib) (ra) (Dera Ismail Khan)
10. Maulvi and Hafiz Muhammad Yar Awan (ra) (Piplan)
11. Baba Saheb Mian Ahmed Awan (ra), (Anga, Khushab)
12. Syed Lal Shah Sahib Bukhari (ra) (Danda Shah Bilawal)
13. Maulvi Deen Muhammad (ra)
14. Hazrat Haji Muhammad Usman Damani (ra)

33.1. Hazrat Syed Haider Shah (ra)

Hazrat Syed Haider Shah (ra) was the successor of Hazrat Haji Dost Muhammad Kandahari (ra). He was a Jalil-ul-Qadr scholar and an artist. After staying with him for a few years, he set standards of behaviour and was honoured with the caliphate and permission. After receiving the caliphate, he promoted and published the Naqshbandiya Mujaddidiya method. He was Sahib-e-Kashf's elder. He used to teach the students about external and internal knowledge.

33.2. Hazrat Syed Mehtar Musa (ra)

Hazrat Syed Mehtar Musa (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was the maternal uncle of Hazrat Syed Haider Shah (ra). He learned behaviour and inner sciences from Hazrat Haji Dost Muhammad Kandahari (ra).

33.3. Hazrat Maulvi Abdul Rahim Akhundzada (ra)

Hazrat Maulvi Abdul Rahim Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of Daraban (Dera Ismail Khan). He was a scholar of jurisprudence and principles. He had a brilliant personality and knew Tariqat's manners. He pledged allegiance to Hazrat Haji Dost Muhammad Kandahari (ra) and continued to determine the (Suluk) behaviour. Strange things were revealed to him. He had a detailed understanding of places. He was blessed with a caliphate and permission.

33.4. Hazrat Mulla Rahim Bakhsh Ajmeri Harsuri (ra)

Hazrat Mulla Rahim Bakhsh Ajmeri Har-Suri (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He first pledged allegiance to Hazrat Sheikh Ahmed Arab Abbas (ra) and obtained the caliphate in the Qadriya and Chishtiya methods. Then he renewed his allegiance to Hazrat Haji Dost Muhammad Kandahari (ra). He became a high-ranking authority and was honoured by the caliphate. He used to live with his Sheikh in Musa Zai. He was made in charge of Khanqah Mazharia in Delhi, so he visited Delhi. He supported Hazrat Muhammad Adil Kakar (ra) in the arrangement and editing of Hazrat Haji Dost Muhammad Kandahari's (ra) Fazail al-Bari fi Manaqib wa Malfuzat. He died in 1383AH / 1867AD in Delhi.

33.5. Hazrat Maulvi Abdul Wahab (ra)

Hazrat Maulvi Abdul Wahab (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He first pledged allegiance to Hazrat Mian Khwaja Sulaiman Singharvi Chishti (ra). He served for many years. Then appeared in the service of Hazrat Haji Dost Muhammad Kandahari (ra) and received the honour of allegiance. Madarij became proud of the caliphate and of permission to fix the behaviour. He continued to bless people with the blessings of Silsila Alia Naqshbandiya throughout his life.

33.6. Hazrat Mulla Qatar Akhundzada Faqih Kasighari (ra)

Hazrat Mulla Qatar Akhundzada Faqih Kasighari (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He used to fix the Suluk of Tariqat with Hazrat Khwaja Sulaiman Chishti (ra). One night, he saw in a dream that a flame without

smoke was lit like a candle from the chest of Hazrat Haji Dost Muhammad Kandahari (ra). People from around the world are lighting their candles with these candles. He also lit his candle on his ancestor's signal. When he woke up from his dream, he received the honour of the pledge of allegiance from Hazrat Haji Dost Muhammad Kandahari (ra), and by completing the Naqshbandiya Mujaddidiya behaviour, he became proud of the caliphate and permission. He has promoted this method well.

33.7. Hazrat Mullah Samoor Akhundzada (ra)

Hazrat Mulla Samoor Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a great scholar and a perfect jurist. He was honoured by the caliphate for fixing the places of Tariqat. He was pleased. He used to perform Fajr prayer after Isha's ablution. He came to Hazrat Haji Dost Muhammad Kandahari (ra) to try, but he became a victim. He pledged allegiance to him and became his servant.

33.8. Hazrat Mulla Mir Baz Akhundzada (ra)

Hazrat Mulla Mir Baz Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was the son of Hazrat Mulla Samoor Akhundzada (ra). He was a religious scholar. Initially, he appeared to pledge allegiance to the Hazrat Dost Muhammad Kandahari (ra) service. He said you eat snuff (Niswar), so I cannot pledge allegiance. If you stop eating snuff, I will pledge allegiance to you. From that day, he gave up snuff and tobacco and returned, expressed his regret to Hazrat Kandahari (ra), and pledged allegiance. He became the leader of the high places of Naqshbandiya Mujaddidiya and was honoured with the Khilat-e-Khilafah. He returned to his native region of Muqur (Afghanistan), built a monastery there, and blessed thousands of people. He had more than a hundred caliphs.

33.9. Hazrat Mulla Muhammad Gul Akhundzada (ra)

Hazrat Mulla Muhammad Gul Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was looking for Sheikh Kamil from the beginning. One day, he had a dream in which he saw that his grandfather, Mulla Shahwar Akhund (ra), was a disciple of Hazrat Mian Umar (ra). He was telling him to pledge allegiance to Hazrat Haji Dost Muhammad Kandahari (ra). He appeared in the

service of Hazrat Haji Dost Muhammad Kandahari (ra) and humbly said to him, "Hazor! Pledge allegiance to me. At that time, he held the post of judge and had issued a fatwa by Khan Mir Alam, the great ruler of Khorasan. Hazrat Kandahari (ra) refused to pledge allegiance to him and said he would not swear allegiance until he gave up this position. On this, he approached the ruler of Khorasan and resigned from this position. He appeared again in the service of Hazrat Haji Dost Muhammad Kandahari (ra) and requested allegiance, so he pledged allegiance to him. He had been chanting and reciting for many years. All the places were honoured with the Khiat-e-Khilafat by fixing the (Suluk) behaviour.

33.10. Hazrat Khan Akhundzada (ra)

Hazrat Khan Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of Ghazni (Afghanistan). Apart from Naqshbandiya Mujaddidiya, he also had other relationships. He did a lot of work in publishing and promoting the Naqshbandiya Mujaddidiya method.

33.11. Hazrat Maulvi Muhammad Janan Akhundzada (ra)

Hazrat Maulvi Muhammad Janan Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of the Murghab region (Afghanistan). His father's name was Qazi Yar Muhammad Akhundzada (ra). He was a scholar of external and internal sciences. He was a great scholar.

33.12. Hazrat Mulla Duran Akhundzada

Hazrat Mulla Duran Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of the Gandan region (Afghanistan). He first pledged allegiance to Hazrat Muhammad Saeed Akhundzada (ra) and continued to fix the (Suluk) behaviour. Then, with the permission of his Sheikh, he entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the Tariqat with him, he became proud of the caliphate and permission and engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.13. Hazrat Mulla Raz Muhammad Kandahari (ra)

Hazrat Mulla Raz Muhammad Kandahari (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He wandered in the Khorasan, Indian, and Deccan regions in search of Murshid Kamil. At last, he reached the service of Hazrat Haji Dost Muhammad Kandahari (ra). He met him and got so much peace in his heart that he asked him for allegiance. He pledged allegiance to him. He encountered strange situations and perceptions while determining (Suluk) behaviour. After completion, he was blessed with a caliphate and permission. After receiving the caliphate, he travelled to Balkh, Bukhara, and Samarkand. He is very famous in Samarkand. Thousands of people became his followers. He fell ill in the confines of Ghazni and died there.

33.14. Hazrat Haji Mulla Shahbaz Akhundzada (ra)

Hazrat Haji Mullah Shahbaz Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of Aba near Ghazni (Afghanistan). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.15. Hazrat Mulla Islam Akhund Kakar (ra)

Hazrat Mulla Islam Akhund Kakar (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of Khorasan. He was a scholar of external and internal sciences. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.16. Hazrat Mulla Murad Khan Akhundzada (ra)

Hazrat Mulla Murad Khan Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a native of the Zach region, Khorasan (Afghanistan). He read manners books from Hazrat Mian Khwaja Sulaiman Chishti (ra).

Later, he entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.17. Hazrat Maulvi Muhammad Adil Kakar (ra)

Hazrat Maulvi Muhammad Adil Kakar (ra) was the successor of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of the Zhob region (Baluchistan). He was a scholar and author. His father's name was Mulla Faiz Muhammad Kakar (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He collected the letters of Hazrat Haji Dost Muhammad Kandahari (ra). His brother Hazrat Mulla Khan Muhammad (ra) was also a man of knowledge and status.

33.18. Hazrat Mulla Kaki (ra)

Hazrat Mulla Kaki (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to the Kochi nation. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to have the honour of being present in the assembly of the Messenger of Allah ﷺ in meditation. He used to recite a lot. He was martyred while fighting the infidels.

33.19. Hazrat Mulla Mian Khan Akhundzada Ponda (ra)

Hazrat Mulla Khan Akhundzada Ponda (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to speak and understand the dialects of birds. He was a Sahib Karamat elder. He died at the age of ninety.

33.20. Hazrat Mulla Azam Ponda (ra)

Hazrat Mulla Azam Ponda (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He used to be so interested that he would perform the Fajr prayer after Isha ablution.

He was a scholar of discovery (Kashf) and understanding. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.21. Hazrat Mullah Haji Yar Muhammad (ra)

Hazrat Mulla Haji Yar Muhammad (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to the Bakhtiar tribe. He was looking for Sheikh Kamil. Then he met Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He was a great scholar. He was more than ninety years old.

33.22. Hazrat Maulvi Khan Muhammad Akhundzada (ra)

Hazrat Maulvi Khan Muhammad Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a religious scholar and jurist. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. Countless people have received favours and blessings from him.

33.23. Hazrat Mulla Meherban Akhundzada (ra)

Hazrat Mulla Meherban Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.24. Hazrat Mulla Ghazi Akhundzada (ra)

Hazrat Mulla Ghazi Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He spent most of his time in meditation, zikr, and Azkars.

33.25. Hazrat Mulla Deen Muhammad Akhundzada (ra)

Hazrat Mulla Deen Muhammad Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.26. Hazrat Mullah Ilyas Akhundzada (ra)

Hazrat Mulla Ilyas Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He was a Sahib-e-Wajd and a wise man.

33.27. Hazrat Mulla Pir Muhammad Akhundzada (ra)

Hazrat Mulla Pir Muhammad Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to spend his time in dhikr, thoughts, and jurisprudence.

33.28. Hazrat Mullah Mir Ahmad Akhundzada (ra)

Hazrat Mullah Mir Ahmad Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He was a man of taste and passion. He used to spend his time studying and teaching dhikr, thoughts, and jurisprudence.

33.29. Hazrat Mulla Syed Musa (ra)

Hazrat Mulla Syed Musa (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to the Sadat family of the Pishin region (Baluchistan). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He was a gentleman of taste, passion, and spirit. He used to spend his time studying and teaching dhikr, thoughts, and jurisprudence.

He founded Khanaqah Naqshbandiya Mujaddidiya in Yasin-Zai District, Dera Ismail Khan, which was well-received. Hazrat Maulana Mufti Mahmood (ra) (1400AH / 1980AD) was the patron of this monastery.

33.30. Hazrat Mulla Khairullah Akhundzada (ra)

Hazrat Mulla Khairullah Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was the elder brother of Mulla Amanullah (ra). He

belonged to Gandan (Kandahar, Afghanistan). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to spend his time in meditation, remembrance, and thoughts.

33.31. Hazrat Mulla Saifullah Faqih (ra)

Hazrat Mulla Saifullah Faqih (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Gandan (Kandahar, Afghanistan). He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.32. Hazrat Mulla Muhammad Saeed Akhund Faqih Khorasani (ra)

Hazrat Mulla Muhammad Saeed Akhund Faqih Khorasani (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Afghanistan. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.33. Hazrat Mulla Haji Muhammad Yusuf Nasir (ra)

Hazrat Mulla Haji Muhammad Yusuf Nasir (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Afghanistan. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.34. Hazrat Mulla Muhammad Mir (ra) (Amir Khorasani)

Hazrat Mulla Muhammad Mir (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Afghanistan. He entered the administration of

Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.35. Hazrat Mullah Haibat Akhundzada Faqih Kasighari (ra)

Hazrat Mullah Haibat Akhundzada (ra) was the successor of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Afghanistan.

He appeared in the service of Hazrat Haji Dost Muhammad Kandhari (ra) along with Hazrat Mulla Mir Malik Shirani (ra). He entered the circle of Hazrat Haji Dost Muhammad Kandhari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.36. Hazrat Mulla Mir Malik Sherani (ra)

Hazrat Mir Malik Shirani (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Afghanistan. Along with Hazrat Mullah Haibat Akhundzada Faqih Kasighari, he visited Hazrat Kandahari (ra). He was the devotee of Hazrat Kandahari (ra).

He attended and entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.37. Hazrat Mulla Hati Kasighari (ra)

Hazrat Mulla Hati Kasighari (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Afghanistan. He was loyal to Hazrat Mulla Taimyr Khan (ra) and had a good relationship with him for many years. After his death, he entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.38. Hazrat Mulla Wali Muhammad Akhund Faqih Kasighari (ra)

Hazrat Mulla Wali Muhammad Akhund Faqih Kasighari (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Afghanistan. He was loyal to Hazrat Khawaja Sulaiman Singharvi Chishti (ra) and maintained a moderate relationship with him for many years.

After his death, he entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.39. Hazrat Maulvi Muaz Uddin (ra) (Khoi Astarana)

Hazrat Maulvi Muaz Uddin (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Khoi Bahara. He was loyal to Hazrat Khawaja Sulaiman Singharvi Chishti (ra) and maintained a moderate relationship with him for many years. After his death, he entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to spend his time in meditation, remembrance, and thoughts.

33.40. Hazrat Qazi Mian Abdul Ghaffar Akhundzada (ra)

Hazrat Qazi Mian Abdul Ghaffar Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Dera Ismail Khan, Choudhwan district. He first pledged allegiance to Hazrat Khawaja Faqir Muhammad Raza Ponda Zakuri (ra) and established a good relationship with him for many years. With his permission, he entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra).

After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to spend his time in meditation, remembrance, and thoughts.

33.41. Hazrat Mian Ghulam Muhammad (ra)

Hazrat Mian Ghulam Muhammad (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Dera Ismail Khan, Choudhwan district. He was loyal to Hazrat Khawaja Sulaiman Singharvi Chishti (ra) and maintained a moderate relationship with him for many years. With his permission, he entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra).

After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He spent his time in meditation, remembrance (Zikr Allah), and thoughts.

33.42. Hazrat Maulvi Sher Muhammad (ra) (Kalachi wale)

Hazrat Maulvi Sher Muhammad (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was loyal to Hazrat Maulana Ghulam Muhi-ud-din Kasuri (ra) and maintained a moderate relationship for many years. Then, he pledged allegiance to Hazrat Khawaja Sulaiman Singharvi Chishti (ra) and established a reasonable relationship with him for many years. With his permission, he entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He built a monastery in Waska, a district of Jhang, near the river Chenab. Thousands of people became his followers. He was honoured to meet Hazrat Shah Ahmed Saeed Dehlvi (ra).

He was Sahib Tasaneef; he used to spend his time meditating, in dhikr, and in thought. He has a magazine called "Ressala dur-Muraqabah (Persian)."

33.43. Hazrat Maulvi Ghulam Hasan (ra)

Hazrat Maulvi Ghulam Hasan (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of Dera Ismail Khan. He was a learned scholar and a pious elder.

He was loyal to Hazrat Maulana Ghulam Muhi-ud-din Kasuri (ra) and maintained a moderate relationship for many years. With his permission, he entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became

engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He was honoured to meet Hazrat Shah Ahmed Saeed Dehlvi (ra).

33.44. Hazrat Mian Abdullah Vasu (ra)

Hazrat Mian Abdullah Vasu (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a resident of Vasoka town in the Chenab region (Punjab). He was a learned scholar and a pious elder. He had previously pledged allegiance to Hazrat Pir Syed Muhammad Hussaini (ra) and established a moderate relationship with him for many years. After his death, he entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra).

After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He was honoured to meet Hazrat Shah Ahmad Saeed Dehlvi (ra).

33.45. Hazrat Faqir Mian Alam Khan (ra)

Hazrat Faqir Mian Alam Khan (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was from Kohat. He was a learned scholar and a pious elder. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.46. Hazrat Mir Waiz (ra)

Hazrat Mir Waiz (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to the Dor nation, and the village was named Dor. It was located in the Bannu district. He was a learned scholar and a pious elder. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.47. Hazrat Sheikh Insan (ra)

Hazrat Sheikh Insan (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). The name of his village was Gamal. He was a learned scholar and a pious elder. He first pledged allegiance to another sheikh, then he entered the circle of editors of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He spent most of his time in meditation, remembrance, and thoughts.

33.48. Hazrat Mulla Sher Muhammad Akhund Taranaki

Hazrat Mulla Sher Muhammad Akhund Taranaki (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a learned scholar and a pious elder. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain.

33.49. Hazrat Usman Ghani Akhundzada (ra)

Hazrat Usman Ghani Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a learned scholar, a jurist, and a pious elder. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission. He promoted and published the Naqshbandiya Mujaddidiya chain in Khorasan and the borders of Aman. He died in 1271AH.

33.50. Hazrat Mulla Syed Noor Akhund (ra)

Hazrat Mulla Syed Noor Akhund (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a learned scholar and a pious elder. He entered the circle of Hazrat Haji Dost Muhammad Kandahari and remained in his service for fourteen years. After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He spent his time in meditation, remembrance (Zikr Allah), and thoughts.

33.51. Hazrat Mian Muhammad Rasool Ponda (ra)

Hazrat Mian Muhammad Rasool Ponda (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a learned scholar, a jurist, and a pious elder. He entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra) and remained in his service for twenty years. After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to spend his time in the service of his Shaykh, apart from meditations, dhikr, and thoughts.

33.52. Hazrat Mulla Abdul Jabbar Akhund (ra)

Hazrat Mulla Abdul Jabbar Akhund (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a learned scholar, a jurist, and a pious elder. He entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra) and remained in his service for fourteen years. After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to spend his time in meditation, remembrance, and reflection and in the service of his Sheikh.

33.53. Hazrat Mullah Zaheeruddin Faqih Zhobi (ra)

Hazrat Mullah Zaheeruddin Faqih Zhobi (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Zhob (Baluchistan). He was a learned scholar, a jurist, and a pious elder. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He spends his time in the service of his Shaykh, apart from meditations, dhikr, and thoughts. He died during his mentor's lifetime.

33.54. Hazrat Mulla Syed Muhammad Zhobi (ra)

Hazrat Mulla Syed Muhammad Zhobi (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Zhob (Balochistan). He was a learned scholar, a jurist, and a pious elder. He entered the administration of Hazrat Haji

Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya chain. He used to spend his time in meditation, dhikr, and thoughts and in the service of his Sheikh.

33.55. Hazrat Mian Abdul Ghaffar Akhundzada (ra)

Hazrat Mian Abdul Ghaffar Akhundzada (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a learned scholar, a jurist, and a pious elder. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission. He promoted and published Naqshbandiya Mujaddidiya, jurisprudence, and esoteric education. He used to spend his time in meditation, dhikr, and thoughts and in the service of his Sheikh.

33.56. Hazrat Mulla Mian Usman Akhund (ra)

Hazrat Mulla Mian Usman Akhund (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He belonged to Loni, Tehsil Kalachi (Dera Ismail Khan). He was a learned scholar, a jurist, and a pious elder. He entered the administration of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission. He became engaged in promoting and publishing Naqshbandiya Mujaddidiya, jurisprudence, and esoteric education. He used to spend his time in meditation, dhikr, and thoughts and in the service of his Sheikh.

33.57. Hazrat Haji Mulla Amanullah Akhund (ra)

Hazrat Haji Mulla Amanullah Akhund (ra) was the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He was a learned scholar, a jurist, and a pious elder. Initially, he pledged allegiance to Hazrat Maulvi Muhammad Jan (ra). After that, he pledged allegiance to Hazrat Khawaja Sulaiman Chishti (ra) and continued to set standards of (Suluk) behaviour. Then, on the recommendation of Mulla Faiz Muhammad Niazi (ra) and Hazrat Mulla Ghazi (ra), he entered the circle of Hazrat Haji Dost Muhammad Kandahari (ra). After completing the method of dealing with him, he became proud of the caliphate and permission. He became engaged in promoting and publishing Naqshbandiya Mujaddidiya, jurisprudence,

and esoteric education. He used to spend his time in meditation, dhikr, and thoughts and in the service of his Sheikh.

He has thirteen great successors (Khulafah).

1. Hazrat Mulla Yasin (ra) (Najur, Afghanistan)
2. Hazrat Mulla Abdul Khaliq Akhund (ra) (Sheherana)
3. Hazrat Qazi Mulla Rasool Akhundzada (ra) (Wilayat Sadra)
4. Hazrat Ghulam Akhund (ra) (Herat City)
5. Hazrat Mulla Atta Muhammad Akhund (ra) (Herat City)
6. Hazrat Mulla Jahan Akhund (ra) (city of Gulistan)
7. Hazrat Mulla Shahsawar Akhund Arab (ra) (Zandawar, Kandahar)
8. Hazrat Mulla Deen Muhammad Akhund (ra) (Bukwa)
9. Hazrat Qazi Noor Muhammad Sadiq Akhund (ra) (Qaisar)
10. Hazrat Mulla Faiz Muhammad Akhund (ra) (Farah)
11. Hazrat Mulla Muhammad Rasool (ra) (Saghar)
12. Hazrat Mulla Alf Akhund (ra) (Gorzang)
13. Hazrat Mulla Jalal Akhund (ra)
    (lived in the service of Hazrat Haji Mulla Amanullah Akhund ra)

33.58.1. Hazrat Khawaja Mir Jan Kabuli Naqshbandi (ra)

Hazrat Khawaja Mir Jan Kabuli Naqshbandi (ra) was the caliph of Hazrat Syed Ahmad Bukhari Ochi Amritsari (Khalifa Hazrat Khawaja Dost Muhammad Kandahari ra). He was born in Kabul. His father's name was Syed Mir Hasan (ra). On the maternal side, Hazrat Khawaja Khawand Mahmood Naqshbandi (ra) is descended from him. After completing his education in external sciences, he came to Lahore. Then he went to Amritsar, pledged allegiance to Hazrat Syed Ahmad Bukhari Ochi Amritsari (ra), and was awarded the caliphate and permission.

He performed the duties of publication and exhortation in Lahore for thirty years. He taught the sciences of the Qur'an and Hadith, following the rules of the Shari'ah, austerity and worship, meditation and dhikr, avoiding non-Sharia matters, and guided by the words of truth. Hazrat Mian Sher Muhammad Sharqpuri (ra) and Maulana Ghulam Qadir Bhairavi (ra) used to participate in his sermons and lessons.

He died on 1st Sha'ban 1319AH / 13th November 1901AD and was buried next to Hazrat Ishaan (ra).

34. Hazrat Haji Muhammad Usman Damani (ra)

Hazrat Haji Muhammad Usman Damani (ra) was born in 1244AH, corresponding to 1828AD, at Loni (Tehsil Kalachi, Dera Ismail Khan District). He belonged to the Ibrahim Khel family of the Achakzai Durrani tribe. His father's name was Maulana Muhammad Musa Jan (ra), an Abid, Zahid, and a Jalil-ul-Qadr Faqih, and he was famous in his area as Faqih Loni. His mother, Sahiba, belonged to the Astarana (Satriani) tribe.

He received an education in jurisprudence, Fiqh, Usool, and Tafsir from his father. One day, he reached the service of Hazrat Haji Dost Muhammad Kandahari (ra) to convey the greetings and message of his uncle, Maulana Nizamuddin (ra). As soon as he reached there, a strange feeling came over him. He was incredibly impressed, and on Friday, 8th Jumadi Al-Akhira 1266AH, he pledged allegiance to Hazrat Dost Muhammad Kandahari (ra). He learned from his Shaykh the Sahah Sitta and the sciences of Tasawwuf (Sahih Bukhari, Sahih Muslim, Jamai Tirmidhi Sharif, Sunnan Abu Dawud, Sunnan Nasa'i and Sunnan Ibn Majah, Mishkout Sharif, Ilm al-Ikhlaq, Ahya al-Uloom, Tafsir Baghwi Kamil, Maktobat al-Mujaddidiya and Studied Maktobat-e-Masoomia). He was always with him in his service. He used to go from Dera Ismail Khan to Musa Zai Sharif (a distance of forty miles) daily for several months. When Hazrat Khawaja Usman Damani (ra) had finished his studies and was busy with Muqamat of worship, one day Hazrat Haji Dost Muhammad Kandahari (ra), who sometimes used to inspect the rooms of dervishes, came. He came to Hazrat Muhammad Usman Damani's (ra) room; at that time, he was not in his room; two books were kept there. Hazrat inquired from the people there, whose books are these? It was said that Mullah Muhammad Usman (ra). Hearing this, Hazrat Haji Sahib said! "I'm good with Mullah, and books are good too."

Hazrat Kandahari (ra) blessed him with the caliphate and succession in eight chains on 27th Ramadan Mubarak 1284AH. He served his Sheikh for eighteen years. He spoke! The foundation of Silsila Aliya Naqshbandiya is based on the perfect observance of Shariat-e-Mutahira and the perfect following of Sunnah-e-Nabawiyah. The series of deviance and neglect is against Silsila Aliyah.

Translation of Khilafat Wa Ijazat Nama:

After the praise and salutations, the unique and general rulings and the attachments should not be hidden on the noble method, that my brother Jama Kamalat-e-External and Inward, Maulana Muhammad Usman Sahib (ra), from this Faqir Dost Muhammad (ra), who is known among the people as Haji Sahib (ra), is pledged my allegiance in the Silsila Naqshbandiya Mujaddidiya Masoomia

Mazharia, then the faqir paid attention to his Latifah-e-Qalb but also to the five Lataef of the Almighty (which are the لطیفہ قلب، لطیفہ روح، لطیفہ سِر، لطیفہ خفی اور لطیفہ اخفی), then, by the grace of Allah, he received these Anwar and Israr. Enlightenment and Mysteries surrounded him in such a way that he experienced strong emotions, a presence, grace, and awe, and received the blessings of the elders and great elders. He reached the Muqamat of Fana-Fil-Allah and Baqa-fil-Allah. Then the Faqir reprimanded him for his Latifah-e-Nafs, and by the grace of Allah, his Latifah-e-Nafs were utterly consumed and destroyed until he did not even see the name and mark of his existence.

Then the fakir paid attention to him in all the Lataef of the Wilayat-e-Salasa (small, large, and high)" ولایاتِ ثلاثہ (صغریٰ و کبریٰ و علیا)," and by the praise of Allah, he received all the places of Auliya, prophets, and angels. Then I focused him on the "کمالاتِ ثلاثہ و حقائق سبعہ و حب صرفہ و دائرہ لا تعین و سیف قاطع" triple perfections and the seven-fold truths and the seven-fold love and the indeterminate circle and the safe and secure. Blessing was obtained "تجلیاتِ بو قلموں". Then the faqir again blessed him with great attention in every Maqam, so he became wealthy "بحرِ ذخار" by the grace of Allah, and at the same time, he rendered immense services to the faqir in his travels and the city. He was the companion of the faqir for seventeen years. May Allah, the Merciful, bless him with good rewards, so this Faqir should be bound by the Eight Ways: Naqshbandiya, Mujaddidiya, Masoomia, Mazharia, Qadriya, Chishtiya, Suhrawardya, Shatariya, Madaria, Kibarviya, and Qalandaria. May Allah have mercy on him. I give absolute permission. Therefore, he is a distinguished caliph among the caliphs of the Mujaddidiya and is a perfect leader among all the Sufia karam in the way the student wants to lead the world. By the grace of Allah, he has excellent skills and is also my Khalifah. Fakir gives him a caliphate. His hand is my hand, and his fame is my favourite. So happy are the people who get his perfection, the blessing of his companionship, and a happy century for him. May Allah make him the imam of the pious, and may he be blessed with the special closeness of Allah and His Habib (ﷺ), so he must make efforts to popularize the noble method of Naqshbandiya and to pay attention to the Taliban-e-mullah and to have Nisbat for them. Try to inject it into the hearts of devotees. May Allah Kareem fill the hearts of his intervention Taliban-e-Haqq with divine light and revelations. The faqir bequeaths to him constant remembrance (Zikr Allah) and meditation and solitude and separation from people and hopelessness from people and continuous trust in the Creator and patience and contentment, submission and satisfaction with destiny and delegation and faith and supplication for every difficulty with the help of their Mashaikh.

The condition of permission is steadfastness on the Shari'ah and following the Sunnah, and the first condition is the love of one's followers. O Allah, make him pious and ascetic. And make himself a true lover of the Holy One and make him Your own. Grant him perfect trust. And bestow innumerable blessings on his life and speech, be the guarantor of all his affairs, and be his guardian and helper. Ameen Ya Rab-ul-Alamin

Faqir has included him in his circle as my peer and mentor, Hazrat Shah Ahmad Saeed Sahib (ra) had included me in his circle, and he was included by his Shaykh Shah Abdullah (ra), known as Shah Ghulam Ali Shah (ra). So, Allah Almighty has determined him to share as a wonder. (Fayuzat-e-Sarajiya)

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ( )

That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace. (4)

(Surah Jumaah 4)

He held the highest position of trust, gratitude, and contentment. He had no means of worldly pursuits and no material means, but supported pilgrims and dervishes, who sometimes numbered up to four or five hundred. He said that the person who stays with his shaykh for ten days is one of the *Waredeen* (like descendants). The one who stays in the company of the shaykh for a month is one of the pilgrims, and the one who surrenders himself to his shaykh (i.e., such as the dead being in the hands of the bather) that person is one of the Murideen. He said that he should remember so that even death comes to him in the same remembrance.

1287AH, he performed Hajj; in Madinah, he reduced his food and drink to keep his stomach empty. In 1288AH, he performed the Hajj and came to Madinah Tayyaba to visit the grave of Rasulullah ﷺ. He ultimately gave up eating and drinking in Madinah Tayyaba out of respect and love, so ablution was unnecessary.

Hazrat Haji Dost Muhammad Kandahari (ra) nominated him as his successor in the last days of his blessed life. He entrusted the management and teaching of the monasteries under his supervision.

- Ahmadiyya Saidiya Monastery, Musa Zai Sharif
- Mazharia Sharif Monastery, Delhi
- Gandan Sharif Monastery, Kandahar (Afghanistan).

He continued to perform this service and responsibilities for thirty years.

He founded a monastery and a masjid in 1304AH at Deep, in the Soon-Sakesar Valley, Khushab District.

At the end of his life, he was afflicted with diseases such as suffocation, paralysis, and rheumatism. He passed away on Tuesday, 22nd Shaban 1314AH, corresponding to 27th January 1897AD, at the age of seventy years. After his death, his son, Hazrat Khawaja Muhammad Sirajuddin (ra); his brother, Hazrat Khawaja Muhammad Saeed (ra); and his caliph, Hazrat Maulana Mahmood Shirazi (ra), gave the bath. His son and successor, Hazrat Khawaja Muhammad Sirajuddin (ra), led his funeral prayer.

His children:

1. Hazrat Khwaja Muhammad Sirajuddin (ra) (Successor)
2. Hazrat Maulana Bahauddin (ra)
3. Hazrat Sahibzada Muhammad Saifuddin (ra)

His Authors:

۱۔ رسالہ ابدالیہ (فارسی)

۲۔ رسالہ اُنسیہ (فارسی)

۳۔ رسالہ در ذبیحہ غیر اللہ و نا مسلمانان (فارسی)

۴۔ شرح بیتی مولانا عبد الرحمٰن جامیؒ

۵۔ مبداء و معاد (فارسی)

۶۔ مکتوبات

Names of the great caliphs:

1. Hazrat Syed Lal Shah Sahib Hamdani Bilawali (ra)
2. Hazrat Mian Fazil Awan Sahib (ra)
3. Maulvi Mehr Muhammad Awan Angwi (ra)
4. Maulvi Noor Muhammad Khan Awan Chakralvi (ra)
5. Maulvi Hashim Ali Baghwi (ra) Kahuta
6. Mulla Beg Muhammad Sarbarida Khorasani (ra)
7. Mulla Muhammad Rasool Lun Afghan Khorasani (ra)

8. Maulana Mahmood Shirazi (ra)
9. Qazi Abdul Rasool Angwi (ra)
10. Mira Sahib Qalandar (ra) Quetta
11. Syed Amir Shah Hamdani Bilawali (ra)
12. Maulvi Hussain Ali (ra)
13. Haji Hafiz Syed Mir Ahmad Ali Dehlvi (ra)
14. Maulana Syed Akbar Ali Shah Dehlvi (ra)
15. Haji Gul Muhammad Afghani Bajauri (ra) (Bajaur)
16. Maulvi Sher Muhammad (ra) (Dera Ismail Khan)
17. Maulvi Ghulam Hussain (ra)
18. Hafiz Muhammad Yar Piplan Wale (ra)
19. Mulla Pir Muhammad Akhundzada (ra)
20. Mulla Dost Muhammad Sahib Kundi (ra)
21. Mulla Abdul Haq Sahib Akhundzada (ra) Hari Pal Lasheen Ghar
22. Mulla Abdul Jabbar Akhundzada (ra)
23. Maulana Khuda-yar Akhundzada (ra) Choudhwan
24. Maulvi Fateh Muhammad Astarana (ra)
25. Ameer Khan Sahib (ra) Bahar, Khangarh
26. Mian Fazal Ali (ra)
27. Mulla Qatar Akhundzada Sherwani (ra)
28. Mulla Atta Muhammad Akhundzada Katwazi (ra)
29. Mulla Atta Muhammad Akhundzada Kisegari Shirani (ra)
30. Mulla Naseem Gul Akhundzada (ra)
31. Mian Mulla Muhammad Rasool Saheb Ponda (ra)
32. Maulvi Abdul Ghaffar Sahib (ra) Bahar (Dera Ismail Khan)
33. Hazrat Ghalib Ali Khan Sahib (ra) Indian
34. Maulana Ali Muhammad Sahib Bahar (ra)
35. Faqir Abdullah Sahib (ra) (Dera Ismail Khan)
36. Hazrat Haji Muhkamuddin (ra)
37. Hazrat Mian Mulla Muhammad Rasool Ponda (ra)

34.1. Hazrat Maulana Mahmood Shirazi (ra)

Hazrat Maulana Mahmood Shirazi (RA) was one of the successors of Hazrat Khawaja Usman Damani (RA). He was a good reader (Qari) and scholar. He went from his native Iran to Istanbul to study science. He was an expert in significant fields of knowledge and the sciences of Hadith. He had expert access to jurisprudence and commentary, logic and philosophy, and the arts of composition, literature, and poetry. He had power over Persian and Arabic. His position in the spiritual chain was very high, and his ability was stable.

Once, Hazrat Usman Damani (ra) was visiting the masjid of Khanqah at night, and many people were sitting around. He spoke! The mentor's attention depends on the disciple's capacity. Some are less capable, and some are more. Sometimes, the Murshid pays attention to his disciples for a spiritual place. Still, the disciple attains the conditions of a higher position than this Maqam, as is the case with Maulvi Mahmood Shirazi (ra).

Once he was ready to leave for India, Hazrat Damani (ra) came with him to the monastery's main gate to see him off and sent him off with prayers. On his return, when Hazrat Damani (ra) sat in the hall, he said that Maulana Sahib had told him, when he was leaving, that Allah had revealed to him such situations in Wilayat Sughra, Wilayat Kabri, and Wilayat Alia, which the predecessors also mentioned. I told him to thank Allah for this blessing and be more demanding.

He was the teacher of the sons of Hazrat Usman Damani (ra) and served as the imam of the monastery masjid. After the death of Hazrat Damani (ra), he pledged allegiance to the hand of Hazrat Khawaja Muhammad Sirajuddin (ra) and assumed the title of Khilafah.

He was the author. He has a magazine called "رساله در تنباکو (Persian)". He used to recite poetry, too. On the death of Hazrat Khawaja Muhammad Usman Damani (ra), he said couplets on his death.

34.2. Maulana Qazi Abdul Rasool Kachhi Angwi (ra)

Qazi Sahib (ra) belonged to the Kachhi nation. He was one of the companions and caliphs of Hazrat Usman Damani (ra). He was a Hafiz of the Quran and Sahib Zikr. After ten years of pledge of allegiance, he ascended to the caliphate. He put a lot of hard work into constructing the Khanqah Soon Sharif. In 3rd Dhul-Qadah 1311AH / 8th May 1894AD, Hazrat Khawaja Muhammad Usman Damani (ra) gave him the Dastar-e-Fazeelat. Soon, Sakesar (Khushab) worked hard with complete devotion in creating Khanqah Deep. His grave is in Anga Sharif (Khushab).

34.3. Hazrat Khwaja Syed Muhammad Lal Shah Hamdani (ra)

Hazrat Khawaja Muhammad Lal Shah Hamdani (ra) was born in the "Danda Shah Bilawal Sharif" district of Chakwal. He was related to Hazrat Ali Murtaza (RA). His father's name was Syed Jeevan Shah (ra). He did his primary education in Danda. He received further education from Hazrat Ahmad Din Angwi (ra), the caliph of Hazrat Haji Dost Muhammad Kandahari (ra). He has acquired the knowledge of arguments and narrations. He taught at his teacher's seminary. His teacher was one of the Ahl al-Tariqat, so the passion for acquiring divine knowledge began to arise within him. After the death of his teacher, he felt a desire to meet Hazrat Haji Dost Muhammad Kandahari (ra). He travelled to Daman. When he reached Daman, summer had begun, and Hazrat Haji Dost Muhammad Kandahari (ra) was preparing to go to Khorasan. He pledged allegiance to Hazrat Haji Dost Muhammad Kandahari (ra) and stayed with him as long as Hazrat Haji Sahib (ra) was there. After his departure, he returned to his homeland and got busy teaching. The following year, when Hazrat Haji Dost Muhammad Kandahari (ra) came to Daman in winter, he immediately arrived and remained in his service for a month. He continued to learn about Azkars and his thoughts from him. In the same way, he continued to set the standards of (Suluk) behaviour for ten years. In the last days, when Hazrat Haji Sahib (ra) fell ill, he started staying with him. One day, Hazrat Haji Sahib (ra) called him and put his hand on his chest. After some time, when he regained consciousness, his companions asked him, and he said that when Hazrat Sahib (ra) put his hand on my chest, my chest became free from all kinds of horror, all dangers and worries, and my heart was now like glass. It has become transparent.

After a few days, Hazrat Haji Sahib (ra) passed away. He renewed his allegiance to Hazrat Khawaja Muhammad Usman Damani (ra) and developed a spiritual connection with him. He continued his spiritual journey by staying in his company. Upon completing his spiritual journey, Hazrat Khawaja Muhammad Usman Damani (ra) bestowed upon him the caliphate and permission. He was ordered to serve the people of Allah by being able to recite the Musnad Irshad.

He was a great scholar, virtuous, righteous, pious, and always thoughtful. He had high qualities of generosity, trust, and humility. He was a great scholar. In 1308AH, he performed Hajj.

After being ill for some time, he passed away on 27th Shaban-ul-Moazzam 1313AH/12th February 1896AD. He was buried near his father in Danda Shah Bilawal. He had two daughters among his children.

34.4. Maulana Syed Muhammad Shah Hamdani Bilawali (ra)

Maulana Syed Muhammad Shah Hamdani Bilawali (ra) was the caliph of Hazrat Khwaja Usman Damani (ra). Shah Sahib (ra) was the nephew of Hazrat Lal Shah (ra), a resident of Danda Sharif. He was a resident of Dinda Shah Bilawal. He was a Hafiz of the Quran and pledged allegiance to his uncle. But after the death of Uncle Lal Shah Sahib (ra), he attended the service of Hazrat Usman Damani (ra) along with his loved ones and friends. Hazrat Damani (ra) condoled and prayed for Hazrat Lal Shah (ra). After that, he tied a dastar on his head, wrote a permission letter from Hazrat Mahmood Shirazi (ra), gave it to him, and returned it. After staying in the country for some time, he came to Hazrat Damani (ra). He stayed with him for three months, studied the lessons of (Suluk) behaviour and spirituality, and gained spiritual and inner blessings by visiting his company. When he started to return, Hazrat Damani (ra) said, "You have reached the lesson of Wilayat Alia; now you should stick to it."

He read Kitab Dar al-Maarif and Kitab Arba-Anhar from Hazrat Khawaja Damani (ra) and gained spiritual and inner grace from his attention. After the death of Hazrat Khawaja Damani (ra), he joined the circle of Hazrat Khawaja Muhammad Sirajuddin (ra) and travelled to spiritual places. Hazrat Muhammad Shah Hamdani (ra) had a large number of disciples. He had eight sons whose names were Hazrat Syed Sultan Ibrahim (ra), Hazrat Syed Abdul Rahman (ra), Hazrat Syed Ahmad Saeed (ra), Hazrat Syed Muhammad Saeed (ra) and Hazrat Syed Mahbubul Arifin (ra).

34.5. Hazrat Mian Muhammad Fazil Awan (ra)

Hazrat Mian Muhammad Fazil Awan (ra) was the successor of Hazrat Khwaja Usman Damani (ra). He was a resident of Mouza Kotli, the Soon Sakesar area, Tehsil, and the district Khushab. Then he settled in Makhad Tehsil, Pindi Gheb (Attock). The desire to seek a mentor arose in his heart, so he reached the service of Hazrat Sher Muhammad Shah (ra), known as Peer Mian Sahib (ra) (Khalifa of Hazrat Haji Dost Muhammad Kandahari ra). After swearing allegiance to him, he remained in service for five years and got treatment from Latifah Qalb to negation and affirmation (Nafi-Asbat). After his death, he pledged allegiance to Hazrat Khawaja Muhammad Usman Damani (ra) and joined his company. He died in Makhad.

34.6. Hazrat Khwaja Ghulam Hasan Swag Naqshbandi (ra)

Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra) was one of the great caliphs and companions of Hazrat Usman Damani (ra). His father's name was Malik Lal (ra). He was a prominent landowner, a member of the Swag tribe, and settled in the Layyah district. He was born in 1285AH / 1868AD in Mauza Dagar Swag, Tehsil Layyah. A few days after his birth, his mother died, and he was brought up by his paternal aunt Fatimah (ra). His father also passed away during his childhood. He studied at Dera Ismail Khan from Hazrat Maulana Ghulam Hasan Poongar (ra), the caliph of Hazrat Khawaja Muhammad Usman Damani (ra). He learned only from Maulvi Ali Muhammad Shehanwala (Jhang) and Dars-e-Nizami from Hazrat Maulana Jan Muhammad (ra).

To acquire religious knowledge, he went to Chakrala (Mianwali) and began learning from Maulana Noor Khan (ra) (Khalifa Khawaja Usman Damani ra). He came to Musa Zai with his teacher, Maulana Noor Khan (ra), and pledged allegiance to Hazrat Khawaja Muhammad Usman Damani (ra) in the chain of Naqshbandiya Mujaddidiya. He remained in the service of his mentor for nine years, then he was elevated to the caliphate and given permission. After the death of his Sheikh, he renewed his allegiance to his Sheikh son, Hazrat Khawaja Muhammad Sirajuddin (ra), and he also blessed him with a caliphate and permission. He was a very dignified and worshipful elder. Six hundred and a half Hindus and Sikhs converted to Islam at his rightful hand. In 1942 AD, he was imprisoned on false charges, and by the grace of Allah, he was acquitted. He founded the Khanqah Sarajiya Hasniya Naqshbandiya Mujaddidiya in Hasan Abad Thal, Tehsil Karor Lal Esan, District Layyah. A large number of Hindus accepted Islam at his hands.

He passed away on 13th Jumadi Al-Awwal 1385AH / 9th September 1965AD. He was buried in Swat Sharif, Hasan Abad Tahsil, Karor Lal Esan District, Muzaffargarh. His son Khawaja Faqir Muhammad (ra) succeeded him.

His manuscripts:

۱۔ اعراب القرآن (فارسی)

۲۔ تذکرۃ الموتیٰ والقبور (فارسی)

His children:

1. Hazrat Sahibzada Maulana Faqir Muhammad (ra)

2. Hazrat Sahibzada Ghulam Muhammad (ra)
3. Hazrat Sahibzada Muhammad Badr (ra)
4. Hazrat Sahibzada Muhammad Ibrahim (ra)
5. Ms. Ghulam Ayesha Bibi (ra)
6. Ms. Ghulam Zainab Bibi (ra)

Names of some of his great caliphs:

1. Hazrat Syed Dost Ali Shah (ra) (Ratera, Dera Ghazi Khan)
2. Hazrat Syed Bahadur Shah (ra) (Mari Shah Sakhira, Jhang)
3. Hazrat Syed Mehboob Shah Bilawali (ra) (Duhok Fateh Shah, Attock)
4. Hazrat Syed Mohsin Shah (ra) (Loralai, Balochistan)
5. Hazrat Syed Hafiz Ismail Shah (ra) (Loralai, Balochistan)
6. Hazrat Syed Ahmad Shah (ra) (Basti Pirzada, Muzaffargarh)
7. Hazrat Syed Abdullah Shah (ra) (Loralai, Balochistan)
8. Hazrat Syed Sher Shah (ra) (Lodhran, Multan)
9. Hazrat Syed Allah Bakhsh Shah (ra) (Anait Shah, Muzaffargarh)
10. Hazrat Syed Meherban Shah (ra) (Kakani Garm, Waziristan)
11. Hazrat Syed Gulab Shah (ra) (Lehri, Jhelum)
12. Hazrat Syed Rajan Shah (ra) (Mahmood Kot, Muzaffargarh)
13. Hazrat Syed Karam Ali Shah (ra) (Bahawalpur)
14. Hazrat Syed Ghulam Hyder Shah (ra) (Banner Sharif, Muzaffargarh)
15. Hazrat Syed Abdullah Shah (ra) (Kalevala, Dera Ghazi Khan)
16. Hazrat Syed Akbar Ali Shah Geelani (ra) (Ichhra, Lahore)
17. Hazrat Syed Ghulam Haider Kandahari (ra) (Kandahar, Afghanistan)
18. Hazrat Sahibzada Muhammad Zahid (ra) (Musa Zai, Dera Ismail Khan)
19. Hazrat Qazi Atta Muhammad Qureshi (ra) (Qadirpur Ran, Multan)
20. Hazrat Akhund Abdul Ghaffar Qureshi (ra) (Quetta)
21. Hazrat Maulana Lal Din (ra) (Katimar, Mianwali)
22. Hazrat Maulana Abdul Ghafoor (ra) (Khanqah Maulana Gul Hasan)
23. Hazrat Khuda Bakhsh Khan Kamangar (ra) (Bhakkar, Mianwali)
24. Hazrat Sahibzada Akhund Hizb (ra) (Musa Zai Sharif)
25. Hazrat Hafiz Muhammad Ramadan (ra) (Tankini, Dera Ghazi Khan)
26. Hazrat Haji Phala Khan (ra) (Choti Zareen, Dera Ghazi Khan)
27. Hazrat Faqir Ghulam Qasim Kamboh (ra) (Paharpur, Dera Ismail Khan)
28. Hazrat Sheikh Saaduddin (ra) (Aura, Jhang)
29. Hazrat Maulana Muhammad Ibrahim (ra) (Vasu Astana, Jhang)
30. Hazrat Maulana Sher Muhammad (ra) (Shujabad, Multan)
31. Hazrat Abdullah Khan Waziristani (ra) (Ghazni, Afghanistan)
32. Hazrat Sheikh Abdul Rahim (ra) (Noorpur Thal, Sargodha)

33. Hazrat Maulana Abdullah Al-Maroof Peer Baru (Anait Shah, Muzaffargarh)
34. Hazrat Maulana Allah Bakhsh (ra) (Munshi Langar Sharif) (Ratira, Dera Ghazi Khan)
35. Hazrat Tegu Khan Khatran (ra) (Jaluali, Dera Ghazi Khan)
36. Hazrat Maulana Murid Ahmad Qureshi (ra) (Kalol Mabel, Mianwali)
37. Hazrat Maulana Noor Muhammad Kakar (ra) (Kariz Balozai, Afghanistan)
38. Hazrat Maulana Baha-ul-Haq (ra) (Kiri Shamozai, Dera Ismail Khan)
39. Hazrat Maulana Muhammad Hayat (ra) (Imam of Shah Juma Masjid, Dera Ismail Khan)
40. Hazrat Maulana Syed Muhammad Bakhsh Shah (Sokar, Dera Ghazi Khan)

34.6.1. Hazrat Maulana Abdul Karim Naqshbandi (ra) (Jampuri)

Hazrat Maulana Abdul Kareem Naqshbandi (ra) was one of the great caliphs and companions of Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra). His father's name was Maulvi Muhammad Siddique (ra). He was born on 12th Rabi Awwal 1316AH / 13th July 1898AD in Adamgarh near Jampur District, Dera Ghazi Khan.

He received his religious education from his beloved father, Maulana Syed Ahmed Hasan (ra) and Maulana Mushtaq Hussain Kanpuri (ra). He pledged allegiance to Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra) and obtained the honour of the caliphate and permission by setting the standards. He used to teach his mentor's children. He had settled in Multan.

His Authors:

۱۔ کتاب الھدیٰ فی اعفاء اللحیٰ

۲۔ فیوضاتِ حسنیہ (فارسی)

34.7. Hazrat Maulana Noor Muhammad Awan Chakralvi (ra)

Hazrat Maulana Noor Muhammad Awan Chakralvi (ra) was the caliph of Hazrat Khwaja Usman Damani (ra). He was a great scholar and a virtuous, gentle, and good-natured person. He was a scholar of jurisprudence and hadith and derived the Silsila Aliya Naqshbandiya from Hazrat Khawaja Muhammad Usman Damani (ra). He remained in his company and travelled to Khorasan with Hazrat after receiving the Caliphate. He was also the teacher of Hazrat Muhammad Sirajuddin (ra) and Hazrat Muhammad Bahauddin (ra), the sons of his Sheikh Aqdas.

He loved his Sheikh Aqdas (ra) a lot. He continued to attend Musa Zai Sharif regularly from his home for seventeen years and was blessed with the attention and blessings of Hazrat.

34.8. Hazrat Mulla Muhammad Rasool Lun Afghan Khorasani (ra)

Hazrat Mulla Muhammad Rasool Lun Afghan Khorasani (ra) was the caliph of Hazrat Khawaja Usman Damani (ra). He set standards of behaviour (Suluk) in the Hazrat Khawaja Damani (ra) company and was honoured with the caliphate and permission. He pledged allegiance to Hazrat Haji Dost Muhammad Kandahari (ra) at the age of ten. During his student days, he met Hazrat Haji Dost Muhammad Kandahari (ra). He asked! Do you mention Zikr-Allah or not? He submitted! I do. He spoke! You don't say Zikr-Allah. It would be best if you persevered in Dhikr because you are worthy of Tariqat. He spent another fifteen years as a student.

After the departure of Hazrat Kandahari (ra), he appeared in the service of Hazrat Khawaja Muhammad Usman Damani (ra) and pledged allegiance to him. He was often in a state of absorption. While living in the monastery, he participated in its construction and repair. Hazrat Damani (ra) blessed him with the caliphate and permission three years later. He used to lead the prayer in the monastery after Hazrat Aqdas (ra) left for Hajj. On his return from Hajj, Hazrat Damani (ra) entrusted the Musnad of Khanqah Sharif Gandan (Kandahar) to him and made him his successor. He died four months after the death of his Sheikh on Tuesday, 29th Dhul-Hajjah 1314AH / 31st May 1897AD. His shrine is in Khanqah Gandan Sharif, Kandahar.

34.9. Hazrat Syed Ameer Shah Hamdani (ra) (Danda Shah Bilawal)

Hazrat Syed Ameer Shah Hamdani (ra) was the successor of Hazrat Khwaja Usman Damani (ra). He set standards of behaviour (Suluk) in the Hazrat Khawaja Damani (ra) company and was honoured with the caliphate and permission. He was a Hafiz of the Qur'an, Zakir, and a man with a good temper. He pledged allegiance to Hazrat Maulana Deen Muhammad Angwi (ra) as a boy. After his death, he pledged allegiance to Hazrat Khawaja Muhammad Usman Damani (ra). He stayed in the monastery for nine years and served his Sheikh and the monastery. 3rd Dhul-Qadah 1311AH / 8th May 1894AD, Hazrat Khawaja Muhammad Usman Damani (ra) gave him Dastar Fazeelat.

34.10. Hazrat Khwaja Muhammad Hashim Naqshbandi (ra)

Hazrat Maulana Muhammad Hashim (ra) was the caliph of Hazrat Khawaja Usman Damani (ra). He set standards of behaviour (Suluk) in the Hazrat Khawaja Damani (ra) company and was honoured with the caliphate and permission. After the death of Hazrat Khawaja Damani (ra), he joined the circle of Hazrat Khawaja Sirajuddin (ra) and received spiritual blessings.

He was a resident of Baghar Sharif, Tehsil Kahuta, District Rawalpindi. He belonged to the Rajput Janjua tribe. On the advice of Hazrat Lal Shah Sahib (ra), he left the army's service and established a relationship with Khanqah Musa Zai.

He died on Saturday, 27th Rajab 1313AH / 13th January 1896AD at Khanqah Baghar Sharif, Kahuta District, Rawalpindi, and was buried there. After him, his son, Hazrat Maulana Abdul Rahman (ra), rose to prominence through his Musnad Irshad. After him, his younger son Hazrat Khawaja Muhammad Yaqoob (ra) was appointed Sajjadah Nasheen.

34.11. Hazrat Mulla Baig Muhammad Sarbarida Khorasani (ra)

Hazrat Mulla Beg Muhammad Sarbarida Khorasani (ra) was the caliph of Hazrat Khawaja Usman Damani (ra). He set standards of behaviour (Suluk) in the Hazrat Khawaja Damani (ra) company and was honoured with the caliphate and permission. He was a fearless person. During his journey to Khorasan, he used to go ahead of Hazrat Aqdas (ra), carrying a gun. For this reason, the Khorasani people used to call him "Shater Hazrat Qibla." The caliphate and permission in the meditation of perfection of prophethood exalted him. Hazrat Aqdas (ra) also gave him his Chuga (Garment).

He got the attention of Hazrat Aqdas (ra) for a long time and gained access to the reality of meditation. Hazrat Aqdas (ra) gave the turban and cap he used. Apart from these, Hazrat Khawaja Damani (ra) also gave him a golden pen manuscript of Hazrat Haji Dost Muhammad Kandahari's (ra) Naleen (shoes), Tasbih and Dalai- al-Khairat.

34.12. Hazrat Mir Qalandar (ra)

Hazrat Mir Qalandar (ra) was the caliph of Khawaja Usman Damani (ra). He set standards of behaviour (Suluk) in the Hazrat Khawaja Damani (ra) company and was honoured with the caliphate and permission. He was a native of Pishin (Baluchistan). He was brave, generous, a man of trust, a man of contentment, a man of constant remembrance and concern. He remained in the service of his Sheikh Aqdas (ra) for eighteen years.

He memorized the ghazals of Masnavi Maulana Rum (ra) and Dewan Hafiz Shirazi (ra). His Sheikh said! You are allowed to stay wherever you find stability in India, Sindh, and Khorasan, and if the seekers of Allah come to you, pay attention to them. For this reason, your name is Qalandar.

34.13. Hazrat Maulana Mehr Muhammad Awan Angwi (ra)

Hazrat Maulana Mehr Muhammad Awan Angwi (ra) was the caliph of Hazrat Khwaja Usman Damani (ra). He was a resident of Anga District, Khushab. He was a very humble and eloquent elder. He regularly attended Musa Zai Sharif from Anga Sharif for twenty-two years. He was busy teaching.

34.14. Hazrat Haji Syed Mir Ahmad Ali Dehlvi (ra)

Hazrat Haji Syed Mir Ahmad Dehlvi (ra) was the caliph of Hazrat Khwaja Usman Damani (ra). He set standards of behaviour (Suluk) in the Hazrat Khawaja Damani (ra) company and was honoured with the caliphate and permission. He was a Hafiz of the Qur'an, an Abid, and a Zakir. He was a resident of Bhojla Pahari, near the door of Shah Turkman Sahib in Delhi. His ancestors came from Khorasan and settled in Delhi.

He died on Sunday, 2nd Ramadan 1300AH/ 7th July 1883AD, during the lifetime of his Sheikh Aqdas (ra). His shrine is located on the north side, one hundred and thirty yards from Khanqah Musa Zai.

34.15. Hazrat Maulana Hussain Ali (ra)

Hazrat Maulana Hussain Ali (ra) was the caliph of Hazrat Khwaja Usman Damani (ra). He was born on Saturday, 19th Dhul-Qadah 1283AH / 25th March 1867AD, in Wan Bhachran, Mianwali district. His father's name was Mian Muhammad bin Hafiz Abdullah (ra). He belonged to the Meana nation. He learned Arabic and Persian books in Mauza Selvan (Kundian, Mianwali). He received the education of Sahah Sitta and Hadith from Hazrat Maulana Rasheed Ahmad Gangohi (ra) in Gangoh Sharif. He visited Saharanpur on his advice in 1303AH and read the Tafsir Qur'an from Hazrat Maulana Muhammad Mazhar Nanautavi in 1905AH. He studied logic and philosophy from Maulana Ahmed Hasan Kanpuri (ra).

He stayed in the company of Hazrat Khawaja Damani (ra), set the standards of conduct, and became proud of the caliphate and permission. He was a scholar of religion and Arabic. He was a Muhaddith, jurist, and commentator. Hazrat Maulana Rasheed Ahmed Gangohi (ra) and Hazrat Maulana Muhammad Mazhar Nanautavi are among his teachers. On 3rd Dhul-Qadah 1311AH / 8th May 1894AD, Hazrat Khwaja Muhammad Usman Damani (ra) conferred upon him the Dastar Fazeelat. He was also the teacher of Hazrat Khwaja Usman Damani's (ra) sons.

English translation of Hazrat Khwaja Muhammad Usman Damani's (ra) written permission to grant him the Caliphate:

After praise and salutations, be it clear from Muhammad Usman (ra), the Faqir, that the facts and knowledge are aware, dominating the intellectual and imitation sciences, the narrator, the secondary and original arts, Maulvi Hussain Ali Sahib (May Allah bless him for age and may Allah grant him peace) came to the fakir for and the fakir placed Latifah Asma-Allah in his heart (Qalb) according to the custom. By the grace of Allah, the good effect of a substantial level was revealed by this Lataef. Also, by spending time in other subtleties such as Ruh, Ser, Khafi, Akhfa, Nafs, and Qalib, "**روح، سر، خفی، اخفی، نفس، قالب**" etc., his tastes and passions and keenness continued to emerge, and he made the levels of negation and affirmation (Nafi-Asbat) of mushrrebat. After meditation, he decided on the Wilayat-e-Salasa, Asmal-Zahir, and Kamalat-e-Salasa. May Allah Ta'ala grant him presence, universality, destruction, and survival (Fana wa Baqa) in his Muqamat, Ahwal, and influences (Amen). May Allah Ta'ala make him lovers of His Most Holy

Self and lovers of their predecessors and elders. Now, he must practice and preach the way of Silsila Aaliyah Naqshbandiya Mujaddidiya Mazharia.

Seeing Maulvi Sahib's praised ability and ableness, public permission was given in the Silsila Aliya Naqshbandiya Mujaddidiya Mazharia (may Allah make him a lover and lover of His Most Holy One and a lover of his forefathers and Mashaikh) in the manner of his Sheikh and Murshid. It is necessary for him to practice the Silsila Aliya and to encourage it. For the rights of the Taliban-e-Haqq, his popularity is widespread and good news for those who follow him, and I urge him to organize remembrance and reflection. Take seclusion and separation, and rely on and focus on Allah in all his affairs. The condition of permission is to be steadfast on the Shari'ah and follow the Sunnah of the Messenger of Allah ﷺ perfectly. May Allah Ta'ala make my life and his life for His pleasure. For the rights of the Taliban-e-Haq, his popularity is widespread, and it is good news for those who follow him; I urge him to organize Zikr and Fikar. Take seclusion and separation, and rely on and focus on Allah in all his affairs. The condition of permission is to be steadfast on the Shari'ah and follow the Sunnah of the Messenger of Allah ﷺ perfectly. May Allah Ta'ala make my life and their life for His pleasure.

By Muhammad Usman (ra)

After the death of his Sheikh, he renewed his allegiance to his son and successor, Hazrat Khawaja Muhammad Sirajuddin (ra), and from him, he also ascended to the Caliphate and permission in the chain of Naqshbandiya Mujaddidiya and other chains. Hazrat Khwaja Hafiz Muhammad Ibrahim (ra), the son of Hazrat Khwaja Muhammad Sirajuddin (ra), pledged allegiance to him and became the Caliph. Hazrat Khawaja Muhammad Usman Damani's (ra) grandson and Hazrat Khawaja Muhammad Ibrahim's (ra) son, Hazrat Maulana Muhammad Ismail Saraji (ra), was also granted a caliphate by him.

Translation of the Permission and Khilafat Letter from Second Sheikh Hazrat Khwaja Muhammad Sirajuddin (ra)

Begin in the name of Allah, the Most Merciful, the Most Merciful. All praises are for Allah, and peace be upon His beloved servants. Verily, the righteous brother Maulana Hussain Ali Sahib, may Allah bless him and grant him peace, obtained the chain of Naqshbandiya Mujaddidiya from my late father. May Allah make us pure through his pure secret. He paid attention to his Lataef, Latifah Qalb, and all other Lataef. The light of these (Lataef) appeared to him, and through them, he obtained the feelings and events of attention, presence, gathering, and Istighraq

(preoccupation), which is the perfect annihilation (Fana). There are cases for which survival is necessary. Then he paid attention to his Latifa Nafs, Latifa Qalib, (Latifa) Negation and Affirmation (Nafi-Asbat), and then he was blessed with attrition, a kind of decay and Fana. Then he meditated upon them on the Oneness, the Triple Wilayat: the Circles of Small, Great, and Aliya, and meditation on Perfection, (Muraqabah) the Truths, (Muraqabah) the Absolute Divine, Muraqabah the Abrahamic (AS) Reality, (Muraqabah on the Reality of Moses (AS), and Muraqabah on the Reality in Muhammadiyah (ﷺ), he paid attention to the signs of self-immolation and Shareh-Sadr, etc., with the blessing of the grace of Allah and the great masters, may Allah make us pure with His pure secrets, His various conditions and descriptive get it accordingly. Therefore, he gave him absolute permission for the Silsila Aliya Naqshbandiya Mujaddidiya Masoomia. So may Allah make us pure with his (Hazrat Khwaja Muhammad Usman Damani ra) pure secret.

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ( ) ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ( )

(It will be said to the pious believers of Islamic Monotheism)"O (you), the one in (complete) rest and satisfaction! (27) "Come back to your Lord, Well-pleased (yourself) and well-pleasing (unto Him)! (28)

(Surah al-Fajr: 27 - 28)

O satisfied soul! Return to your Lord; you are pleased with Him; He is happy with you. On His orders, he returned to the Supreme, and we poor people suffered the pain of separation.

Maulana Sahib (ra) has now turned to the fakir to complete the remaining lessons and listen to them afresh. I will do. Despite not having its full power, I found no alternative except what has been questioned, (so I) called him the knowledge of "حقیقت احمدی، حبِ صرف، لا تعین، دائرہ سیف قاطع اور دائرہ حقیقت نماز." He has observed his proper conditions, and so have I.

So, he became "مجمع البحار اور معدن انوار". Therefore, I have given him absolute permission to guide the Talebeen in Naqshbandiya, Qadriyah, Chishtiya, Suhrawardya, Kibarviya, etc., to invoke peace and presence in the hearts of the friends and to take the pledge of allegiance from the aspirants in the above mentioned Silsila in the Masnoon method. So, he is my caliph, and his hand is my hand, so fortunate is the man who follows them. Allah Ta'ala says:

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝١٠

Verily, those who give Bayyah (pledge) to you (O Muhammad ﷺ) are giving Bayyah (pledge) to Allah. The Hand of Allah is over their hands. Then, whoever breaks his pledge breaks it only to his harm, and whoever fulfills what he has covenanted with Allah, He will bestow on him a great reward. (10)

(Surat al-Fateh - 10)

May the blessings of Allah be upon those who are the highest in His creation, Hazrat Muhammad ﷺ and his family and all his companions. O Allah, be his helper and helper in all his affairs, the charity of Your mercy, O Most Merciful.

He used to teach rational and meaningful interpretation of the Holy Quran. He used to do preaching alongside teaching. He passed away on 4th Rajab 1362AH / 25th June 1943AD.

His children:

1. Sahibzada Maulana Hafiz Abdul Rahman (ra) (Khalifa and Successor)
2. Sahibzada Maulana Sadruddin (ra)
3. Sahibzada Maulana Muhammad Sadiq (ra)
4. Sahibzada Maulana Muhammad Abdullah (ra)
5. Sahibzada Maulana Abdul Razzaq (ra)

His Authors:

1۔ بلغة الحيران فی ربط الآيات القرآن (اردو)

2۔ تبيان فی تفسير القرآن (اردو)

3۔ تلخيص الطحاوی (عربی)

4۔ تحريرات حديث (عربی)

5۔ تقرير الجنجوہی علیٰ صحيح بخاری (عربی)

6۔ تقرير الجنجوہی علیٰ صحيح مسلم (عربی)

7۔ عون المعبود علیٰ سنن ابی داؤد

8۔ رسالہ رفع سبابہ

9۔ ذبح فوق العقدہ

10۔ رسالہ الجرید تین (حدیث)

11۔ رسالہ خمس اوسق

12۔ برہان التسلیم یا فسخ الحج با لعمرہ

13۔ خلاصہ فتح القدیر

14۔ تحریرات حدیث

15۔ مسئلہ علم الغیب

16۔ تصحیح و خواشی مجموعہ فوائد عثمانیہ (فارسی)

17۔ تحفہ ابراہیمیہ (فارسی)

18۔ حل مثنوی

His great caliphs:

1. Hazrat Hafiz Muhammad Ibrahim (ra)
2. Hazrat Maulana Muhammad Ismail Saraji Mujaddidi (ra)
3. Hazrat Maulana Ghulam Rasool, known as Baba Anih Wala (ra)
4. Sheikh Hadith Hazrat Maulana Naseeruddin Ghorghushtivi (ra)
5. Hazrat Maulana Qazi Noor Muhammad (ra)
6. Hazrat Maulana Qazi Shamsuddin (ra)
7. Hazrat Maulana Muhammad Sarfaraz Khan Safdar (ra)
8. Hazrat Maulana Abdul Aziz (ra)
9. Hazrat Maulana Ghulam Nabi (ra)
10. Hazrat Hafiz Shah Noor Muhammad (ra)
11. Hazrat Maulana Syed Ahmad Raza Bajnori (ra)

34.16. Hazrat Syed Mir Akbar Ali (ra)

Hazrat Syed Mir Akbar Ali (ra) was the caliph of Hazrat Khwaja Usman Damani. He set standards of behaviour (Suluk) in the Hazrat Khawaja Damani (ra) company and was honoured with the caliphate and permission. He came to Khanaqah Musa-Zai Sharif from Delhi with his father, Hazrat Syed Mir Ahmad Ali (ra). He pledged allegiance to Hazrat Khawaja Muhammad Usman Damani (ra) and remained in his company for about twenty years. 3rd Dhul-Qadah 1311AH / 8th May 1894AD, Hazrat Khwaja Muhammad Usman Damani (ra) gave him Dastar Fazeelat. He was very humble despite having very high ranks and degrees.

35. Hazrat Khwaja Shah Muhammad Sirajuddin (ra)

Hazrat Khwaja Sirajuddin was born on Monday, 15th Muharram 1297AH, corresponding to 29th December 1879 AD, in Musa Zai Sharif (Dera Ismail Khan). Hazrat Khawaja Shah Muhammad Sirajuddin (ra) was the son and caliph of Hazrat Khawaja Muhammad Usman Damani (ra). He read the Holy Quran from Akhund Mulla Shah Muhammad Sahib Choudhwan (ra). He read prose and poetry in Arabic and Persian, grammar and syntax, beliefs, knowledge of Tajweed and recitation, Matul, Shareh Waqayah, Tafsir Jalalain, Mishkout Sharif, Sunnan Ibn Majah, etc., from Maulvi Mahmood Shirazi (ra). He read Ilm al-Mantic wa Aqaed, Kunz al-Daqaiq, Hidayah, Tafsir al-Madarik, Tanqeeh al-Usool wa Talkhees Al-Muftah, Sahih Sitta Kamil, the rest of the books in Usool-e-Fiqh from Noor Al-Anwar and Hasami to the end by Maulvi Hussain Ali (ra) (Wan Bhachran). Then, read the letters of Imam Rabbani (ra) and the letters of Masoomia from his father, Hazrat Muhammad Usman Damani (ra), in the books of Tasawwuf.

7th Rabi Al-Awwal 1214AH became the head of the caliphate and was assigned to conduct the Halqa Sharif regularly. He got permission and a caliphate from the chain of Naqshbandiya, Chishtiya, Qadriya, Suhrawardya, Qalandaria, Shatriya, Madaria, and Kibarviya. He performed circles during his father's lifetime due to his weakness. Many people from Khorasan, Herat, Kandahar, Bukhara, Turkestan, Arabia, and India were elected from his constituency. People used to come to his service to attain divine knowledge and obtain the status and perfections of the chain of Aaliyah.

Translation of the manuscript of Khilafah and Permit:

So, praise Allah for raising this burden and conveying this chain of heart and soul to others. The heart of the fakir was inspired by his son, Arshad, and by Arjmand Muhammad Sirajuddin (ra).

May Allah guide him on the high path and make him successful. He is the One who grants good deeds. By the grace of Almighty Allah, he has a perfect and abundant life and acquired expertise in external sciences and arts.

At the same time, he received attention from the fakir in all of the inner people, namely the Naqshbandiya, Mujaddidiya, Ahmadiyya and Chishtiya, Qadriya, Suhrawardya, and four other methods, Shatariya, Madaria, Kibarviya and Qalandaria, and he is perfect in his heart. It has been made possible. And he possesses high morals and likable qualities. Shariat Ghara and Sunnah Baiza strictly bind him, and he has the perfect skill to pay attention to others and to put the Nisbat in the hearts of others, and he will multiply the lights and revelations in their hearts with the Nisbat. I am bright and shining. And in the same way, my other friends have seen Akmal in their hearts, and they testify to this. So, it came to the heart of the Fakir from the unseen that I should hand over my Musnad to my son by making him my absolute caliph and my permanent position by entrusting him with the task of publishing Tariqa-e-Samanya (i.e., the eight chains).

So, praise Allah; he is my Khalifah, and his hand is my hand; his fame is my popularity, and his rejection is my rejection. May Allah bless those who help him and shame those who oppose him. (Amen)

And the faqir entrusts to him all the followers of his peer and mentor, and the faqir has a strong hope for his son, that In-Sha-Allah, he will reasonably lead the way, and whoever sits in his company will be the Mashaikh. He will get abundant benefits from the blessings of Allah.

اللّٰهم انصر من نصره و اخذل من خذله و ايد به الدين۔ و اجعله اماماً للمتقين۔ و ارزقه الاستقامت على السنة السنية۔ و الشريعة العلمية۔ آمين آمين آمين برحمتک يا ارحم الرٰحمين، و صلى اللّٰه تعالىٰ علىٰ خير خلقه محمد و آله و اصحابه اجمعين۔

(Dated: 3rd Dhu Qadah 1311AH)

(Fayuzat-e-Sarajiya)

After his father's death, he held the Musnad Irshad for eighteen years and continued to enrich a Jahan with the blessings of the Silsila Alia Naqshbandiya Mujaddidiya. Three hundred to four hundred devotees and Murideen were often present in his hermitage, who were lavishly distributed langar (Free Food). Hazrat Khwaja Sirajuddin (ra) performed Hajj Baitullah with a caravan of 45 camels in Shawwal 1324AH / November 1906AD. There were 36 people in his caravan on this trip.

Renovation, expansion and construction of monasteries:

1. Khanqah Ahmadiyya Saidiya Musa Zai Sharif:

He greatly expanded the Ahmadiyya Saidiya Musa Zai Sharif Monastery to provide greater convenience and comfort for pilgrims. A large inn with sixteen rooms was built behind the masjid of the Khanqah for pilgrims and murids, Khadims and Zakireen, and dervishes. He made a masjid on the right side of the masjid and a six-door masjid for his nobles and respected scholars. A vast library, a magnificent bungalow, and Langar-Khana (Free Food) were constructed to perpetuate remembrance and attention. More than 500 pilgrims, devotees, scholars, and caliphs were provided with daily food and lodging.

2. Khanqah Usmania Sarajiya Deep Sharif:

Located in the mountains of the Soon Sakesar (Khushab) valley, this monastery, built by Hazrat Khawaja Muhammad Usman Damani (ra), is a great spiritual school for those belonging to the Naqshbandiya Mujaddidiya chain. Hazrat Khwaja Muhammad Sirajuddin (ra) expanded the construction of this monastery and repaired its ancient spiritual relics during his time. Given the significant traffic of pilgrims and dervishes, many houses and a vast masjid were constructed. For purification and ablution, make wells and cisterns of water from which oxen and carts drew water.

He passed away on Friday, 26th Rabi Al-Awwal 1333AH, corresponding to 1915AD. Age was 63 years old. He was buried by his father, Hazrat Khawaja Usman Damani (ra).

He had four sons.

1. Hazrat Sahibzada Hafiz Muhammad Ibrahim (ra) (Successor)
2. Hazrat Sahibzada Muhammad Abid (ra)
3. Hazrat Sahibzada Muhammad Zahid (ra)
4. Hazrat Sahibzada Muhammad Arif (ra)

Names of the great caliphs:

1. Qazi Qamaruddin Sahib (ra) Chakrala (Mianwali)
2. Syed Barkat Ali Shah Sahib (ra) Calcutta (India)
3. Maulana Ghulam Ali Sahib (ra) Kanpuri (India)
4. Maulana Abul Saad Ahmad Khan Sahib (ra) Khola Kundian (Mianwali)
5. Mulla Muhammad Noor Akhundzada Qureshi Ponda (ra)
6. Maulana Abdul Rahman Sahib Bagharvi (ra). Rawalpindi
7. Maulana Ghulam Hussain Sahib (ra) Swag Sharif (Layyah)
8. Maulana Abdul Rahman Sahib Arggasani (ra)
9. Maulana Abdul Rahman Sahib Peshawari (ra)
10. Maulana Muhammad Yasin Sahib (ra) Kharuti. Khorasani
11. Maulana Muhammad Azam Daftani (ra). Afghanistan
12. Maulana Mir Muhammad Yahya Khorasani (ra)
13. Maulana Muhammad Saeed (ra) Herat (Afghanistan)
14. Maulana Faizullah Herati (ra) (Afghanistan)
15. Maulana Atta Muhammad Qureshi (ra) (Gandi) near Kundian (Mianwali)
16. Maulana Sahibzada Sahib Kandahari (ra)
17. Maulana Abdul Quaddus Shah (ra) Punjab
18. Maulana Abdullah Jan Sahib (ra) (Khanqah Khorasani aka Musafir Shah)
19. Maulana Shamsuddin Sahib (ra) Lyallpuri (Faisalabadi)
20. Pir Syed Amir Shah Sahib Gilani (ra) Ganjayal Sharif
21. Sain Fateh Ali Saheb (ra) Khushab
22. Hazrat Maulvi Faqir Chirag Din is Chan Chirag (ra) (Lucky Marwat, Khyber Pakhtunkhwa).
23. Maulana Noorul Haque (ra0 Shahpur (Sargodha)
24. Syed Wilayat Shah Saheb Hamdani (ra), Danda Shah Bilawal (Attock).
25. Syed Qamaruddin Shah Sahib (ra) Shujabad, Multan
26. Maulana Alauddin Sahib (ra) Chandharwala
27. Haji Muhammad Ismail (ra)
28. Haji Muhammad Rafiq (ra) Chiniot
29. Hafiz Muhammad Umar (ra) Mianwali
30. Qazi Dost Muhammad (ra) Chiniot
31. Maulana Akhundzada Abdul Ahad Sahib (ra) Kadi Shamozai Wala (Hyderabad Deccan, India)
32. Maulana Ahmed Din Sahib Jhandervi (ra)
33. Hazrat Jamaluddin Sahib Kadi Shamozai (ra)
34. Maulana Fazal Ali Qureshi Miskeen Puri (ra) (Muzaffargarh)
35. Hazrat Maulana Ghulam Mohiuddin (Chandharwala)
36. Hazrat Maulana Abdul Ahad Sahib Kadi Shamozai (ra)

35.1. Hazrat Khawaja Muhammad Bahauddin (ra)

Hazrat Khawaja Muhammad Bahauddin (ra) was the son of Hazrat Khawaja Muhammad Usman Damani (ra). He died young in 1323AH and was buried in the Khanqah Musa Zai. He was born Wali Allah. He had a son named Muhammad Alauddin (ra). Who pledged allegiance to his uncle Hazrat Khawaja Muhammad Sirajuddin (ra) and got the Caliphate.

35.2. Hazrat Khawaja Muhammad Alauddin (ra)

Hazrat Khawaja Muhammad Alauddin (ra) was the son of Hazrat Muhammad Khwaja Bahauddin (ra) and was the nephew and caliph of Hazrat Khawaja Muhammad Sirajuddin (ra). He was born in 1886AH / 1303AD in Khanqah Ahmadiyya Saidiya Musa Zai. He had a red-and-white complexion, a thick beard, a heavy build, and medium height. He acquired the external and internal sciences in Khanqah Musa Zai. He followed his uncle Hazrat Muhammad Sirajuddin (ra) in his spiritual path and rose to the rank of Khilafah. He also received spiritual grace from Hazrat Khawaja Babar (ra) (Khalifa Hazrat Khwaja Muhammad Usman Damani (ra). He died in 1943 AD / 1362 AH and was laid to rest in the Khanqah Musa-Zai.

His great caliphs:

1. Hazrat Maulana Qadir (ra) (Dera Ismail Khan)
2. Hazrat Khalifa Abdul Qadir Kharuti (ra) (Hyderabad, Sindh)
3. Hazrat Khalifa Masoom Ahmad Kharuti (ra) (Karabagh, Ghazni, Afghanistan)
4. Hazrat Khalifa Syed Rajab Ali (ra) (Patiala, India)
5. Hazrat Sufi Karam Elahi (ra) (Patiala, India)
6. Hazrat Khalifa Faizullah Kashmiri (ra) (Bara Mula, Kashmir)
7. Hazrat Khalifa Abdul Ghaffar (ra) (State of Chenba Tisa)
8. Hazrat Haji Abdul Salam (ra) (Surat, India)

35.3. Hazrat Khwaja Shamsuddin Naqshbandi Mujaddidi (ra)

Hazrat Khawaja Shamsuddin Naqshbandi Mujaddidi (ra) is the son of Hazrat Khawaja Muhammad Alauddin (ra). He was born in 1941 AD / 1360 AH in the Khanqah Ahmadiyya Saidiya Musa Zai. He received his early education at Khanqah Musa-Zai. His teacher was Hazrat Hafiz Ghulam Rasool (ra). He was blessed with Hajj Bayt-Ullah three times.

35.4. Hazrat Syed Lal Shah Sahib Hamdani Bilawali (ra)

Hazrat Lal Shah Sahib (ra) was a resident of Danda Shah Bilawal Sahib (Attock) and was related to the Hamdani Sadat. His ancestor, Hazrat Shah Bilawal (ra), came from Hamdan and settled in Danda Sharif. Syed Lal Shah Sahib (ra) became the disciple of Maulvi Ahmad Din Angwi Sahib (ra), who was the successor of Hazrat Haji Dost Muhammad Kandahari (ra). He completed 10 years of studies in religious and rational sciences and then taught at the same seminary for 15 years. After the death of Maulana Ahmed Din Sahib (ra), he pledged allegiance to Haji Dost Muhammad Kandhari (ra) and became his companion. He reached the position of Wilayat Sughra within a month, and Hazrat Dost Muhammad Kandahari (ra) gave him the caliphate and permission. Even after receiving the caliphate, he served Hazrat Kandahari (ra) for two years. After the death of Hazrat Dost Muhammad Kandahari (ra), he renewed his allegiance to Hazrat Usman Damani (ra) and gave him his caliphate. He continued to hold the Musnad Irshad for thirty years after receiving the caliphate, and people continued to receive favours and blessings from him.

He passed away on 27th Shaban 1313AH / 12th February 1896AD at noon. He was buried in Khanqah Dinda Sharif (Attock).

His nephew, Syed Muhammad Shah Hamdani (ra), was his disciple, and after his death, he pledged allegiance to Hazrat Khawaja Sirajuddin (ra) and joined his administration. He gave him the caliphate and permission.

35.5. Maulana Qazi Qamaruddin Muhaddith Chakralvi (ra)

He was born on 23rd Ramadan 1274AH/17th May 1858AD in the Qazi family of Chakrala. His father's name was Qazi Muhammad Sulaiman (ra). He received his primary education from his father. Hazrat Maulana Syed Peer Mehr Ali Shah Golravi (ra) was his classmate in the Anga District of Khushab. In 1293AH, he visited Saharanpur and studied Tafsir, Hadith, and other books of art at Maulana Ahmad Ali (ra) 's, Sheikh Hadith Madrasah Mazahir Uloom, and Maulana Ahmad Hasan Kanpuri (ra) 's.

He returned to his homeland after receiving the certificate of merit in Dhuel-Hijjah 1296AH. After graduating from the external sciences, he pledged allegiance to Hazrat Khawaja Muhammad Usman Damani (ra). After his death, he swore allegiance to the hand of Hazrat Maulana Khawaja Sirajuddin (ra). Staying in the company of Hazrat, he completed the Suluk Naqshbandiya Mujaddidiya, was honoured with the honour of Khilafat, and engaged in promoting the chain.

35.6. Maulana Syed Barkat Ali Shah of Calcutta (ra)

He was born in Alawalpur (Jalandhar). After completing the external studies, he became interested in pledging allegiance to a peer or a mentor. He used to sit in the meetings of various monasteries and pilgrims with peace of mind and the intention of loyalty. At last, he came to Kanpur, where he heard the name of Hazrat Khawaja Muhammad Sirajuddin (ra) from Maulana Ghulam Hussain Kanpuri (ra). He reached the Musa Zai district of Dera Ismail Khan with his advice and pledged allegiance to Hazrat Khawaja (ra). He passed all the steps of Naqshbandiya and was honoured with Khilat-e-Khilafah, and with the guidance of Hazrat Khawaja Sirajuddin (ra), he visited Calcutta, India. There was such a crowd of his devotees and followers that he had to build a monastery. After many years, he visited Bombay at the devotees' request. He also made a masjid and a monastery in the Nasik district and blessed thousands of people with spiritual gifts and blessings. He has done much work to develop and disseminate the Naqshbandiya series in Bengal, Bihar, Assam, Bangladesh, and Maharashtra.

He died on 14th Safar 1345AH/August 1926AD, and his shrine is in Malegaon Monastery, Nashik District (Maharashtra). He has four sons, Khawaja Abdul Laith Muhammad Abdullah Shah (ra), Maulana Abdul Salam Shah (ra), Khawaja Abdul Rehman Shah (ra) and Khawaja Babu Barkat Shah (ra).

His great caliphs:

1. Khawaja Abdul Laith Muhammad Abdullah Shah (ra)
2. Hazrat Syed Muhammad Abdul Dayan (ra) (Calcutta)
3. Hazrat Maulana Syed Mufti Amim Al-Ahsan Barakati (ra) (Bangladesh)
4. Maulana Abdul Salam (ra)
5. Maulana Syed Salman (ra) (Calcutta)

35.7. Hazrat Khawaja Abdul Laith Muhammad Abdullah Shah (ra)

Hazrat Khawaja Abdul Laith Muhammad Abdullah Shah (ra) is the son and caliph of Hazrat Maulana Syed Barkat Ali Shah (ra). By pledging allegiance to his father, He set the standards of conduct (Suluk) and became proud of the caliphate and permission. He was a religious scholar and worked in education. He died in 1964 AD and was buried beside his father.

His successors:

1. Hazrat Khawaja Pir Muhammad Shah (ra) (Ballia, UP, India)
2. Hazrat Khawaja Tajamal Hussain Shah (ra) (Bihar, India)
3. Hazrat Khawaja Abul Abidin Shah (ra) (Bihar, India)

35.8. Maulana Ghulam Hussain Kanpuri (ra)

Maulana Ghulam Hussain Kanpuri (ra) was one of the successors of Hazrat Khawaja Sirajuddin (ra). He used to recite the Holy Qur'an in seven recitations. He performed the duties of imam in the masjid of his mentor, Hazrat Khawaja Sirajuddin (ra), for seven years. Hazrat Khawaja (ra) honoured him with the Caliphate and ordered him to go to Kanpur. He used to have such a crowd of devotees and believers there that he built a masjid. He used to lead the prayers himself. He was a passionate reader. Through him, many women who were living sinful lives repented and became true believers.

35.9. Hazrat Maulana Abdul Rahman Peshawari (ra)

He was one of the successors of Khawaja Sirajuddin (ra). Wali Chitral was included in the Khudam of Maulana Abdul Rahman Peshawari (ra). When he reached Musa-Zai in 1326AH / 1980AD, Hazrat Khawaja Sirajuddin (ra) had gone for Hajj. He also joined a caravan of Hajj behind him and performed Hajj Bayt Ullah. After meeting Hazrat Khawaja Sirajuddin (ra), he pledged allegiance to him and completed the lessons of conduct while staying in his company. After completing his lessons, Hazrat Khawaja (ra) elevated him to his caliphate. He came back to Peshawar and initiated the development and promotion of religion. The chain of his disciples and devotees spread to the outskirts of Peshawar and as far as Chitral. On the invitation of Governor Chitral, he visited Chitral along with his mentor, Hazrat Khawaja Hafiz Muhammad Ibrahim Saraji (ra).

35.10. Hazrat Syed Amir Shah Gilani Kelvi (ra) (Ganjayal Sharif, Khushab)

He was the only son of Hazrat Pir Murad Danda Shah Gilani Sahib (ra). He was a resident of Ganjayal Sharif. He appeared in the Hazrat Khawaja Usman Damani (ra) service for the pledge of allegiance. After giving the pledge of allegiance, he stopped to serve him. Sitting in the circle of Hazrat Khawaja (ra), he set the standards of behaviour (Suluk). Hazrat Khawaja (ra) loved him very much. Even after the death of Hazrat Khawaja Damani (ra), he remained in the service of Hazrat Khawaja Sirajuddin (ra) for a long time and was honoured with the Caliphate. His father, Hazrat Murad Danda Shah (ra), used to be very sad about his separation and said that I had only one son, who was also under the control of Pir Pathan (Khwaja Muhammad Sirajuddin ra). With the encouragement of Hazrat Syed Ameer Shah Sahib (ra), his entire family entered Silsila Naqshbandiya.

35.11. Hazrat Khwaja Hafiz Muhammad Ibrahim Sirajee (ra)

He was born in 1895 AD in the Khanqah Ahmadiyya Saidiya Musa Zai Sharif. He was the eldest son, successor, and caliph of Hazrat Khawaja Muhammad Sirajuddin (ra). At seven, he had memorized the Qur'an from Hafiz Muhammad Auliya (ra) and Hafiz Muhammad Abdullah (ra) in ten months. He used to recite the Holy Quran every year in Tarawih, and it was customary to repeat five Juz in Tahajjud. He learned Dars-e-Nizami, poetry, and prose in Persian, Golestan, Bustan, and Zulikha Sikandar Nama from great scholars in the monastery. Muhaddith Hazrat Maulana Muhammad Amir Damani (ra) (Khalifa Hazrat Khawaja Sirajuddin ra), from Maulvi Atta Muhammad Qureshi he read " صرف، نحو، فقه، مبانی اصولِ فقه، موقوف علیه، تفسیر جلالین، مشکوٰۃ شریف مکمل و کتب صحاح ستہ، موطاء امام مالک و امام محمد، طحاوی شریف، مکتوبات امام ربانی، مقاماتِ معصومی، دُر المعارف، ارشاد السالکین", etc. Allah Ta'ala blessed him with the best memory.

At the age of seventeen, he pledged allegiance to his father. After completing all the lessons of conduct (Suluk), he soon rose to the rank of caliphate and permission. During his father's lifetime, he sat on the Musnad and got busy guiding the people of Allah. His father visited Hakeem Hafiz Muhammad Ajmal Khan (ra) in Delhi due to illness, but he passed away at the age of 36. He took over the management of all three monasteries (Musa Zai Sharif, Deep Sharif Wadi Soon Sakesar, and Lur Gai Afghanistan). Most of the caliphs of Hazrat Khwaja Sirajuddin (ra) renewed their allegiance to him. He was a very generous person.

Among his works are "شرح ہدایۃ الطالبین، رسالہ در تصوف و سلوک و احوال سلسلۂ نقشبندیہ و فوائد سراجیہ"

Hazrat Khawaja Muhammad Ibrahim Sahib's (ra) temperament was dominated by Qalandari influence and effects, so he appointed his eldest son, Hazrat Khawaja Allama Muhammad Ismail Sirajee Mujaddidi (ra), as his deputy and successor in 1939 AD and established the Khanqah Musa Zai in Afghanistan. He handed over all the responsibilities of Khanqah Deep Sharif Wadi Soon Sakesar.

He died at sixty-three on 10th Rajab 1376 AH, corresponding to 11th February 1957 AD, at Bahawalpur, at Hakeem Abdul Rasheed's (ra) house. He was buried near the monastery in Musa Zai.

Caliphs and Khudam:

1. Hazrat Khwaja Muhammad Ismail Saraji (ra) Musa Zai
2. Khwaja Muhammad Jan Saraji (ra) Khanqah Anwar-ul-Seraj Darya Khan
3. Maulana Qazi Abdul Jalil (ra) Anga Sharif Wadi Soon Sakesar
4. Khawaja Muhammad Alauddin Noori (ra) Musa Zai
5. Maulana Abdul Hakeem Shan (ra) Garhwali
6. Maulvi Ghulam Qadir (ra) Grah Mohabat Kalachi
7. Hazrat Khwaja Fazal Ali Qureshi (ra) Miskeenpur Sharif
8. Mufti Maulana Muhammad Sahib (ra0 Dera Ismail Khan
9. Ghulam Muhammad Sahib (ra), known as Gulen Faqir (Kufri, Soon Sakesar)
10. Sufi Ghulam Sahib (ra) Khadka, Dera Ismail Khan
11. Abdul Rahman bin Maulana Muhammad Amir Damani Rangpur (ra) Dera Ismail Khan
12. Muhammad Khudae Rahm Sahib Afghani Tajik (ra)
13. Muhammad Yaqoob Sahib Nasir Shadi Zai (ra)
14. Muhammad Khan Kharuti Sahib (ra) Khadka, Dera Ismail Khan
15. Ghulam Nabi Sahib, known as Mulla Gul Sahib Tank (ra)
16. Maulana Khalid Dad Awan Sahib (ra0 Musa Zai
17. Maulvi Muhammad Shah Sahib (ra) Dara Zanda
18. Maulvi Noor-ul-Haq Sahib (ra) Kadi Shamu Zai
19. Maulana Abdul Ahad Sahib (ra) Kadi Shamu Zai
20. Maulana Shamsul Haque Sahib (ra) Kadi Shamu Zai
21. Maulana Fazlul Haque Sahib (ra) Kadi Shamu Zai
22. Malik Sultan Mahmood Sahib (ra) Piplan, Mianwali
23. Qari Muhammad Ahmad Saeed Sahib (ra) Piplan, Mianwali
24. Maulana Abdul Haq Sahib (ra), Zhob, Balochistan
25. Malik Haji Qasim Ali Khan Saheb (ra) Sodhi Jaywali, Soon Sakesar
26. Maulana Abdul Qadir Sahib (ra) Tank
27. Maulana Muhammad Shafiq Sahib (ra), Zhob, Balochistan

35.12. Hazrat Khawaja Sahibzada Muhammad Zahid (ra)

He was the eldest son of Hazrat Khawaja Muhammad Sirajuddin (ra). He was born in Khanqah Ahmadiyya Saidiya Musa Zai Sharif. He got the caliphate and permission from Hazrat Maulana Ghulam Hussain (ra).

He died on Monday, 15th Dhul-Hajjah 1410 AH / 11th July 1990AD at the age of 86 years. He has three sons, Sahibzada Muhammad Zakir (ra), Sahibzada Muhammad Tahir (ra), and Sahibzada Muhammad Sabir (ra).

35.13. Hazrat Sahibzada Muhammad Arif (ra)

He was the third son of Hazrat Khawaja Muhammad Sirajuddin (ra). Hazrat Sahibzada Muhammad Arif (ra) was born in Khanqah Ahmadiyya Saidiya Musa-Zai Sharif in 1333AH / 1914AD. He was very hospitable, mannered, and of high character. He received his early education at home and in Khanqah Musa Zai Sharif. Later, he was admitted to Jamia Abbasia, Bahawalpur, for religious studies and gained knowledge from renowned teachers. Among his teachers, Maulana Ghulam Nabi (ra), Sheikh-ul-Jamia Maulana Ghulam Mohammad Ghotvi (ra), Maulana Muhammad Sadiq (ra), Maulana Ubaidullah (ra), Maulana Ahmed Ali (ra) and Maulana Farooq Ahmad (ra) are worth mentioning. In this way, he received his spiritual grace from his father, Hazrat Khawaja Muhammad Sirajuddin (ra).

35.14. Hazrat Khawaja Muhammad Ismail Saraji Mujaddidi (ra)

He was the eldest son and caliph of Hazrat Khawaja Muhammad Ibrahim Saraji (ra). He was born in 1335AH, which corresponds to 1916AD. His maternal grandfather, Mian Khel (ra), was the beloved and devoted disciple of Hazrat Khawaja Sirajuddin (ra), Chief of the Khel tribe. Azam Khan Bahadur Muhammad Rab Nawaz Khan was his Murid. He received his early education at Khanqah Musa Zai. At 10, he entered the Islamic seminary, Jamia Abbasia, Bahawalpur, studied for 10 years, and graduated in 1936AD. Three years after completing his education, he pledged allegiance to his father, Khawaja Hafiz Muhammad Ibrahim Saraji (ra), and set goals for behaviour and kindness. After learning of the mention of the Ism-e-Zat, Hazrat Khawaja (ra) granted Khilafah permission in the

eighth Salasil Tariqat. He was responsible for training pilgrims and managing the Langar-Khana, and, in addition, he promoted the teachings of the Silsila Alia Naqshbandiya. He travelled to Haramain, Sharifain, Afghanistan, Bengal, and Assam.

In the last days of his blessed life, Hazrat Khawaja Muhammad Ibrahim (ra) entrusted all his responsibilities to his son Hazrat Maulana Muhammad Ismail (ra) and assigned the three monasteries to him. His four sons are Muhammad Nauman (ra), Muhammad Saad (ra), Muhammad Saeed (ra) and Muhammad Yusuf (ra).

He had a special passion for writing and editing. His publications include:

۱۔ مواہب رحمانیہ فی فوائد و فیوضات حضرات ثلاثہ دامانیہ

- جلد اول تجلیاتِ دوستیہ
- جلد دوم کمالاتِ عثمانیہ
- جلد سوم مقاماتِ سراجیہ

۲۔ سلسلۃ الذہب موسوم بہ سلسلہ سراجیہ مجددیہ

۳۔ ترجمہ مقاصد السالکین

۴۔ ترجمہ فضائل الباری

۵۔ ترجمہ مکتوبات حضرت حاجی دوست محمد قندھاریؒ

۶۔ مجموعہ ئ وظائف

۷۔ شاعری

He continued to guide da'wah and train seekers and disciples for almost fifty years. He appointed his son, Hazrat Muhammad Saad Saraji (ra), as his successor. He passed away from this mortal world at the age of seventy-six years at CMH Hospital, Rawalpindi, on Friday evening, 4th Muharram al-Haram 1414AH, corresponding to 25th June 1993AD. He was buried by the side of Hazrat Dost Muhammad Kandahari (ra), Khawaja Muhammad Usman Damani (ra), Khawaja Hamad Sirajuddin (ra), and his father, Khawaja Hafiz Muhammad Ibrahim Qalandar Saraji (ra).

His successors:

1. Khawaja Muhammad Nauman Saraji (ra) Musa Zai Sharif
2. Khwaja Muhammad Saad Saraji (ra), Dosti Murshid Baba Musa Zai Sharif
3. Khawaja Muhammad Saeed Saraji (ra) Musa Zai Sharif
4. Syed Ghulam Jilani Shah Sahib (ra) Ganjayal Sharif
5. Syed Muhammad Iqbal Shah Sahib (ra) Attock
6. Haji Syed Muhammad Shafiq Sahib (ra), Zhob
7. Khalifa Jan Muhammad (ra) Dera Ghazi Khan
8. Mirza Muhammad Lala (ra) Afghanistan
9. Muhammad Akbar Qureshi Sahib (ra), Piplan, Mianwali
10. Maulana Muhammad Aslam Kordei, Soon Sakesar
11. Qari Abdul Razzaq (ra) Wadi Soon Sakesar
12. Muhammad Habibullah Saraji (ra) Lodhran
13. Fayaz Ahmad Khan Sahib (ra) Dera Ghazi Khan
14. Sufi Muhammad Ismail Khan (ra) Dera Ghazi Khan
15. Khalifa Pir Bakhsh (ra) Muzaffargarh
16. Muhammad Bashir Ahmed Sahib (ra) Muzaffargarh
17. Muhammad Nasruddin (ra) Atal Sharif, tank
18. Muhammad Qasim Khan Sahib (ra), Zhob, Balochistan
19. Haji Syed Mohammad Umar Shah (ra) Zhob
20. Haji Syed Sadr Khan (ra) Zhob
21. Syed Tare Khan (ra) Zhob
22. Saleh Muhammad Shirani (ra) Zhob
23. Maulana Abdul Sattar (ra) Garah Nawab, Tank
24. Ghulam Qasim Khan Baloch (ra) Musa Zai Sharif
25. Faqir Nik Muhammad (ra) Kadi Shamozai
26. Sufi Mian Muhammad Sabharwal, Soon Sakesar
27. Dr. Muhammad Afzal (ra) Multan
28. Muhammad Qutbuddin (ra) Mangrotha East, Dera Ghazi Khan
29. Malik Muhammad Khadim Uddin (ra) Daira Din Panah, Muzaffargarh
30. Obaidullah Jan (ra) Zhob
31. Khalifa Muhammad Sadiq alias Chan Mamrez Pathan (ra) Tank
32. Khalifa Muhammad Amin (ra) Multan
33. Khalifa Noor Muhammad (ra) Gomel Bazar, Tank
34. Qazi Azizur Rehman (ra0 Rahim Yar Khan
35. Haji Muhammad Manzoor, Chatta, Wadi Soon Sakesar
36. Khalifa Mian Muhammed Kufri (ra), Wadi Soon Sakesar
37. Qazi Habib-ur-Rahman Anga (ra) Wadi Soon-Sakesar
38. Khalifa Muhammad Ramadan Faqir Hadali (ra) Khushab
39. Khalifa Ghulam Muhammad (ra) Topal Adda, Daira Din Panah

40. Maulana Sheikh Muhammad Shafiq (ra) Gomel, Tank
41. Sheikh Muhammad Ashraf (ra) Khanqah Masoomia, Paharpur
42. Sahibzada Muhammad Bahauddin (ra) Atal Sharif, Tank
43. Sufi Ghulam Muhammad (ra) Nawan Jandanwala, Bhakkar
44. Hakeem Abdul Aziz (ra0 Sahiwal, District Sargodha
45. Malik Ahmad Khan (ra) Uchhali, Soon Sakesar Valley
46. Gul Hussain Shah(ra) Dera Ghazi Khan
47. Haji Sher Muhammad (ra0 Musa Khel Bazar, Balochistan
48. Haji Muhammad Shah (ra) Zhob
49. Shaikh Muhammad Shafi (ra) Grah Sheikh Sultan, Tank
50. Qari Shahabuddin (ra) Maqam-e-Hayat, Sargodha

Khanqah Sarajiya Kundian

35.15. Maulana Abul Saad Ahmad Khan (ra)

He was the caliph of Hazrat Khawaja Muhammad Sirajuddin (ra). His name was Ahmad Khan, and his surname was Abul Saad. His father's name was Malik Masti Khan (ra), a resident of Mauza Bhakra. Hazrat Maulana Abul Saad (ra) was born in 1297AH, corresponding to 1880AD. He received his primary education in his locality and then went to Maulana Atta Muhammad Qureshi (ra), Mianwali, Bandial district, for further education. After completing his secondary education there, he travelled to India, which included Moradabad and Kanpur. He read books on jurisprudence, hadith, grammar and syntax, logic and philosophy, literature, and their meanings. He pledged allegiance to Hazrat Syed Lal Shah in Bandial, the successor of Hazrat Usman Damani (ra). After his death, he pledged allegiance to Hazrat Khawaja Usman Damani (ra), but Hazrat Khawaja (ra) died in the same year and was succeeded by Hazrat Khawaja Sirajuddin (ra). He renewed his allegiance and completed behavioural lessons with him. And he obtained the caliphate in four chains: Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya. He was very fond of reading and collecting religious books. He built a library at Khanqah Sarajiya Kundian (Mianwali).

Once, his mentor Hazrat Khawaja Sirajuddin (ra) said to him! Maulvi Sahib, I made a promise to you, and you made a promise to me. He immediately said: Hazrat! I promise that whatever you say, I will accept. Hazrat Khawaja (Quds Sira) said! You promise me that you will not go home until the lessons of Imam Rabbani's letters (ra) are completed, and I promise that I will pay attention to the lessons of each letter. He was pleased and promised his mentor and murshid that I would not go

home until I completed the teaching of Maktobat Sharif, and Hazrat Aqdas (ra) made him end his visit to Maktobat Sharif with great care.

He passed away on Monday, 12th Safar 1360 AH, corresponding to 14th March 1941 AD, at 63 in Kanpur. His body was brought to Kundian Mianwali by his successor, Hazrat Muhammad Abdullah Ludhianvi (ra), and buried there. Before his departure, he nominated his Khalifa Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) as his successor. Before his death, Hazrat Khawaja Muhammad Abdullah Ludhianvi (ra) appointed his caliph, Hazrat Khawaja Khan Muhammad (ra), as his successor. Hazrat Khawaja Khan Muhammad Sahib (ra) lived for ninety years and used to serve and preach religion.

His children:

1. Maulana Muhammad Masoom (ra)
2. Maulana Muhammad Sadiq (ra)
3. Maulana Muhammad Saeed (ra)
1. 4-7. Four daughters

The names of the Caliphs are as follows:

1. Hazrat Muhammad Abdullah Ludhianvi (ra) (Successor)
2. Hazrat Syed Abdullah Shah (ra) (Ahmedpur Syal, Jhang)
3. Hazrat Qazi Sadruddin (ra) (Sufi Monastery, Haripur, Hazara) (1398AH)
4. Hazrat Haji Mian Jan Muhammad (ra) (Baghar Sargana, Multan)
5. Hazrat Syed Abdul Salam Ahmad Shah (ra) (Dhaka, Bangladesh)
6. Hazrat Mufti Abdul Ghani (ra) (Patiala, India)
7. Hazrat Mufti Muhammad Shafi (ra) (Sargodha)
8. Hakeem Maulana Abdul Rasool (ra) (Sargodha)
9. Hazrat Syed Mughis-Uddin Shah (ra) (Bijnor, India)
10. Maulana Muhammad Zaman (ra) (Haripur, Hazara) (buried in Kundian, Mianwali)
11. Hazrat Sheikh Muhammad Makrani (Makran, Iran)
12. Maulana Nazir Ahmed Arshi Dhanaulvi (ra)
13. Hazrat Muhammad Yusuf (ra) (Kanpur, India)
14. Hazrat Syed Mukhtar Ahmad Shah (ra) (Aligarh, India)
15. Hazrat Syed Jameel Uddin Ahmed Meeruti (ra) (Bahawalpur)
16. Hazrat Pir Syed Lal Shah (ra) (Jhang)
17. Maulana Ahmed Din Kelvi (ra) Sargodha district
18. Hakeem Hafiz Chan Peer (ra) (Khushab)
19. Hazrat Abdul Sattar (ra)
20. Maulana Sirajuddin Ranjha (ra) (Bhalwal, Sargodha)

21. Hazrat Naseeruddin Baghwi (ra) (Behera, Sargodha)
22. Hazrat Mian Allah Ditta Sargana (ra) (Multan)
23. Hazrat Faqir Sultan Sargana (ra) (Multan)
24. Hazrat Mufti Umeme Al-Ahsan (ra) (Dhaka, Bangladesh)
25. Hazrat Maher Din Ahmad (ra) (Dhaka, Bangladesh)
26. Hazrat Bahadur Ali (ra) (Mansehra)
27. Dr. Muhammad Sharif (ra) (Bannu)
28. Hazrat Mistry Zahoor Ahmad (ra) (Malier Kotla, India)
29. Hazrat Noor Ahmad (ra) (Datta Khel, Mianwali)
30. Hazrat Haji Abdul Wahab (ra) (Calcutta, India)
31. Hazrat Mian Muhammad Qureshi (ra) Lyallpur (Faisalabad)
32. Hazrat Malik Allah Yar (ra) (Mianwali)
33. Hazrat Mistry Niaz Ahmad (ra) (Malier Kotla, India)

35.16. Hazrat Syed Wilayat Shah Hamdani (ra)

Hazrat Syed Wilayat Shah Hamdani Bilawali (ra) was the successor of Hazrat Khawaja Muhammad Sirajuddin (ra). He was a resident of Dinda Shah Bilawal. He was a relative of Hazrat Syed Lal Shah Hamdani (ra).

His son Syed Muhammad Arif (ra) was his successor. His second son, Syed Ghulam Rabbani (ra), also pledged allegiance to him. After his death, he joined his brother's circle administration. I have been working to reform people in Multan.

35.17. Hazrat Maulana Qazi Ghulam Jilani Naqshbandi (ra)

Hazrat Maulana Qazi Ghulam Jilani Naqshbandi (ra) was the follower and caliph of Hazrat Khawaja Sirajuddin (ra) (Musa Zai Sharif). He was a resident of Shams Abad (Attock). He was born in 1285AH/1868AD in Shams Abad. His father's name was Qazi Nadir Din (ra). His lineage is traced back to Hazrat Khawaja Banda Nawaz Gesudraz (ra). He received his primary education in his locality, then went to Madrasah Aliya, Rampur, and obtained his certificate of excellence under Maulana Abu Tayyab Makki (ra) and Maulana Munawar Ali (ra). In the same seminary, he also performed the duties of a seminary. Maulana Karamat Ali (ra) became associated with Tabligh and went to Bengal. He performed the Hajj in 1904AD and was honoured by visiting the (Roza) grave of Rasulullah ﷺ. He took advantage of Hazrat Shaykh-ud-Dalail Maulana Abdul Haq (ra).

He has one daughter and six sons; the names of his sons are Qazi Abdul Salam (ra), Qazi Anwarul Haq (ra), Qazi Noorul Islam (ra), Qazi Muhammad Zahid Al Hussaini (ra), Qazi Manzoor-ul Haq (ra) and Qazi Muhammad Tahir (ra).

Some of his famous works:

1۔ جامع التحریر فی حرمت العناد المزامیر

2۔ عذاب شریعت دارد

3۔ تیغ غلام گیلانی (بر گردن قادیانی)

4۔ قول مقبول در رد قادیانی

5۔ مجهول بطریق المنطق و المعقول

6۔ جواب حقانی دارد

7۔ بدیع الکلام

8۔ فتاویٰ فتاح الجنت

9۔ تخیة الهالک

10۔ راحت الافکار

11۔ طهور الشفقت

12۔ حق الایضاح

He died on 24th Dhul-Qadah 1348AH / 23rd April 1930, at the age of 63, and was buried in Shams Abad, Attock. Pakistan

Khanqah Fazlia Naqshbandiya Mujaddidiya, Miskeenpur (Muzaffargarh, Pakistan)

36. Hazrat Khwaja Muhammad Fazl Ali Qureshi (ra)

Mianwali is the original homeland of Hazrat Khawaja Fazl Ali Abbasi Qureshi (ra). His ancestors settled in Sindh during the Abbasid invasion. From there, his family settled in Mianwali. Because of Dawood's grandson, this settlement was named Dawood Khel. He was born in Dawood Khel in 1270 AH/1854 AD. His father's name was Murad Ali Shah (ra). He spent his childhood in Kalabagh.

He completed his education in Arabic, Persian, and Deniyat from Maulana Qamaruddin (ra). Hadith read by Hazrat Maulana Ahmad Ali Saharanpuri (ra). In the beginning, Hazrat Qureshi (ra) thought that I should take care of a parrot and teach it good things, but it was revealed from the unseen that teaching a parrot would not be as beneficial as teaching the creation of Allah and the heart that Allah creates. It is a parrot. Why should it not be referred to the Divine? So, the search for Sheikh Kamil arose in his heart. During the establishment of Dawood Khel, he appeared in the service of Hazrat Khawaja Usman Damani (ra) to pledge allegiance, but at that time, Hazrat had become very weak. That is why he pledged allegiance to his caliph, Hazrat Syed Lal Shah Dhandevi Hamdani Bilawali (ra), and set the standards of behaviour (Suluk). Hazrat Syed Lal Shah (ra) died early (in 1313AH). He was also in the service of Hazrat Khawaja Usman Damani (ra) for some time, but he also died in 1314AH, so he completed his Suluk with Hazrat Khawaja Sirajuddin (ra). He served his Sheikh for 17 years. When Hazrat Khawaja Sirajuddin (ra) visited Delhi for Tariqat, he wrote a letter, calling Hazrat Fazl Ali Qureshi (ra) there, and conferred the caliphate upon him near the shrine of Hazrat Mazhar Jan Janan (ra). When Hazrat Khawaja Sirajuddin (ra) passed away, his son Hazrat Khawaja Hafiz Muhammad Ibrahim (ra) succeeded him. Hazrat Qureshi (ra) renewed his pledge of allegiance to him and blessed him with Khilat-e-Khilafah. He has been busy with the development and promotion of Islam and Silsila.

1896AD Hazrat Qureshi (ra) planned to travel to the holy Hijaz with his family. Since there was no railway at the time, they prepared a boat and left by the River Indus. When they reached Mauza Jatoi (Muzaffargarh District), they stayed at the riverside for the night as usual. Thieves took his boat that night. They remained in Jhalar Maulvi Ghous Bakhsh near the river. During his stay there, he started teaching children and farming. Then he settled at a place near Jatoi called Faqirpur, but people had a lot of difficulty reaching it. Therefore, he bought land four miles from Shaher Sultan, settled in Miskeenpur, and started farming there.

He established his Dargah at Miskeenpur, Muzaffargarh, in 1896 AD. Visitors from far and wide used to come and stay in his monastery at Miskeenpur, and work hard on their hearts through self-purification and behaviour. He travelled to different cities of Punjab and Sindh to preach. (Alhamdulillah) He was a combination of all the attributes and virtues that are the attributes of the Auliya Allah. He was a practical scholar, a follower of the Sharia, contentment and trust, piety and abstinence, sincerity and purity, innocence and revelation, humility and generosity, selflessness and loyalty, restraint and forgiveness, patience and gratitude, submission and satisfaction, and he was an elder who strictly avoided innovations. In his assembly, there was no talk except commandment, prohibition, and remembrance of Allah.

Hazrat Sheikh Qureshi (ra) used to tell people to mention Allah and chant the Tasbih. People used to ask in surprise, "What are you doing?" So, he used to say, "I am playing; I am Madari; come and join in it."

It was his custom that in the morning, when he used to go for ablution, on his way back, he would collect some wood from the forest so that the dry wood would be used in the cooking fire. Other people who saw him in the monastery also used to bring a little wood for burning.

One of his followers, Hazrat Abdul Ghafoor Madani (ra), used to bring a massive bundle of wood when he went to the forest. People laughed at him and said that Hazrat Khawaja Fazl Ali Qureshi (ra) kept a donkey. When this matter reached Hazrat Khawaja Fazl Ali Qureshi (ra), he called Hazrat Abdul Ghafoor Madani (ra) and said, "You should bring such heavy bundles of wood from the forest to get a little." Hazrat Abdul Ghafoor Madani (ra) submitted! I do this work with my passion, Hazrat. I don't have any difficulty; I like it, so I want to participate in this good work. Hazrat Khawaja (ra) said that the locals here are ignorant; they do not know your values, so they talk directly.

Hazrat Madani (ra) asked! What are they talking about? Hazrat Khawaja (ra) said! When you are bringing such a big bundle of wood on your head, they point and say, "Look, Pir Qureshi has ordered a donkey from Khorasan." Hazrat Abd al-Ghafoor Madani's (ra) modesty was such that he said, instead of disapproving! These people know me, and therefore, they call me a donkey.

{Sermons of Zulfiqar (db.)}

Hazrat Abdul Malik Siddiqui (ra) says that Hazrat Shaikh (ra) had piled wheat (cleaned) in Faqirpur. I estimated the pile by how much it would weigh. According to my estimate, he will be within fifteen Maunds. Hazrat Sheikh (ra) said, "Take it inside." At that time, 50 to 60 people were with us, including some farmers. Everyone started picking wheat together. From Ishraq, it became noon, then after

Zuhr, it became Asr, and then from Asr, it became Maghrib, but the grain did not run out. The big farmers of the community used to point out to me that our necks and backs were starting to hurt. He asked me to talk to Hazrat. I requested Hazrat Sheikh that Hazrat! The blessings given to Allah outside cannot be inside. Hazrat (ra) said! Everyone went and, in one go, took all the remaining wheat inside. Allah's creatures kept eating him in the Langar (Free Food) for a year. It was estimated that 300 to 400 people were eating every day. *(Tajaliat)*

Hazrat Syed Zawar Hussain Shah Sahib (ra) narrates an incident in which Hazrat Khawaja Fazal Ali Qureshi (ra) went on a preaching tour from Miskeenpur. One day, he said it had been many days, and the family's well-being was unknown. One of those present, a Murid of Majzoob type, said that if Hazrat permits, I will wire it now. By tomorrow, the well-being will be known. He said to do it well. But if you are not well by tomorrow, then you are not well. At the same time, he pointed with his fingers "tin, tin" and said that so and so should reach the village tomorrow with the welfare of Hazrat Sahib's (ra) house. The next day, the man arrived safely. Hazrat asked him how he knew I wanted to see the welfare. He replied that I had gone out of the village for the poop, and there I heard the sound of tinning, and someone called my name and said that I should reach such-and-such town tomorrow after taking blessings from Hazrat's house. (Some Memories)

Once, Hazrat Khawaja Fazal Ali Qureshi (ra) went to Deoband and meditated after reciting Fatiha at the shrine of Hazrat Maulana Qasim Nanautavi (ra). After meditation, he said that the spirit of Hazrat Muhammad Rasulullah (ﷺ) appeared, and the spirit of Hazrat Shah Waliullah Muhaddith Dehlvi (ra) was also present there. Rasool Allah ﷺ points to Maulana Qasim Nanautavi (ra) and Hazrat Shah Waliullah (ra), saying that both of them have propagated my religion in India.

(Tazkirah Khawajagan Naqshbandiya)

While plowing his field, he used to engage in dhikr Ism-e-Zat. The asceticism and piety were perfect. He strictly avoided questionable food. He hated offerings. He had three boys and eight girls from his first wife, Masma Sultan Bibi (ra), and five boys and three girls from his second wife, Malik Bano Bibi (ra). His third wife's name was Asia Bibi (ra), and she had no children. He had a stroke during his preaching trip to Delhi. He returned from there to Miskeenpur and died on Thursday, the moon night of Ramadan, at 84 on 1st Ramadan 1354AH, corresponding to 28th November 1935AD. His funeral prayer was offered by Maulana Hafiz Karim Bakhsh (ra). He was buried adjacent to the masjid in Miskeenpur Sharif.

Haliya Mubarak:

He was brown and of medium height. Henna was applied to the hair of the head and beard. The body was solid and muscular due to farming and hard work. He used to wear simple and coarse clothes. He used to wear a white turban. He wore white or blue. He cared a lot about halal food and avoided market food.

His children:

1. Sahibzada Muhammad Atiullah (ra)
2. Sahibzada Muhammad Rafi (ra)
3. Sahibzada Muhammad Attaullah (ra)
4. Sahibzada Muhammad Atiqullah (ra)
5. Sahibzadi Halima Bibi (ra)
6. Sahibzadi Khadija Bibi (ra)
7. Sahibzadi Maryam Bibi (ra)
8. Sahibzadi Rahim Bibi (ra)

His great caliphs:

1. Hazrat Hafiz Qari Karim Bakhsh (ra) (Bahawalpur Ghalwan)
2. Hazrat Maulana Muhammad Abdullah Bahlvi (ra) (Shujabad)
3. Hazrat Hafiz Muhammad Musa (ra) (Jalalpur)
4. Hazrat Maulana Jhuggi wale (ra) (Muzaffargarh)
5. Hazrat Maulvi Nur Baksh (ra) (Phalan, Muzaffargarh)
6. Hazrat Maulvi Muhammad Abdul Malik Siddiqui (ra) (Ahmedpur Sharqiyah)
7. Hazrat Haji Karim Bakhsh (ra) (Fazalpur)
8. Hazrat Maulana Abdul Ghaffar (ra) (Peer Mithar) (Larkana)
9. Hazrat Maulvi Abdul Aziz (ra)
10. Hazrat Maulvi Hafizullah Bachaya (ra)
11. Hazrat Muhammad Yusuf (ra) (Chiniot)
12. Hazrat Mufti Abdullah (ra) (Panipat, Karnal)
13. Hazrat Maulvi Muhammad Muslim (ra) (Deoband, Saharanpur)
14. Hazrat Maulvi Muhammad Mohiuddin (ra) (Rangpur)
15. Hazrat Maulvi Firoz Shah (ra) (Jhelum)
16. Hazrat Maulvi Bakhsh Shah (ra) (Khan Bela)
17. Hazrat Maulvi Abdul Rahman (ra) (Haveli Long)
18. Hazrat Maulvi Ahmad Din (ra) (Och Sharif)
19. Hazrat Maulvi Noor Ahmed Sohtari (ra) (Muzaffargarh)
20. Hazrat Khuda Baksh (ra) (Bait Pargana)
21. Hazrat Muhammad Saeed Qureshi (ra) (Ahmedpur Sharqiyah)

22. Hazrat Maulana Nazir Ahmad (ra) (Ahmedpur Sharqiyah)
23. Hazrat Haji Wahid Bakhsh (ra) (Tanura)
24. Hazrat Maulvi Abdul Sattar (ra) (Naga Pargana, Jalalpur)
25. Hazrat Syed Karam Hussain Shah Gatturi (ra)
26. Hazrat Maulana Abdul Ghafoor Madani (ra) (Madinah Tayyaba)
27. Hazrat Maulvi Abdul Khaliq (ra) (Jalalpur Khaki)
28. Hazrat Maulana Muhammad Masoom (ra) (Sawat Chagharzai)
29. Hazrat Maulana Abdul Qayyum (ra) (Sawat Chagharzai)
30. Hazrat Maulana Ghulam Murtaza (ra) (Dera Ghazi Khan)
31. Hazrat Maulvi Atiqullah (ra) (Sarhad Qubzaf)
32. Hazrat Haji Noor Muhammad (ra) (Khairpur Dha, Bahawalpur)
33. Hazrat Maulvi Syed Khan Mulla (ra) (Buner)
34. Hazrat Allah Dutta (ra) (Beit Dahi, Jalalpur)
35. Hazrat Maulvi Abdul Malik (ra) (Muzaffargarh)
36. Hazrat Hafiz Qari Abdullah (ra) (Rampur, India)
37. Hazrat Abdul Rahman (ra) (Haveli Long)
38. Hazrat Maulana Bashir Ahmad (ra) (Ahmedpur Sharqiyah)
39. Hazrat Maulvi Haji Noor Bakhsh (ra) (Nacha pargana)
40. Hazrat Maulvi Muhammad Bakhsh (ra) (Hajipur, Dera Ghazi Khan)
41. Hazrat Abdul Rasheed (ra) (Kheil)
42. Hazrat Khuda Baksh (ra) (Sindh)
43. Hazrat Maulvi Nabi Baksh (ra) (Hajipur, Dera Ghazi Khan)
44. Hazrat Saadullah Soomro (ra) (Qanbar, Larkana)
45. Muhammad Saleh (ra) (Gujarat)
46. Hazrat Muhammad Yar Madani Wahs (ra) (Mailsi)
47. Hazrat Muhammad Munir (ra) (Ahmedpur)
48. Hazrat Maulvi Ghulam Hussain (ra) (Public, Dera Ghazi Khan)
49. Hazrat Muhammad Yunus (ra) (Jahjah, Rohtak)
50. Hazrat Ali Muhammad (ra) (Numru, Qalat)
51. Hazrat Muhammad Ramadan (ra) (Coat Chattah)
52. Hazrat Attaullah Shah Gilani (ra) (Dera Ghazi Khan)
53. Hazrat Ghulam Haider Khan alias Badhan Khan (ra) (Ahmedpur Sharqia)
54. Hazrat Ali Muhammad (ra) (Bait Wala)
55. Hazrat Ali Muhammad (ra) (Pahari)
56. Maulana Muhammad Yunus (ra) (Moradabad, India)
57. Hazrat Maulana Zaheeruddin (ra) (Tobi Tek Singh)
58. Hazrat Kamal Muhammad (ra) (Jalalpur Peer Wala)
59. Hazrat Lutfullah (ra) (Dera Ghazi Khan)
60. Hazrat Maulvi Abdul Rahman (ra) (Madeji, Sindh)
61. Hazrat Maulvi Ghulam Dastgir (ra) (Halani, Sindh)
62. Hazrat Akhtar Muhammad Shah (ra) (Madeji, Sindh)

63. Hazrat Ghulam Muhammad (ra) (Trandh, Bahawalpur)
64. Hazrat Muhammad Akram Uddin (ra) (Delhi, India)
65. Hazrat Maulvi Abdul Wahid Bhutto (ra) (Haga Bhutto, Sindh)
66. Hazrat Syed Hussain Ali Shah Qureshi (ra0 (Miskeenpur)
67. Hazrat Allah Ditta (ra) (Umarpur Pargana)

Among the notables who pledged their allegiance to him are the following:

- Grand Mufti of India Hazrat Maulana Kifayat-Ullah Sahib (ra) at Miskeenpur
- Hazrat Maulana Muhammad Ilyas Kandhalvi (ra), Founder of Tablighi Jamaat at Nizamuddin, Delhi.
- Hazrat Maulana Attaullah Shah Bukhari (ra), founder of Majlis Ahrar at Miskeenpur
- Hazrat Maulana Qari Muhammad Tayyab (ra) Darul Uloom Deoband at Darul Uloom Deoband.

36.1. Hazrat Maulana Khawaja Muhammad Abdul Ghafoor Abbasi Madani (ra)

He was a native of Jodba-Chagharzai, a population of independent tribes of Hashim-Khel, under Afghan, not British Indian, rule. The people here were courageous, adventurous warriors, self-respected, and true Muslims. His father, Maulana Shah Syed Sahib (ra), was a descendant of Tanha Baba. He was called the lonely sage because he came and settled in this area alone while preaching the religion. Hazrat Madani's father, a great Alim, was a jurist and related to Silsila Alia Qadriya. Hazrat Madani's (ra) maternal grandfather participated in the Jihad along with Hazrat Syed Ahmad Shaheed (ra). His mother, Hazrat Asma (ra), was a very pious and worshipful woman. He was born here sometime between 1315AH and 1318AD. He received his primary education in his locality, then moved to Delhi and graduated from Madrasa Islamia Aminiya Delhi. He started teaching great Islamic books in that Madrasa. Hazrat Mufti Kifayat-Ullah (ra) was very impressed by him. When he left Delhi with the intention of pledging allegiance, he took Hazrat Khawaja Muhammad Saeed Qureshi (ra) with him in Ahmedpur Sharqiyah, who was a Sahib Kashf and Majma-ul-Kamalat elder. He said from his Kashf! Maulana! I know you will now be a Murad, but you will become a Murad after a few days.

Hazrat Khawaja Fazl Ali Qureshi (ra) says! I was told that O Qureshi! Your lineage will be known throughout the world of Islam, thanks to the existence of your Caliph, Abdul Ghafoor (ra), who will reside in Medina.

So it happened that, during the establishment of Delhi, for many years, he continued to preach the Silsila Aaliyah, and countless people were hospitably fed by this grace. Then, he went to Madinah and continued preaching there. In 1945AD he bought a house. He had a dream on the first night that Syed al-Mursleen (ﷺ) came and wrote these words on the door with his index finger:

مَنْزِلُ اَصْحَابِ طَرِيْقَةِ النَّقْشَبَنْدِيَّةِ مَوْرِدُ اَنْوَارِ الْمُحَمَّدِيَّةِ

The home of the companions of the Naqshbandiya path, the resource of Anwar al-Muhammadiyah (ﷺ)

These words shone like light. After the dream, Hazrat Madani (ra) loudly started the Khatmat Sharif, meditations, and the pledge of allegiance, and he used to say that no power could compete with this board. But despite this, he also observed caution. He was called Sheikh Al-Arab and Al-Ajam.

He died on 1st Rabi Al-Awwal 1389AH in Medina and was buried in Jannat al-Baqi. He has four children. The eldest son, Maulana Abdul Haq Abbasi (ra), became the successor and caliph of his Musnad. Hazrat Khawaja Muhammad Ali Nawaz (ra) (Muzaffargarh) was his Khalifa.

Hazrat Abdul Ghafoor Madani (ra) narrated an incident in which a person appeared in the service of Hazrat Khawaja Fazl Ali Qureshi (ra) and asked for allegiance. He said, "It's time for Isha. Hazrat said! You have come tired from your journey. Rest now. In the morning, In-Sha-Allah (God willing), I will pledge my allegiance." That person slept in his monastery, and in the night, he had a dream in which I pledged allegiance to him and put my hand in his hand for the pledge of allegiance. He took my hands and gave them to his Sheikh Khawaja Sirajuddin (ra). He also took my hands in his hands and gave them to his Sheikh Khawaja Muhammad Usman Damani (ra). In the same way, every elder kept giving my hand to their Sheikh. Even when my hand reached the hands of Hazrat Abu Bakr Siddiq (RA), he gave both my hands to the hands of the Prophet ﷺ. Thus, I got the honour of pledging allegiance to the Messenger of Allah ﷺ in a dream. Now, hurry up and openly pledge allegiance to me and enter the chain. Therefore, Hazrat Aqdas (ra) pledged allegiance to this fakir and confirmed this dream.

(Muqamat-e-Fazlia)

36.1.1. Hazrat Maulana Abdul Haq Abbasi al-Madani (ra)

Hazrat Maulana Abdul Haq Abbasi al-Madani (ra) was the son and caliph of Hazrat Abdul Ghafoor Madani (ra). He graduated from Jamia Al-Islamiyah, Madinah. Under his father's shadow, he completed Suluk Naqshbandiya and was elevated to the Caliphate. He reformed the Taliban-e-Haqq by sitting on the Musnad Irshad instead of his father. Between Asr and Maghrib, the series of Khatmat Sharif continued. There was a circle of dhikr and meditation, and he used to give lessons to his followers. He used to promote and publish the Silsila through Bayat. He was very creative, humble, generous, and simple-natured. His nephew, Fazeelat al-Shaykh Hazrat Mowana Lutfullah (ra), graduated from Jamia Al-Islamiyah Madinah and was the caliph of Hazrat Abdul Ghafoor Madani (ra).

He has had the blessed visitation of the Holy Prophet (ﷺ) in a state of awakening. Hazrat Maulana Shamsuddin Abbasi (ra) says that once Hazrat Maulana Abdul Haq Abbasi al-Madani (ra) narrated that I was performing the Tarawih prayer of Ramadan in the Prophet's Masjid that I saw that the Imam-ul-Anbiya ﷺ was coming and in his hand, there is a chador in which gold strings (threads) are attached, the chador is very beautiful and shining. He (ﷺ) came near me and put that sheet on me. With this cloak, I was completely covered. I narrated this incident to my father and to Murshid Hazrat Abdul Ghafoor Madani (ra), and he was pleased to hear it and said that you had received a great blessing, to take care of it and protect it.

36.2. Hazrat Maulana Noor Bakhsh (ra)

Hazrat Nur Baksh (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of Basti Phulan, District Muzaffargarh. A straightforward nature, the dervish was a religious scholar. He was a wise man who used to treat people. He was also his Sheikh's physician. His residence was not far from Miskeenpur, so he visited Hazrat frequently. He has a large number of devotees in Damani and Sindh. He has two sons. Maulana Abdul Rasheed (ra) is his successor. Who has taken many lessons from Hazrat Maulana Abdul Ghafoor Madani and established a religious seminary.

Naqshbandiya Mujaddidiya Monastery, Shujabad (Multan)

36.3. Hazrat Maulana Abdullah Bahlvi (ra)

Hazrat Muhammad Abdullah Bahlvi (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was born on Tuesday, 1st Ramadan 1313AH / 15th February 1896AD, in Mauza Bahli Tehsil Shujabad (Multan). His father's name was Maulana Muhammad Muslim (ra). He was a great scholar, an interpreter of the Qur'an, and a researcher in Tasawwuf. He read the Quran and Persian books from Maulana Qadir Bakhsh (ra). He memorized the Quran from Maulana Ghulam Muhammad (ra) (resident of Jhanda). He read Touhfa-tul-Ahrar Jami, Dars Nizami, Hidayah, Husami, and Mishkout Sharif from Maulana Ghulam Rasool Pontivi (ra) and Maulana Muhammad Azim (ra). In 1917AD, he visited Darul Uloom Deoband. He studied the Hadith and the Quran from Hazrat Allama Anwar Shah Kashmiri (ra), Hazrat Shabbir Ahmad Usmani (ra), and Hazrat Shaykh Al Hind Maulana Mahmood Al Hasan (ra). He read the Tafsir of the Qur'an from Hazrat Maulana Ahmed Ali Lahori (ra) and Maulana Hussain Ali (ra) (Wan Bhachran). He visited Hadith Darul Uloom Deoband. He read the commentary and translation of the Holy Quran from Hazrat Maulana Ahmad Ali Lahori (ra) and Hazrat Maulana Hussain Ali (Wan Bhachran). In the chained Tariqat, Hazrat Fazl Ali Qureshi's (ra) chain of Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya was declared the authorized khilafat. Apart from him, he got a caliphate from Hakeem Ummat Hazrat Maulana Ashraf Ali Thanvi (ra) in the Chishtiya chain. He got the caliphate from Hazrat Maulana Hussain Ali Van Bhachran (ra), the chain of Naqshbandiya and Qadriya. He was also fond of Hazrat Maulana Taj Mehmood Amrooti (ra) and Hazrat Maulana Muhammad Amir Damani (ra). He was blessed with Hajj seven times.

He established religious schools in Bahli and Shujabad. He used to teach in Madrasah Mazhar Uloom (Bahli). He was a writer and author; he has many memorable books on tafsir, hadith, Tasawwuf, and issues related to behaviour and jurisprudence. He taught the scholars the Quran and taught the lessons of the Naqshbandiya series. He had the honour of visiting the Messenger of Allah ﷺ in his dream. He died on 22nd Muharram 1398AH / 2nd January 1978AD after Isha prayer on Monday. More than forty thousand people read his funeral prayer. His funeral prayer was led by Maulana Muhammad Abdullah Darkhuasti (ra). He found his last resting place in Bahli Sharif. His burial took place near Madrasa Ashraf Uloom. He has many successors. He has three sons who serve in religious roles.

His eldest son, Hazrat Maulana Alhaj Abdul Hai (ra), was appointed by Hazrat Maulana Muhammad Abdullah Darkhuasti (ra) as his caliph and successor, and he was ordained.

His works:

1۔ فوائد القرآن المعروف اصطلاحات القرآن

2۔ تفسیر سورۃ الفاتحہ

3۔ المستدلات للاحناف (حدیث)

4۔ شجرۃ الطیبہ (سیرت)

5۔ خیر الاذکار (سیرت)

6۔ عمدۃ الاذکار (تصوف)

7۔ طبِ روحانی (تصوف)

8۔ فیض روحانی (تصوف)

9۔ الوجا بعہد الاولیاء (تصوف)

10۔ مہمات التصوف دفع مغالطات (تصوف)

11۔ معارف السلوک (تصوف)

12۔ محاسبۃ الاعمال

13۔ التصرف فی حقیقت البیعت و التصوف (تصوف)

14۔ انکشاف الاحوال و الاوہام

15۔ التسبیین فی ہمز شیاطین (تصوف)

16۔ اطاعت اللہ

17۔ تصوف اہل صفا

18۔ تصفیہ الاعمال (تصوف)

19۔ تحفۃ الفقیر الی اللہ (مسائل حج)

20۔ رسالہ ترک منکرات

36.4. Hazrat Maulana Abdul Hai Bahlvi (ra)

Hazrat Maulana Abdul Hai Bahlvi (ra) was the caliph and successor of Hazrat Maulana Muhammad Abdullah Darkhuasti (ra) and performed his Dastarbandi. His father was Hazrat Muhammad Abdullah Bahlvi (ra). He was born in 1350AH / 1932AD in Bahli. He received his early education from his father, the Holy Quran. Read Shareh Jami, Qutbi, Noorul Anwar, and Mishkout Sharif from Hazrat Ghulam Rasool Pontivi (ra). He read Maqulat and other books from Hazrat Maulana Ameer Damani (ra) and completed the tour of Hadith from Hazrat Maulana Muhammad Abdullah Darkhuasti (ra).

After completing his education, he became a madrasa in Madrasa Ashraf Uloom (Shujabad, Multan), a religious school established by his father. He taught books from early Arabic to Hadith.

He established a chain of allegiance with his father. He obtained inner reformation and spiritual grace from him through Bayat and Irshad. After settling the fates, Kharqa Khilafah was granted in the Naqshbandiya, Qadriya, and Suhrawardya series. In 1982 AD, he pledged allegiance to Sheikh Al-Hadith Hazrat Maulana Muhammad Zakaria Saharanpuri (ra) and received the honour of the caliphate and permission in the Chishtiya chain.

He established his Khanaqah and Madrasa at Jamia Bahlviya, Multan Road, Shujabad, and remained prominent here on Musnad Irshad till the end. He had a stroke, which left him very weak. He passed away on Thursday, 19th Shawwal 1420AH / 26th January 2000AD at 68. He was buried in Shujabad.

36.5. Hazrat Maulana Hafiz Muhammad Musa (ra)

Hazrat Hafiz Muhammad Musa (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of Jalalpur Peer Wala. He used to dye and print clothes. While selling clothes, he met Hazrat Khawaja Fazal Ali Qureshi (ra). He immediately pledged allegiance to him and began meditating. He was very devoted to his Sheikh. He followed every command and piece of advice immediately. He completed all the lessons quickly, and then Hazrat Shaykh (ra) blessed him with caliphate and permission. He was also a calligrapher, used to write down the credentials of Hazrat Sheikh's (ra) caliphs and other things. His followers are numerous. His caliphs are also there. He died in Jalalpur Peer Wala and was buried there. His two sons, Qari Muhammad Ismail Sahib (db.) and Qari Muhammad Yaqub Sahib (db.), are his successors performing religious services.

36.6. Hazrat Khawaja Hafiz Qari Karim Bakhsh (ra)

Hazrat Khwaja Hafiz Qari Karim Bakhsh (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of Basti Bahawalpur Ghalwan. He pledged allegiance to Hazrat Hafiz Fateh Muhammad Jalalpuri (ra) in the first chain of Chishtiya. After his death, he pledged allegiance to Hazrat Khawaja Gharib Nawaz (ra), who lived in Basti Madwani and completed the lessons of behaviour and was allowed. He was a scholar, hafiz, and Qari. He used to teach in his village. He had a large number of students. Even some of the caliphs of Hazrat Khawaja Gharib Nawaz (ra) were also his disciples. He has made significant contributions to both the external and internal sciences. He spent most of his time in the masjid. He used to stay in the masjid and read Nawafil frequently. He has three sons. All three are Quran memorizers. His eldest son died in his lifetime, and the middle son died after him. His youngest son, Hafiz Noor Muhammad (ra), succeeded him and taught at Madrasah Taaleem al-Qur'an.

36.7. Hazrat Maulana Abdul Malik (ra)

Hazrat Abdul Malik was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of a town in Muzaffargarh. He remained in the service of Hazrat Khawaja Fazal Ali Qureshi (ra) for a long time and was honoured with the caliphate and permission. He used to preach in the gatherings of Hazrat Shaikh (ra) and tell people about the life conditions of Hazrat Shaikh (ra). His sermons were very simple and logical. He also travelled to different cities of Punjab and Sindh to preach Tabligh Deen. Hazrat Maulana Dost Muhammad Qureshi (ra), an active preacher of the Ahl-e-Sunnah wa-ul-Jamaat organization, is his caliph. He used to live in Kunari, Sindh. Then you settled in Muzaffargarh.

36.8. Hazrat Maulana Haji Karim Bakhsh Jund (ra)

Hazrat Haji Karim Bakhsh Jund (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of Fazalpur District, Bahawalpur. He was a special servant of Hazrat Qureshi (ra). The maintenance of the Langar (Free Food) was his responsibility. He often travelled together. He has two caliphs and one Sahibzada Maulvi Habibullah Sahib (db), currently his successor.

36.9. Hazrat Maulana Muhammad Abdul Ghaffar (ra)

Hazrat Muhammad Abdul Ghaffar (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of Basti Langar. After receiving the caliphate from Hazrat Sheikh, he settled in Ashiq Abad near Chani Goth. He was also the father-in-law of his Sheikh Hazrat Khawaja Fazl Ali Qureshi (ra). A large number of his devotees are present in Larkana, Sindh. He has many successors. He died in Larkana and was buried there. After him, his son Maulana Khalil-ur-Rehman (ra) succeeded him.

36.10. Hazrat Maulana Muhammad Masoom Chagharzai Jodbai (ra)

Hazrat Muhammad Masoom (ra) was the caliph of Hazrat Fazl Ali Qureshi (ra). He was the brother of Hazrat Abdul Ghafoor Madani (ra). He was a very hospitable and humble person. He had ended the Pathan feuds within the tribe and the killings and wars. Old hostilities were over. He implemented Shariah reforms. He has five sons. All are religious scholars and are practical.

36.11. Hazrat Maulana Abdul Qayyum Chagharzai Jodbai (ra)

Hazrat Abdul Qayyum (ra) was the caliph of Hazrat Fazl Ali Qureshi (ra). He was also the younger brother of Hazrat Abdul Ghafoor Madani (ra). He was an expert in external and internal sciences. He was Sheikh-ul-Hadith and used to teach. He fell in love with the actual creator in his youth. He has a son who was trained by Hazrat Madani (ra) in Medina, and after completing the lessons of Silsila Alia Naqshbandiya, he was given the caliphate.

36.12. Hazrat Maulana Abdul Rasheed Chagharzai Jodbai (ra)

Hazrat Abdul Rasheed (ra) was the caliph of Hazrat Fazl Ali Qureshi (ra). He was a relative of Hazrat Abdul Ghafoor Madani (ra). A special light shone on his forehead, showing that he remembered Allah. Earlier, he was loyal to a family elder in the Silsila Alia Qadriya. After his death, he pledged allegiance to Hazrat Khawaja Fazl Ali Qureshi (ra). He was at the height of purity and successfully set the path for behaviour. He was blessed with a caliphate and permission. After the caliphate, he became busy preaching the religion. He was the imam of the Tikiwali Masjid, Mohalla Kasabpura, near Shahi Eidgah in Delhi, and lived in a house nearby. He had a very dervish nature. He has many followers in Buner, Mardan, and Peshawar. Hazrat Mufti Kifayat-Ullah (ra) had immense love and devotion for

him. When he died, he was present for the Ghusl. He put the shroud with his blessed hand, performed the funeral prayer in the field near the Eid Gah and Takiya Wali Masjid, and buried him in the cemetery adjacent to the Takiya Wali Masjid. He has two sons living in Karachi.

36.13. Hazrat Maulana Hafiz Abdul Aziz (ra)

He was the Khalifa of Khawaja Fazl Ali Qureshi (ra). He was a resident of Hyder Wuhan, Dera Ghazi Khan. He has done many religious services in his area. He had a large number of followers and devotees. His caliphs also serve the religion by following his footsteps, among whom Hazrat Hafizullah Bakhsh Sahib (ra) is very prominent.

36.14. Hazrat Maulana Hafizullah Bachaya (ra)

Hazrat Hafizullah Bachaya (ra) was the caliph of Hazrat Fazl Ali Qureshi (ra). He belonged to Abdullahpur, Bahawalpur. He was a dervish person. He did most of his Tabligh Deen work in Jalandhar. His caliphs are also serving religion.

36.15. Hazrat Maulana Muhammad Yusuf (ra)

Hazrat Muhammad Yusuf (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He belonged to Chani Goth, Bahawalpur. He was a dervish and a humble person. It was his responsibility to distribute the langar's food at Miskeenpur. He had a great spirit of service. He had a large following. His son, Maulvi Muhammad Abu Bakr (ra), became his caliph and successor.

36.16. Hazrat Maulana Bakhsh Shah (ra)

Hazrat Bakhsh Shah (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He belonged to Khan Bala, Bahawalpur.

36.17. Hazrat Khwaja Khuda Baksh Lail (ra)

Hazrat Khwaja Khuda Baksh Lail (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He belonged to Bet Pargana, Jalalpur Peer Wala.

36.18 Hazrat Maulana Khuda Baksh (ra)

Hazrat Khuda Baksh (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was staying in Basti Lail District, Multan. He was a scholar. He used to make special arrangements for langar. He used to accompany his Sheikh on various journeys. He performed many religious services in his area.

36.19. Hazrat Maulana Nazir Ahmad (ra)

Hazrat Nazir Ahmad (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He belonged to Ahmedpur Sharqiyah. He was an expert in external and internal sciences. He was very simple-minded. He did take care of his Sheikh's monastery. He had two sons among his children.

36.20. Hazrat Maulana Noorul Hasan (ra)

Hazrat Noor-ul Hasan (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of Chani Goth, Bahawalpur. He was a scholar. He used to preach to people even in the presence of his Sheikh. He had a lot of devotion to his Sheikh. He did a lot of service to the Silsila Aaliyah. He also established a seminary.

36.21. Hazrat Maulana Mustajab Khan (ra)

Hazrat Mustajab Khan (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He belonged to Aiwan, Chitral. He lived in the service of Hazrat Sheikh (ra). He was present with Hazrat Sheikh (ra) at the time of his death. He was a religious scholar. He was a humble, ascetic, and beautiful Wali Allah. He used to go to the border of Chitral and Russia and preach the religion. Countless infidels accepted Islam at his hands. He converted many Shias in his area into conventional Sunni Muslims.

36.22. Hazrat Maulana Ali Murtaza (ra)

Hazrat Ali Murtaza (ra) was the successor of Hazrat Fazl Ali Qureshi. He was a resident of Gadai, Dera Ghazi Khan. He was a religious scholar and a Sufi saint. He had a large following. He has provided a lot of service to the Aaliyah chain.

36.23. Hazrat Maulana Syed Ghulam Dastgir (ra)

Hazrat Syed Ghulam Dastgir (ra) was the caliph of Hazrat Fazl Ali Qureshi (ra). He was a native of Halani, Sindh. He did much work to eliminate innovations and false rituals from his area. There, he established a religious seminary and taught religion to the people. He was a dervish who did a lot of charity. He has many followers.

36.24. Hazrat Maulana Haji Noor Muhammad (ra)

Hazrat Haji Noor Muhammad (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He belonged to Khairpur Daha, Bahawalpur. He was a virtuous scholar, humble, dervish, good-mannered, patient, and grateful elder. He used to enlighten people with external and internal knowledge. He established the Madrasa for Teaching Al-Qur'an. He died in Medina and was buried in Jannat al-Baqi. His son, Hafiz Manzoor Ahmad Sahib (db), serves the Madrasah.

36.25. Hazrat Maulana Muhammad Yar (ra)

Hazrat Muhammad Yar (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). He was a resident of Rana Wuhan Pargana, Lodhran. He was a religious scholar and a Sufi saint. He lived in the masjid room. He never married his whole life. He spent most of his time remembering Allah and was a great supplicant. He had a large following.

36.26. Hazrat Maulana Hafiz Syed Attaullah Shah (ra)

Hazrat Hafiz Muhammad Attaullah Shah (ra) was the caliph of Hazrat Fazl Ali Qureshi (ra). He belonged to the Churatta District, Dera Ghazi Khan. He was eloquent. He used to preach commentaries on the Holy Quran, which were very

popular among the people. Apart from this, he also taught lessons in esoteric sciences.

36.27. Hazrat Khawaja Maulana Abdul Wahid Bhutto Naqshbandi (ra)

Hazrat Khawaja Maulana Abdul Wahid Bhutto Naqshbandi (ra) was the successor of Hazrat Khawaja Fazl Ali Qureshi (ra). He renewed his allegiance to Hazrat Abdul Ghaffar Peer Matha (ra) after the death of Hazrat Qureshi (ra). After completing the Suluk, he also bestowed upon him the Caliphate. His father's name was Haji Muhammad Musa Bhutto (ra). He was born in 1880 AD near Bago Bhutto in Daharki, Tehsil Ghotki. He received his early education from Lakpu Sharif near Ubauro. Among his teachers were his uncle Haji Elahi Bakhsh Bhutto (ra) and Maulana Ali Sher Kalhoro Lakpuri (ra). He had established a religious seminary in his village.

He had two marriages; one of his sons is Haji Muhammad Musa Bhutto (ra). He died in 1953 AD and was buried in his village, Bago Bhutto.

36.28. Hazrat Maulana Saadullah Soomro Naqshbandi (ra)

Hazrat Maulana Saadullah Soomro Naqshbandi (ra) was the successor of Hazrat Khawaja Fazl Ali Qureshi (ra). He renewed his allegiance to Hazrat Abdul Ghaffar Pir Matha (ra) after the death of Hazrat Qureshi (ra). After completing the Suluk, he also bestowed upon him the Caliphate.

He was born in 1876AD in Jhal Magsi (Baluchistan). His father's name was Muhammad Qasim Soomro (ra). When his Sheikh, Hazrat Khwaja Abdul Ghaffar Pir Matha (ra), established a monastery in Rahmatpur, Larkana, he moved to Larkana. He used to go on preaching tours with his Sheikh. He was appointed Imam of his masjid by Hazrat Aqdas (ra). He performed Hajj on foot before 1947 AD. His son Hazrat Maulana Habibullah Soomro (ra) swore allegiance to Hazrat Khawaja Fazal Ali Qureshi (ra). After that, he renewed his allegiance to Hazrat Khawaja Abdul Ghaffar Pir Matha (ra) and was honoured with the caliphate and his permission.

He died in 1956 AD in Rahmatpur, Larkana. Hazrat Khwaja Pir Mutha (ra) led his funeral prayer and was buried in the monastery's graveyard. His successor is his son Hazrat Maulana Habibullah Soomro (ra).

Khanqah Naqshbandiya Mujaddidiya, Ahmedpur Sharqiyah (Bahawalpur)

36.29. Hazrat Maulana Abdul Malik Siddiqui (ra)

He was a resident of Ahmedpur Sharqia, Bahawalpur. He was born on 14th Dhul-Hijjah 1319 AH / 24th March 1902 at the time of Tahajjud, Maqam in Basti Dhakwan (Mohaniyan), Ahmedpur Sharqiyah. He had settled in Khanewal. His father's name was Maulvi Noor Muhammad (ra). Who belonged to the Bhatta family of Bahawalpur state. He got his initial education from Maulvi Muhammad Deen Sahib (ra). When he grew up, he took up manual work. He got his early education from his mother. He started staying with his elder sister, who was married, to get his education. He learned Arabic from his brother-in-law, Maulvi Bashir Ahmad (ra). He read religious books and Mishkout Sharif from his brother-in-law, Maulvi Abdul Aziz (ra).

At seventeen, he pledged allegiance to Hazrat Khawaja Fazl Ali Qureshi (ra). He was a scholar of religion and the caliph of Hazrat Khawaja Fazal Ali Qureshi (ra). Hazrat Shaikh (ra) considered him a son and often took him on preaching trips, especially to Delhi, Deoband, and other places in India. After 12 years, he was exalted by the caliphate and permission, and he had Dastarbandi. He has many followers in Peshawar, Lahore, Karachi, and Quetta.

During the establishment of Miskeenpur, on the occasion of the annual meeting, while a group of caliphs was present, Hazrat Sheikh Fazl Ali Qureshi (ra) said with great love and joy that a person who was my spiritual brother came to me and explained the reason for coming. He did Istekharah with the intention that my fate is in whose chest. Hazrat Khawaja Muhammad Usman Damani (ra) appeared in a dream and said that your destiny is in the chest of Munshi Sahib (nickname of Hazrat Khawaja Fazl Ali Qureshi ra). Another thing is that Allah has given him two Qutbs, one Yamin and one Yasar. Yasar was the famous Maulana Jhuggi Wala (ra), and Yasar Muhammad Abdul Malik Siddiqui (ra) is from Ahmedpur Sharqia. (*Tajaliat*)

He got married to his uncle's daughter at the age of 16. He had six daughters. After his wife's death, he married twice more. The second wife had no children. He had two sons and eight daughters from his third wife.

He had the honour of visiting the Lord of the Universe ﷺ several times, and sometimes the Messenger of Allah ﷺ gave him some instructions in his dreams.

He died on 11th Shaban 1335AH / 9th September 1973AD in Ahmedpur Sharqiyah. You were buried in Khanewal. He has had enough caliphs.

His great caliphs:

1. Hazrat Maulana Qazi Abdul Rashid alias Qamar Baba (ra) (Swat)
2. Hazrat Maulana Abdul Ghafoor Sheen Mullah (ra) (Darul Uloom Haqqania)
3. Hazrat Maulana Muhammad Alam Alai Sham Kashmiri (ra) (Srinagar)
4. Hazrat Muhammad Akbar Kabuli (ra) (Qalat Nawa Klan, Afghanistan)
5. Hazrat Maulana Hafiz Muhammad Syed Ameer (ra) (Jhelum)
6. Hazrat Manjoor Sahib (ra) (Swat)
7. Hazrat Maulana Abdul Razzaq alias Lala Maulvi (ra) (Peshawar)
8. Hazrat Maulvi Abdul Wahab Chikesari (ra) (Bombay, India)
9. Hazrat Maulvi Muhammad Abd Lab Alai (ra)
10. Hazrat Muhammad Sadiq (ra) (Peshawar)
11. Hazrat Maulvi Hafiz Ghulam Habib (ra) (Chakwal)
12. Hazrat Maulana Khalilur Rehman Qambari (ra) (Swat)
13. Hazrat Maulana Abdul Wadud (ra) (Swat)
14. Hazrat Hafiz Syed Muhammad Mumtaz Ali Shah Dehlvi (ra)
15. Hazrat Maulana Akhundzada Abdul Hameed (ra) (Quetta)
16. Hazrat Maulvi Abdullah Kandahari (ra) (Kabul)
17. Hazrat Maulana Abdul Qadir (ra) (Multan)
18. Hazrat Maulvi Abdul Wahid (ra) (Meerut, India)
19. Hazrat Maulana Muhammad Azam (ra) (Khushab)
20. Hazrat Maulana Mian Muhammad (ra) (Khushab)
21. Hazrat Qari Hafiz Shafaat Ahmed Keranvi (Lahore)
22. Hazrat Maulvi Rehman Uddin (ra) (Charsadda)
23. Hazrat Alhaji Abdul Hameed Dehlvi (ra) (Rawalpindi)
24. Hazrat Maulana Muhammad Ayub (ra) (Abbottabad)
25. Hazrat Allama Muhammad Ashraf (ra) (Peshawar)
26. Hazrat Maulana Muhammad Ashraf alias Pacher Maulvi Kabuli (ra) (Peshawar)
27. Hazrat Nazir Muhammad aka Sahibzada Chalissery (Saidu Sharif)
28. Hazrat Maulana Muhammad Abdullah Shah (ra) (Koh Murree)
29. Hazrat Alhaji Abdul Ghaffar Khan Chitralvi (ra) (Shahjahanpur)
30. Hazrat Maulvi Abdul Rehman Bengali (ra) (Delhi)
31. Hazrat Maulana Syed Muhammad Yusuf Shah (ra) (Peshawar)
32. Hazrat Munshi Abdul Razzaq (ra) (Sambhal, Moradabad)
33. Hazrat Alhajj Abdul Rasheed (ra) (Kasabpura, Delhi)
34. Hazrat Haji Akhtar Haq (ra) (Kalyana, India)
35. Hazrat Mirza Abdul Rahman Baig (ra) (Kalyana, India)
36. Hazrat Alhaj Muhammad Yasin Khan (ra) (Meerut)
37. Hazrat Syed Malok Shah (ra) (Multan)
38. Hazrat Hafiz Abdul Shakoor (ra) (Bijnor, India)
39. Hazrat Alhaji Maulvi Fazal Ahmed (ra) (Laki Marwat, Bannu)

40. Hazrat Maulana Khan Gul (ra) (Lucky Marwat, Bannu)
41. Hazrat Maulvi Muhammad Isa Madani (ra)
42. Hazrat Maulvi Abdul Qayyum (ra) (Peshawar)
43. Hazrat Naseeruddin Kabuli (ra) (Peshawar)
44. Hazrat Alhaji Hafiz Nazir Ahmad (ra) (Rawalpindi)
45. Hazrat Maulana Zainul Abidin (ra) (Peshawar)
46. Hazrat Maulana Habib-ur-Rehman (ra) (Peshawar)
47. Hazrat Alhaji Fazl Muhammad (ra) (Jhelum)
48. Hazrat Maulvi Abdul Quaddus Chagharzai (ra) (Swat)
49. Hazrat Maulana Muhammad Ashraf (ra) (Peshawar)
50. Hazrat Maulana Ghulam Nabi Swati (ra)
51. Hazrat Al-Hajj Inayatullah (ra) (Delhi, India)
52. Hazrat Mulla Bajaur Sahib Swati (ra)
53. Hazrat Maulvi Muhammad Shoaib (ra) (Swat)
54. Hazrat Maulvi Muhammad Fareed (ra) (Peshawar)
55. Hazrat Sufi Abdul Karim Swati (ra) (Karachi)
56. Hazrat Maulvi Abdul Wadud (ra) (Mardan)
57. Hazrat Maulvi Arsh Ullah Bonaire (ra) (Mardan)
58. Hazrat Maulana Shams al-Qamar Bonaire (ra) (Mardan)
59. Hazrat Maulvi Taj Muhammad (ra) (Mardan)
60. Hazrat Hafiz Syed Muhammad Azam Shah (ra) (Peshawar)
61. Hazrat Maulvi Muhammad Fazil (ra) (Peshawar)
62. Hazrat Maulvi Muhammad Shakirullah Bonaire (Peshawar)
63. Hazrat Maulvi Hafeez-Ullah (ra) (Peshawar)
64. Hazrat Maulvi Abdul Aziz (ra) (Peshawar)
65. Hazrat Shaykh al-Tafseer Abdul Halim Kohistani (ra) (Peshawar)
66. Hazrat Allama Abdul Haq (ra) (Peshawar)
67. Hazrat Maulana Muhammad Fazil Bonaire (ra) (Swat)
68. Hazrat Maulvi Sheikh-ul Islam Kohistani (ra) (Sawat)
69. Hazrat Maulvi Fazl Haq Shah Mansoor (ra) (Mardan)
70. Hazrat Muhammad Abdul Malik Alai (ra) (Tal, Hazara)
71. Hazrat Abdul Subhan (ra) (Mardan)
    Hazrat Sheikh Al-Hadith Khalilur Rehman (ra) (Haripur, Hazara)
72. Hazrat Alhajj Syed Hakeem Ghulam Rasool Shah (ra) (Karachi)
73. Hazrat Maulvi Faheem Swati (ra) (Karachi)
74. Hazrat Maulvi Muhammad Isfandyar (ra) (Karachi)
75. Hazrat Maulvi Gharib Ullah (Mardan)
76. Hazrat Maulana Muhammad Shah (ra) (Peshawar)
77. Hazrat Maulvi Muhammad Ibrahim (ra) (Meerut, India)
78. Hazrat Maulvi Ahsan Uddin (ra) (Bijnor, India)
79. Hazrat Alhaji Muhammad Fariduddin (ra) (Bijnor, India)

80. Hazrat Hakeem Hafiz Muhammad Ali Kanchi (ra) (Meerut, India)
81. Hazrat Maulvi Abdul Hameed (ra) (Karachi)
82. Hazrat Maulvi Ghulam Ahmad (ra) (Jhang)
83. Hazrat Alhaj Khuda Bakhsh Khan (ra) (Delhi, India)
84. Hazrat Haji Muhammad Ahmad Lucknowi (ra) (Country of Syria)
85. Hazrat Allama Syed Muhammad Taqi Amrohvi (ra)
86. Hazrat Maulana Allah Bakhsh Noor Puri (ra) (Bahawalpur)
87. Hazrat Hafiz Ahmed Saeed Hapuri (ra) (Delhi)
88. Hazrat Haji Inayatullah (ra)
89. Hazrat Hafiz Muhammad Sarfaraz (ra) (Meerut)
90. Hazrat Allama Muhammad Hayat (ra) (Moradabad)
91. Hazrat Maulana Syed Noorul Hasan Shah (ra) (Peshawar)
92. Hazrat Maulana Abdul Rauf (ra) (Charsadda)
93. Hazrat Qari Muhammad Sabir (ra) (Lahore)
94. Hazrat Maulana Saeed Ullah Haq (ra) (Peshawar)
95. Hazrat Shaykh Al-Hadith Allama Abdul Mateen (ra) (Charsadda)
96. Hazrat Maulana Abdul Rauf (ra) (Chaman, Quetta)
97. Hazrat Allami Noor Al Hussain (ra) (Peshawar)
98. Hazrat Maulana Ahmad Bakhsh (ra) (Multan)
99. Hazrat Maulana Rooh-ul-Amin (ra) (Charsadda)
100. Hazrat Maulana Abdul Halim (ra) (Larkana, Sindh)
101. Hazrat Maulvi Muhammad Naseeruddin (ra) (Larkana, Sindh)
102. Hazrat Hakeem Abdul Hamid (ra) (Charsadda)
103. Hazrat Allama Abdul Samad (ra) (Charsadda)
104. Hazrat Hafiz Qari Syed Manzoor Ahmad (ra) (Jhelum)
105. Hazrat Hafiz Qari Abdul Rahman Swati (ra)
106. Hazrat Qari Muhammad (ra) (Swat)
107. Hazrat Hafiz Qari Noor Muhammad Alai (ra) (Karachi)
108. Hazrat Maulana Abdul Manan Kohistani (ra)
109. Hazrat Maulana Abdul Ghafoor Kohistani (ra)
110. Hazrat Maulana Muhammad Akram (ra) (State of Swat)
111. Hazrat Allama Muhammad Shoaib (ra) (Mardan)
112. Hazrat Shaykh Al-Hadith Abdul Rauf (ra) (Charsadda)
113. Hazrat Maulvi Shahzad Gul (ra) (Mardan)
114. Hazrat Maulvi Saeed Ahmed (ra) (Mardan)
115. Hazrat Allama Fazl Maula (ra) (Charsadda)
116. Hazrat Maulvi Abdul Mateen (ra) (Gujar Khan)
117. Hazrat Hafiz Ahmad Din (ra) (Jalalpur Jattan, Gujarat)
118. Hazrat Alhaji Hakeem Muhammad Idris Dehlvi (ra) (Karachi)
119. Hazrat Maulvi Madar-Ullah (ra) (Mardan)
120. Hazrat Maulvi Qamar-ul-Zaman (ra) (Charsadda)

121. Hazrat Maulvi Ghulam Isa (ra) (Mardan)
122. Hazrat Maulvi Fazlur Rahman Swabi (ra) (Peshawar)
123. Hazrat Hakeem Lazeez (ra) (Mardan)
124. Hazrat Maulvi Abdul Ghani (ra) (Mardan)
125. Hazrat Maulvi Muhammad Horwath (ra) (Mardan)
126. Hazrat Maulvi Ghulam Rab (ra) (Peshawar)
127. Hazrat Maulana Shamsur Rahman (ra) (Faisalabad)
128. Hazrat Maulana Muhammad Zardar (ra) (Mardan)
129. Hazrat Maulana Abdul Wadud (ra) (Mardan)
130. Hazrat Maulana Abdullah Kohistani (ra) (Mardan)
131. Hazrat Maulana Habib-ul-Haq Maula (ra) (Swabi, Mardan)
132. Hazrat Maulana Khuna Gul (ra) (Mardan)
133. Hazrat Maulana Muhammad Gul Jafri (ra) (Mardan)
134. Hazrat Munawar Uddin (ra) (Buner, Mardan)
135. Hazrat Maulana Habibullah (ra) (Peshawar)
136. Hazrat Hidayat-ul-Haq (ra0 (Charsadda)
137. Hazrat Maulana Rahmatullah (ra) (Charsadda)
138. Hazrat Saif-ud-Doula (Mardan)
139. Hazrat Abdul Halim (ra) (Zarobi, Swabi, Mardan)
140. Hazrat Shafiullah (ra) (Swabi, Mardan)
141. Hazrat Maulana Mian Gul (ra) (Mardan)
142. Hazrat Maulana Abdul Halim (ra) (Bam Khel, Swabi, Mardan)
143. Hazrat Maulana Ghulam Qadir (ra)
144. Hazrat Maulana Dost Muhammad Qureshi (ra)

37. Hazrat Khawaja Muhammad Saeed Qureshi (ra)

Hazrat Khawaja Muhammad Saeed Qureshi (ra) was the successor of Hazrat Fazl Ali Qureshi (ra). Qutb-e-Zaman Khawaja Khawajagan Al-Hajj Muhammad Saeed Qureshi (ra) was born in 1317AH, corresponding to 1899AD at Ahmedpur Sharqiyah (Bahawalpur State). His father was Muhammad Sadiq bin Mian Ghulam Qadir (ra). His lineage is traced back to Hazrat Bahauddin Zakaria Multani (ra). He received his primary education in his locality. At the age of ten, the shadow of his mother, and at the age of fourteen (14), the shadow of his father was lifted from his head, so the chain of education was interrupted, and the responsibility of the household fell on his shoulders.

He became involved in the training and education of his siblings; he had perfect access to the Arabic language. He worked hard in agriculture by farming. He was bound to follow the Sunnah from the very beginning, and strange conditions used to haunt him. When Hazrat Khawaja Fazl Ali Qureshi (ra) came to Ahmedpur Sharqiyah, he attended the service of Hazrat Khawaja Fazl Ali Qureshi (ra). He was greatly impressed by his personality, and on Friday, 25th Jumadi Al-Akhira 1342AH, corresponding to 1st February 1924AD, he established an allegiance to him. On 23rd Shawwal 1347AH/ 4th April 1929AD, he was elevated to the caliphate at Maqam Faqirpur, Muzaffargarh district. Apart from the Naqshbandiya Mujaddidiya method, he also received permission from the Qadriya, Chishtiya, Suhrawardya, and Banuriya methods.

After the caliphate, he was ordered to preach in Delhi. So, he travelled to Delhi, Rohtak, Karnal, Panipat, Kaithal, Thanesar, Gohana, Ambala, Kandhla, Kairana, etc. Countless people swore allegiance to his hand. It is said that whoever pledged allegiance to him. He was full of knowledge. He was decorated with asceticism and piety, sacrifice and generosity, hospitality, trust, sincerity, submission and satisfaction, etc. He was also unprecedented in Kashf, adaptations, and Karamat. Among his children are two sons, Maulana Muhammad Sadiq (ra) and Maulana Muhammad Sharif (ra), who are permitted, and one daughter. His younger brother, Maulana Aziz Ahmad Qureshi (ra), is also allowed.

At the end of his life, he suffered from respiratory problems and kidney problems. He died in Panipat on Friday, 19th Rabi Awwal 1363AH, corresponding to 14th April 1944AD. He was buried near Hazrat Qari Abdul Rahman Panipati (India).

37.1. Hazrat Khawaja Muhammad Sadiq Qureshi (ra)

Hazrat Khawaja Muhammad Sadiq Qureshi (ra) was the son and caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He obtained his Allama degree from Abbasia University, Bahawalpur. He has passed the Maulvi Fazil exam from Punjab University. He was the president of Madrasa Rafiq Ulama of Ahmedpur Sharqia. He was a knowledgeable, pious, and pure person. He had the honour of visiting the Haramain Sharifain. He pledged allegiance to Hazrat Abdul Ghafoor Madani (ra), set the standards of behaviour (Suluk), and became proud of the permission and caliphate.

He had the honour of the caliphate and permission from four elders.

1. Hazrat Haji Muhammad Ala (ra)
2. Hazrat Hakeem Muhammad Yusuf Baig (ra)
3. Hazrat Muhammad Hussain Kapria (ra)
4. Hazrat Chotani (ra)

37.2. Hazrat Sahibzada Maulana Muhammad Sharif Qureshi (ra)

Hazrat Sahibzada Maulana Muhammad Sharif Qureshi (ra) was the son and caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He read elementary books in Ahmedpur Sharqia. Then, he obtained Hadith's certification from Madrasah Aminiya, Delhi. He was doing teaching duties.

37.3. Hazrat Maulana Amir Ullah Khan, *known as* Muhammad Umar (ra)

Hazrat Maulana Amir Ullah Khan, known as Muhammad Umar (ra), was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He lived in Mardan. He studied at Madrasah Aminiya, Delhi. He was among the extraordinary disciples of Hazrat Maulana Abdul Ghafoor Madani (ra). Initially, he objected a lot to the assimilation of Jazb and Tariqat. But later, he joined the Tariqat and followed the Madarij. He became proud of the caliphate and permitted it by deciding. He was the first Khalifa of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He worked extensively to develop, promote, and publish the Naqshbandiya Mujaddidiya chain in Khyber Pakhtunkhwa province.

37.4. Hazrat Maulana Haji Abdul Majeed (ra)

Hazrat Maulana Haji Abdul Majeed (ra) was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a native of Rohtak (India). He had very dervish and noble qualities. He worked as a police officer. He used to serve his mother a lot. After swearing allegiance to Hazrat Khawaja Muhammad Saeed Qureshi (ra), he used to read Nawafil and fast frequently. His sermon was very effective. He died in the lifetime of his Sheikh Aqdas (ra).

37.5. Hazrat Maulana Muhammad Saeed Gohanvi (ra)

Hazrat Maulana Muhammad Saeed Gohanvi (ra) was the successor of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was staying in Rohtak (India). He was an imam in the Masjid Mohalla Kasabaan. He used to travel with his Sheikh. He had settled permanently in Muzaffargarh.

37.6. Hazrat Maulana Mufti Muhammad Abdul Rahim Panipati (ra)

Hazrat Maulana Mufti Muhammad Abdul Rahim Panipati (ra) was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a native of Panipat, Karnal (India). He was a learned scholar, reciter, and hafiz. He was the president of Madrasa Gumbadan in Panipat. He was a very good-natured, simple, and gentle elder. He was a graduate of Darul Uloom Deoband. He used to spend time teaching and prescribing spiritual practices. After the creation of Pakistan, you settled in Maghiana, Jhang. He passed away in 1370AH / 1950AD.

37.7. Hazrat Haji Muhammad Shafi Rohtaki (ra)

Hazrat Haji Muhammad Shafi Rohtaki (ra) was the successor of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a native of Rohtak (India). He used to come and go to Delhi in the course of trade. He pledged allegiance to Hazrat Khawaja Muhammad Saeed Qureshi (ra) in the masjid of Deputy Ganj. He was a wise man. When he returned from Hajj to Ahmedpur Sharqiyah, Hazrat Aqdas (ra) gave him Khilafat and permission. After the creation of Pakistan, he settled in Ahmedpur Sharqia.

He died on Monday, 4th Shaban 1380AH / 22nd January 1961AD and was buried in Ahmedpur Sharqiyah.

37.8. Hazrat Maulana Sufi Ali Nawaz (ra)

Hazrat Maulana Sufi Ali Nawaz (ra) was the successor of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a resident of Ismailabad, Karnal. He was a great scholar. On the encouragement of Hazrat Syed Zawar Hussain Shah Sahib (ra), he pledged allegiance to Hazrat Khawaja Muhammad Saeed Qureshi (ra). He enthusiastically completed the manners lessons and ascended to the Caliphate. He died of smallpox and was buried in Muzaffargarh.

37.9. Hazrat Hafiz Muhammad Yunus Rohtaki (ra)

Hazrat Hafiz Muhammad Yunus Rohtaki (ra) was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a native of Jhajjar, Rohtak (India). He was the presiding imam of Beupariyan masjid there. He was a Hafiz and Qari of the Quran.

37.10. Hazrat Kunwar Mahfouz Ali (ra)

Hazrat Kunwar Mahfouz Ali (ra) was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He belonged to a landlord and Rajput family in Harduaganj, Aligarh (India). He started attending the service of Hazrat Muhammad Saeed Qureshi (ra) in the coming and going of Gohana. Earlier, he had pledged allegiance to Hazrat Khawaja Muhammad Sirajuddin (ra). He visited pious personalities like Hazrat Khawaja Muhammad Usman Damani (ra), Hazrat Lal Shah Dandani (ra), and Hazrat Mahmood Shirazi (ra). He published Shajra Sharif and compiled a book on the Society of the Prophet ﷺ.

He died in Harduaganj (Aligarh) and was buried there.

37.11. Hazrat Syed Mubarak Ali Shah Karnali (ra)

Hazrat Syed Mubarak Ali Shah Karnali (ra) was the successor of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a resident of Karnal (India). He used to attend the service of Hazrat Khawaja Muhammad Saeed Qureshi (ra). After creating Pakistan, he settled in the Kot Addu district of Muzaffargarh.

He died on 24th Jumadi al-Awwal 1387AH/ 13th August 1967AD at Kot Addu (Muzaffargarh).

37.12. Hazrat Muhammad Umar (ra)

Hazrat Muhammad Umar (ra) was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a native of Kaithal District, Karnal. He was a very kind and loving person. He settled in Silanwali District, Sargodha.

37.13. Hazrat Qari Sanat-Ullah (ra)

Hazrat Qari Sanat-Ullah (ra) was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi (ra). He was a resident of Panipat. His mentor used to stay at his house when he visited Panipat. He was a perfect, righteous, and practical person.

He stayed in Hafizabad District, Gujranwala, and continued teaching.

37.14. Hazrat Mistry Shamsuddin Ismail Abadi (ra)

Hazrat Mistry Shamsuddin Ismail Abadi (ra) was the caliph of Hazrat Khawaja Muhammad Saeed Qureshi. First, he pledged allegiance to Hazrat Muhammad Saeed Kohani (ra). After his departure, he entered the administration circle of Hazrat Khawaja Muhammad Saeed Qureshi (ra) and was elevated to the caliphate. He stayed at Kot Addu (Muzaffargarh). He does his business in his spare time. He teaches the children about the Holy Quran, religious issues, etc.

38. Hazrat Syed Zawar Hussain Shah (ra)

Hazrat Syed Zawar Hussain Shah (ra) was the successor of Hazrat Khawaja Muhammad Saeed Qureshi (ra). Hazrat Syed Zawar Hussain Shah (ra) was Najib ul-Tarfain Syed. He was a resident of Gohar town, Tehsil Karnal (India). He was born on Monday, 26th Dhul-Hijjah 1329 AH, on 18th December 1911AD in Karnal. His father's name was Syed Ahmed Hussain (ra). His family was Sunni. But his grandfather, Syed Akbar Ali, had become a Shia on the persuasion of a Shia Patwari of the area. He was only one and a half years old when his mother passed away. His elder sister raised him. When she got married, she brought him with her to Thaska Miraanji. His brother-in-law's name was Qazi Latif Hussain (ra), a Sunni. He also adopted the Sunni religion after research. There, he studied till middle. Then, he became a teacher at the same school. Meanwhile, he read the Holy Quran from Hafiz Kamaluddin Sahib (ra). In 1930AD, he also passed the JV exam. In the same year, his sister married him to her Nand Sahiba (Sister-in-law).

Hazrat Syed Zawar Hussain Shah (ra) was a scholar, jurist, haji, hafiz, poet, biographer and translator of high rank. Scholars and Mashaikh use his works.

In 1391, he met Islam-uddin Havildar and, through him, pledged allegiance to Hazrat Khawaja Muhammad Saeed Qureshi Hashmi Ahmad Puri (ra). Hazrat Shah Sahib had received three lessons (Lataef Qalb, Rooh, and Ser) until his employment in Delhi, i.e., February 18th, 1933 AD. During that time, when Hazrat Khawaja Muhammad Saeed Qureshi (ra) would also visit Panipat Karnal, Hazrat Shah Sahib (ra) would attend his service and try to stay with Hazrat Khawaja Sahib (ra) as much as possible during the journey. The job in Delhi was also done with the advice and prayers of Hazrat Khawaja Sahib (ra). When Hazrat Khawaja Sahib (ra) was leaving Hazrat Shah Sahib (ra), he told him to keep joining his circle, Hazrat Maulana Abdul Ghafoor Abbasi Madani (ra). Also, whenever Hazrat Maulana Abdul Malik Ahmad Puri Sahib (ra) visits Delhi, he joins his circle. Hazrat Shah Sahib (ra) always followed his instructions.

He completed the Suluk quickly, ascending to the caliphate and permission in 1935AD. He has passed the exams of Munshi Fazl and Maulvi Fazl to master Arabic and Persian. In 1933, he visited Delhi and became a teacher at MB Middle School there. He remained in the same job until the partition of India in 1947 AD. Meanwhile, during the rest of the time, he read books on Dars Nizami from Mufti Kifayat-Ullah Sahib (ra) and others at Madrasa Aminiya, Delhi. In 1944 AD, he wrote "Umda-tul-Suluk" at the advice of his Sheikh. After creating Pakistan, he settled in Khairpur Tami Wali District, Bahawalpur. Later, he shifted to Nazimabad, Karachi.

Hazrat Shah Sahib (ra) had great patience in his temper and used to act patiently even toward things that should naturally make him angry. Apart from the regular

prayers, he always arranged Tahajjud, Ishraq, Chasht, and Awabeen. Hazrat Shah Sahib's (ra) Majlis zikr, circle, and meditation were usual on Thursdays. First, he used to read Khatmat Sharif, and then he meditated.

Hazrat Shah Sahib (ra) was blessed to perform Hajj Baitullah eight times and perform Umrah in abundance. He memorized the Holy Qur'an and was engaged in preaching, writing, and compiling. By the grace of Allah Almighty, all his works have been published and are extremely popular among the people and scholars. He was busy with the same job that on Tuesday, 22nd Ramadan 1400AH, corresponding to 5th August 1980AD, he passed away. His grave is in Paposh Nagar graveyard in Karachi. May Allah enlighten his grave.

Among his children are a daughter and a son, Hafiz Syed Fazlur Rehman (Damat Barakatahu), who will promote his work very well. He is on the way to his father. He is running the Mujaddidiya Institute and Zawar Academy Publication.

His noble caliphs:

1. Hazrat Sufi Muhammad Ahmad Sahib (ra) (Karachi)
2. Hazrat Professor Dr. Ghulam Mustafa Khan (ra) (Hyderabad, Sindh)
3. Hazrat Haji Muhammad Ala Sahib (ra) (Karachi)
4. Hazrat Syed Mukhtar Shah (ra)
5. Hazrat Dr. Abdul Rahim Gandhi (ra)
6. Hazrat Master Abdul Karim Qureshi (ra)

His Authors:

1۔ عمدۃ السلوک

2۔ حیاتِ سعیدیہ

3۔ حضرت مجدد الف الثانیؒ

4۔ زبدۃ الفقہ (۴ حصے)

5۔ عمدۃ الفقہ (۴ حصے)

6۔ مکتوبات حضرت مجدد الف الثانیؒ (اردو ترجمہ)

7۔ انوار معصومیہ

8۔ ریڈیو تقاریر

9۔ مقاماتِ فضلیہ

10۔ مکتوبات معصومیہ (۳ دفتر)

11۔ گلدستہ مناجات

12۔ طریقہ حج و دعائیں

13۔ ترجمہ مبداء و معاد

14۔ ترجمہ معارف لُدنیہ

38.1. Hazrat Sufi Muhammad Ahmad (ra)

Hazrat Sufi Muhammad Ahmad (ra) was the caliph of Hazrat Syed Zawar Hussain Shah (ra). He was born in Rohtak, Karnal (East Punjab) on 30th Rabi Awwal 1335AH / 24th January 1917AD. His father used to be a railway contractor, so he often travelled. He passed Matriculation in 1934AD and BA from Aligarh in 1938AD. 22nd Jumadi al-Thani 1360AH / 16th July 1941AD, he became a teacher in Polytechnic High School, Delhi. After the establishment of Pakistan, he became a teacher at the Polytechnic School, Jacob Line, Karachi, and retired on 22nd January 1972 AD. He initially stayed in Martin Quarter, settled in PECH Society, Karachi, and spent the rest of his life there.

The atmosphere of his house was religious, and he pledged allegiance to Hazrat Maulana Abdul Majeed (ra). After his death, he pledged allegiance to Hazrat Khawaja Muhammad Saeed Qureshi (ra) and began to set the course of action. Hazrat Khawaja Qureshi (ra) visited Delhi, Rohtak, Panipat, and Karnal on a preaching tour twice a year. After his departure, he was instructed in a dream to pledge allegiance to Hazrat Syed Zawar Hussain Shah Sahib (ra). He completed the lessons of behaviour (Suluk) by pledging loyalty to him and became proud of the caliphate and permission. He was a great scholar. He was very handsome, with a muscular build and a big smile. He was a cheerful, well-dressed, and well-fed older man. He translated the letters of Hazrat Khawaja Dost Muhammad Kandahari (ra) from Persian to Urdu and named them "Tohfa Ibrahimiyah." He also translated the letters of Hazrat Khawaja Usman Damani (ra) and the letters of Hazrat Khawaja Sirajuddin (ra) into Urdu, which he named "Tohfa Zahidiya."

He passed away on Monday, the 3rd Rajab 1395AH/14th July 1975AD in Karachi. His funeral prayer was led by Hazrat Maulana Muhammad Sadiq Ahmed Puri (ra) at the Masjid Al-Falah of the society after the noon prayer, and he was buried in the P.E.C.H. Society cemetery.

38.2. Hazrat Dr. Zahoor Ahmad (ra)

Hazrat Dr. Zahoor Ahmad (ra) was the successor of Hazrat Syed Zawar Hussain Shah (ra). He was a childhood companion of Hazrat Shah Sahib (ra). After completing his education, he became a doctor and held various positions in hospitals. He was an expert in both the fields of physicians and surgeons. He was staying at Kot Momin, Tehsil Bhalwal, District Sargodha.

38.3. Hazrat Master Abdul Kareem (ra)

Hazrat Master Abdul Karim Qureshi (ra) was the caliph of Hazrat Syed Zawar Hussain Shah (ra). He was born on 3rd Rabi al-Thani 1317AH / 13th July 1900AD in Ratlam District, Ujjain (India). His father's name was Muhammad Abdul Majeed Qureshi (ra).

He passed Matriculation and FA (Science) from Allahabad University. He passed his BSc from Aligarh University in 1923AD. Dr. Ziauddin is notable among his teachers. He passed the LLB exam at Agra University in 1931 AD. He passed the LT exam in 1941 AD with distinction. After coming to Karachi, he became a science teacher and retired in 1955AD. He was beautiful, his colour was red and white, and he usually wore a Turkish cap and a sherwani. He was particularly concerned about recitation in all prayers. He was fond of recitation (Qiraat and Tajweed) and travelled to Lucknow to learn it. He learned Tajweed and recitation from Qari Ahmad Ali (ra), Qari Abdul Malik (ra), and Hazrat Qutbuddin Ahmad (ra), an elder of Hyderabad (Deccan).

He had a taste for Tasawwuf from the beginning. Elders often travelled in search of religion. He also went to Ajmer Sharif. Finally, he pledged allegiance to a Qadri lineage elder in Swat, Hazrat Syed Ahmad Badshah (ra). He met Hazrat Sufi Muhammad Ahmad (ra). He arranged for him to meet Hazrat Syed Zawar Hussain Shah Sahib (ra). He swore allegiance to him, and after settling his behaviour (Suluk), he ascended to the caliphate with permission in 1957 AD.

He performed four Hajj pilgrimages, including one with his Sheikh, Hazrat Syed Zawar Hussain Shah Sahib (ra). He passed away on 4th Rabi al-Awwal 1400AH/22nd January 1980AD after Isha prayer. Four sons survive him.

38.4. Hazrat Dr. Abdul Rahim Gandhi (ra)

Hazrat Dr. Abdul Rahim Gandhi (ra) was the successor of Hazrat Syed Zawar Hussain Shah (ra). He was born on 16th Shaban 1341AH/2nd April 1923AD in Mudpit (Gujarat), India. His father, Hazrat Ismail Gandhi (ra), was given the title of Khan Bahadur. He passed his inter exam at Baroda University in 1941 AD. MBBS from Grand Medical College, Bombay in 1947AD. After the formation of Pakistan, he came to Karachi from Bombay in 1948 AD. He used to practice at a clinic in Karachi. In the beginning, he was associated with the Chishtiya chain. In 1951 AD, he met Hazrat Sufi Muhammad Ahmad (ra) through Dr. Khan Rashid (ra), and then met Hazrat Syed Zawar Hussain Shah Sahib (ra) through him. He pledged allegiance to Hazrat Shah Sahib (ra). In 1953 AD, he performed the Hajj with his preceptor and mentor. During the second Hajj journey with his Sheikh, Aqdas (ra), Hazrat Syed Zawar Hussain Shah Sahib (ra) was granted the caliphate and permission in Mina.

38.5. Hazrat Syed Muhammad Mukhtar Shah (ra)

Hazrat Syed Muhammad Mukhtar Shah (ra) was the successor of Hazrat Syed Zawar Hussain Shah (ra). He was the eldest son of Hazrat Syed Zawar Hussain Shah Sahib's (ra) relative, Qazi Syed Muhammad Shafi (ra). He was born on 12th Rabi-ul-Awwal 1342AH / 23rd October 1923AD in Thaska Meeran Sahib, Karnal (India). Since childhood, he has been very simple-natured, has good character, and speaks pleasantly. He used to lead a dervish life. Meeting elders, being in their company, and attending shrines were his favourite pastimes. He was often engaged in Nawafil and dhikr.

He matriculated from Lahore in 1942 AD. He passed the Adib Alam exam in 1945AD. He earned a BA from Punjab University in 1973.

In the beginning, he pledged allegiance to Mistry Shamsuddin (ra). After his death, he renewed his allegiance to Hazrat Maulana Muhammad Saeed Gohanvi (ra). He blessed him with a caliphate and permission on 1st Shawwal 1376AH / 1st May 1957AD. After the death of Hazrat Gohanvi (ra), he pledged allegiance to Hazrat Syed Zawar Hussain Shah (ra) and ascended to the Caliphate in 1975AD. He spent the rest of his life promoting and publishing the Naqshbandiya Mujaddidiya chain.

38.5.1. Hazrat Hafiz Syed Fazlur Rehman (Mudzillahu)

Hazrat Hafiz Syed Fazlur Rehman Mudzillahu is the son of Hazrat Syed Zawar Hussain Shah Sahib (ra) and the successor of Hazrat Syed Mukhtar Shah (ra) (Khalifa Hazrat Syed Zawar Hussain Shah (ra). He was born on Saturday, 18th Muharram 1360AH / 15th February 1941AD. He was a very good and righteous person from his childhood. Hazrat Sufi Muhammad Ahmad Sahib (ra) said about him that he is a Wali Allah by birth.

He memorized the Holy Quran from Hafiz Muhammad Mohsin (ra) at Madrasah Tajweed Al-Qur'an Sawi Masjid, Khairpur Tami Wali. He completed tajwid and recitation in Karachi from Shaykh Al-Qara Hazrat Qari Fateh Muhammad Panipati (ra). He matriculated privately and scored distinctions in mathematics and Arabic, and he holds a diploma in electrical engineering from Bahawalpur Polytechnic Institute in 1965 AD. In 1966, he joined Telephone Industries of Pakistan, Haripur (Hazara), as a technical assistant. He earned a BA from Karachi University in 1972. In 1975, he passed the AMIE examination in Electrical Engineering and started working as an engineer in the telephone industry.

During the days when he was preparing for matriculation, he pledged allegiance to Hazrat Maulana Abdul Ghafoor Madani (ra). Later, after his and his father's deaths, he renewed his pledge of loyalty to his maternal uncle, Hazrat Syed Mukhtar Shah (ra) (Khalifa Hazrat Syed Zawar Hussain Shah ra), and began to complete the ritual with full attention. He has low speech, is silent, speaks very carefully in conversation, observes fasting and salat, reads books, engages in extensive study, has a special attachment to the Arabic language, a strong memory, asceticism and piety, knowledge and wisdom, humility and tolerance, outward and inward. Perfections and places are prominent features of his personality. Hazrat Haji Muhammad Aala Sahib (ra) used to say that he had contact with Jinn several times. He follows in his father's and nobles' footsteps in promoting and publishing Silsila Aliya Naqshbandiya Mujaddidiya. He has high writing and editing skills.

Some of his works:

1۔ احسن البیان فی تفسیر القرآن (۶ جلدیں)

2۔ خطوط ہادی اعظم ﷺ

3۔ گلدستہ عربی

4۔ گلدستہ سیرت

5۔ فرہنگ سیرت

6۔ رہبر حج

7۔ مقاماتِ زواریہ

8۔ معجم القرآن

9۔ ہادی اعظم ﷺ (سیرت طیبہ)

10۔ اسلام اور حجاب

11۔ جواہر نبوی ﷺ

12۔ تحریک پاکستان کے فکری محرکات

13۔ افکارِ زواریہ

14۔ خطبہ حجۃ الوداع

15۔ موسیقی کی حقیقت مع چالیس احادیث

Apart from these, "مجلہ السیرۃ عالمی اور ماہانہ تعمیر افکار کراچی" are also being printed in his office.

His son, Syed Azizul Hasan Shah (ra), is very generous and loving. He is the patron of the Zawar Academy and is engaged in printing activities. Has a strong sense of taste in writing and editing. "تعمیر شخصیت اور فلاح انسانیت" (Sirat award-winning thesis) is a reflection of his high literary research taste.

Works of Hazrat Syed Azizul Hasan Sahib (db):

۱۔ رمضان المبارک، فضائل و مسائل

۲۔ سوغات مجددی (مکتوبات ربانی ؒ کا خلاصہ)

۳۔ نبوی دعائیں

38.6. Hazrat Haji Muhammad Ala (ra)

Hazrat Haji Muhammad Ala (ra) was the caliph of Hazrat Syed Zawar Hussain Shah (ra). He was born in 1911 AD / 1329 AH in Hapur, District Meerut (UP, India). His father's name was Haji Muhammad Nafees (ra). His father was an engineer in Roorkee. He studied the Qur'an, Urdu, and Mathematics in Roorkee Mohalla Sati, Saharanpur. His father came to Delhi with his family for work. He learned calligraphy from Munshi Abdul Ghani (ra) in Delhi. He used to write for Yusufi Press. He wrote Mahanama Muhaddith of Madrasah Rahmaniya for twelve years. He wrote twenty Juz of Tafsir Ibn Kathir and Khutbat Muhammadi for Maulana Muhammad Junagarhi (ra). Hakeem Ashu Mian, whose name was probably Ishtiaq Ahmed. He requested that Hazrat Ala's (ra) teacher do a favour for a student. Ustad Sahib handed over Hazrat Muhammad Ala (ra) to him to work. He had copied the biography of respected Hakeem Muhammad Ibrahim Tonki (ra). Hazrat Hakeem Muhammad Ibrahim Tonki (ra) was one of the great sages. He was the mentor of Hazrat Maulana Abdul Rasheed Nanmani's (ra) father. Hakeem Muhammad Ahmad (ra) used to sit in his place after the death of Hakeem Ajmal Khan (ra) and used to attend Hakeem Ibrahim's (ra) service.

In 1939 AD, he wrote the monthly Burhan for Hazrat Maulana Mufti Atiq-ur-Rahman's (ra) Nadwa-tul-Musnafeen institution, as well as the Al-Qur'an Dictionary, the Interpreter of the Sunnah, Jawahir Al-Hikam, Qasas al-Qur'an (a part of it), and the rise and fall of Muslims. He also wrote the Muqaddam of Maulana Abdul Rahman Mubarak Puri's (ra) book تحفہ الاحوذی.

On the advice of Hazrat Maulana Saeed Ahmad Akbarabadi (ra), he established an institution called "Ala Kuttab Khana" in Delhi. He wrote Hakeem Abu al-Nazar Amrohavi's book "نفسیاتِ جمال." He also produced a scholarly journal, "رسالہ علمی روزنامچہ". His magazine was also published under the name Ijaz al-Haq.

During his stay in Delhi, one of his friends was Maulana Abdullah (ra). He was the imam of the masjid at Kocha Mir Ashiq Chauri Bazar and also used calligraphy. Hazrat Maulana Syed Zawar Hussain Shah Sahib (ra) also learned calligraphy from him, through whom Hazrat Ala Sahib (ra) met Hazrat Shah Sahib (ra). He wrote Hazrat Zawar Hussain Shah's (ra) magnificent book "گلدستہ مناجات" and "عمدۃ السلوک" and published it in 1944AD. After reaching Karachi, he pledged allegiance to Hazrat Zawar Hussain Shah Sahib (ra). He had the privilege of publishing all the books of Hazrat Shah Sahib (ra).

He got married in 1931AD. During the establishment of Pakistan, he faced severe difficulties. His wife was killed (martyred) in Delhi. He reached Lahore safely. After

staying there for a few days, he came to Karachi. One day, after several months, he went to Mungo Peer along with Hazrat Dr. Ghulam Mustafa Khan Sahib (ra). After finishing the meditation, Dr. Sahib (ra) said, I saw that your Begum Sahiba has brought you a glass of syrup and is saying that Allah has given me the status of martyrdom.

In Karachi, he got the job of writing Nida-e-Haram. He performed Hajj in 1948 AD. He married a second time in 1949 AD. His second wife belonged to Bahawalnagar. Her first husband had divorced her. She was the only sister among her brothers. The husband had given one hundred and twenty-five (125) Acres of land in dowry. He built his house in Nazimabad, which he later dedicated to a masjid. 1961AD, when his wife went to Bahawalnagar, it was learned that her 125-acre land had been occupied by her brothers and transferred to their names.

In 1964AD, a group of about forty people, along with his mother, Maternal uncle Sufi Najmuddin, Paternal uncle Muhammad Mahfouz, and his wife, achieved the blessing of Hajj. After returning to Karachi from Hajj Mubarak, the work of publishing Hazrat Mujaddid Alf al-Thani's (ra) books started. One of his institutes was established in 1944 AD under the name "Ala Kutubkhana". Its name was changed to ``Mujaddidiya Institute'' in 1964 AD, and the translation of Maktubat Sharif was published. When he went for Umrah in 1968AD, Hazrat Mufti Mazhar Baqa (ra) met him in Jeddah.

He became the author of Hazrat Maulana Muhammad Yusuf Banuri's Monthly Bayinat. The journal's editor was Maulana Abdul Rasheed Naumani. Hazrat Maulana Ehtisham-ul Haque Thanvi (ra) gave him the task of writing Dawat al-Haq. He authored 17 books and earned the title of Chief Calligrapher.

He spent his entire life in religious activities. Hazrat Syed Zawar Hussain Shah Sahib (ra) gave the Khilafat-Nama in a dream after his death, and a miswak was placed on it. Hazrat Muhammad Sadiq (ra) also conferred the Caliphate upon him. Hazrat Ali Murtaza (ra), the caliph of Hazrat Khawaja Fazal Ali Qureshi (ra), also granted him the caliphate.

His beautiful work is Muqamat-e-Zawariya (Biography of Hazrat Syed Zawar Hussain Shah ra).

List of some books written:

1۔ اثبات النبوۃ

2۔ اسماء البدرین

3۔ اشاریہ مکتوبات

4۔ اشاریہ قرآن

5۔ اصولِ فقہ اور شاہ ولی اللہؒ

6۔ اعجازِ احمق

7۔ اعجازِ قرآن

8۔ امتِ مسلمہ کی پستی اور اس کا حل

9۔ انوارِ معصومیہ

10۔ ایک تحقیقی جائزہ

11۔ بخاری شریف

12۔ برہان (ماہنامہ)

13۔ بینات (ماہنامہ)

14۔ بیاض حکیم صاحب

15۔ تحفہ ابراہیمیہ

16۔ تحفہ زاہدیہ

17۔ تحفہ زواریہ

18۔ تحریر و تقریر

19۔ تحفہ الاحوذی مقدمہ

20۔ تدوین حدیث

21۔ ترجمان السنہ (سہ حصہ)

22۔ تلمیحات

23۔ تفسیر ابن کثیر (چند پارے)

24۔ تفسیر سورۃ یوسف

25۔ رسالہ تہلیلیہ

26۔ جواہر الحکیم (سہ حصہ)

27۔ حالی کا ذہنی ارتقاء

28۔ حیاتِ بقا

29۔ حرز المومنین

30۔ حزب الاعظم

31۔ خطباتِ محمدی

32۔ دعاؤں کی کتاب

33۔ دعوۃ الحق (ماہنامہ)

34۔ ریڈیو تقاریر

35۔ سوانح حضرت مولانا زکریہؒ

36۔ سوانح حضرت مجددؒ

37۔ شرح رباعیات

38۔ شرح مکتوبات مجدد ؒ فارسی

39۔ شیعہ دینیات کورس

40۔ ضیاء القرأت

41۔ طلوع اسلام

42۔ عمدۃ البیان

43۔ عمدۃ السلوک

44۔ عمدۃ الفقہ

45۔ علمی روزنامچہ

46۔ فیوض القرآن

47۔ قرآن کے پارے

48۔ قرآنی دعائیں

49۔ قصص القرآن

50۔ کافی

51۔ گلدستہ احادیث

52۔ گلدستہ مناجات

53۔ گلدستہ عربی

54۔ ماتمس الیہ الحاجہ

55۔ مبدا و معاد

56۔ محدث (ماہنامہ)

57۔ مخزن کرامت

58۔ مرج البحرین

59۔ مسلمانوں کے عروج و زوال

60۔ مشارق الانوار

61۔ معارف الدنیہ

62۔ معجم القرآن

63۔ مقاماتِ زواریہ

64۔ مقاماتِ فضلیہ

65۔ مقاقماتِ عینیہ

66۔ مکتوباتِ مجدد اردو ترجمہ (سہ حصہ)

67۔ مکتوباتِ معصومیہ

68۔ ندائے حرم

69۔ نصیحت نامہ

70۔ نفسیاتِ جمال

71۔ ہدایت الطالبین

39. Hazrat Dr. Ghulam Mustafa Khan (ra)

Pakistan's eminent spiritual personality, researcher, linguist, theologian, translator, and educationist is Hazrat Dr. Ghulam Mustafa Khan (ra). Who had devoted his whole life to education and the promotion of Islam? Fragrance, colour, light, brightness, knowledge, awareness, wisdom, insight, guidance, reluctance, smile, asceticism, piety, worship, modesty, and austerity, if all these are combined, then the personality of Hazrat Dr. Ghulam Mustafa Khan (ra) would come into being.

His grandfather, Hazrat Sultan Khan Yusufzai (ra), is from the Pathan family. He settled in Chhapra via Rampur in the Seoni district of Chhattisgarh, India. His grandfather's name was Maula Khan (ra), a farmer. His father, Hazrat Gulab Khan (ra), had five children, including him, two brothers, and two sisters. His maternal family belonged to the Kakar nation. He was bound by prayer and fasting from his childhood.

Hazrat Ghulam Mustafa Khan Sahib (ra) says in his language that I was born on 10th Shawwal 1330AH, Monday at Fajr on 23rd September 1912AD in Jabalpur (CP), India. At first, I was named Muhammad Mustafa Khan, but my father changed my name to Ghulam Mustafa Khan (ra). Father was a very generous and Allah-fearing person. First, he was a Havildar in the Railway Police and later became a teacher. Early education was done in madrasas there. At age five, I entered the local school in Chippa Mohalla. In 1923 AD, they secured the top position in the entire city in the primary examination and began receiving a monthly stipend of four rupees. Religious education began at home. The elder brother, Nazir Ahmad Khan (ra), explained a few Rukus of the Quran and then read the Holy Quran himself. He was then admitted to Dalhai School. I studied here till class four and then entered Kathak Mohalla school. In the same year, the father and family moved to Jabalpur. They first stayed in Khai Mohalla and later came to Mohalla Bhan Talia. Received the Holy Quran and religious education, "Alhamdulillah", memorized the prayer, supplications, and glorification method. After that, my father Hazrat Gulab Khan (ra) passed away in Jabalpur on 18th Duel-Hajjah corresponding to 23rd July 1924AD. My mother and elder brother, Hazrat Nazir Ahmad Khan (ra) trained me. After primary education, I was admitted to Anjuman Islamia High

School. Considering primary education, I went to Aligarh only after middle school. Aligarh was recognized as the center of knowledge and literature in India. From Aligarh, I passed matriculation in 1929 AD. Passed Inter in 1931AD and passed BA in 1933AD from the university. In 1943 AD, I translated "Tazkirah Daulat Shah" from Persian into English at the request of Mr. Hadi Hasan Sahib (ra), President of the Persian Department. I did an MA in Persian in 1935AD and an MA in Urdu in 1936AD. At that time, Rasheed Ahmed Siddiqui (ra) was the President of the Urdu Department and then did LLB. Since I didn't get a first division in Persian, I retook the M.A. Persian exam in 1937 at Nagpur University and passed with a first division. In the Hazrat Qari Ziauddin Ahmed Sahib (ra) service, I also read Al-Shatibi Sharif, the Tafsir of the Quran, and Bukhari Sharif from Maulana Salman Ashraf Sahib (ra). Alhamdulillah, life in Aligarh was a center. Great scholars, writers, and politicians used to visit there. My training was mainly in the service of elders. One of our respected elders was Prof. Zia Ahmed Badayuni (ra), an elder with great compassion and great love, and one of his outstanding characteristics was that no matter how bad his health was, he was used to working hard. This was his training, and I had the privilege of receiving the knowledge. Read Persian prose and poetry from him. He studied history from Prof. Abdul Rasheed (ra) and English from Mr. Mukhtar Hamid Ali (ra). For the history of Islam, I consulted elders such as Maulana Abu Bakr Muhammad Sheth Sahib (ra) and Maulana Syed Salman Ashraf (ra). I had the privilege of receiving the knowledge of Tajweed from the Muslim University with Hazrat Syed Imam Hafiz (ra) and reciting Qiraat-e-Saba.' The first Sanad was given to me. I graduated from Aligarh in 1936 AD and returned to my native city, Jabalpur. (When he came to Aligarh, he was 16 years old, and when he returned to Jabalpur, he was 24. That is, he spent his youth in Aligarh. Aligarh was his second home. During this critical period, his training is accompanied by an assessment of his intellectual developmental knowledge.)

On October 14, 1936AD, I married Ms. Kaneez Amina, the daughter of my paternal uncle, who lived in Jabalpur, Bhan Talia Mohalla. She was a Hafiza of the Qur'an. At that time, I was 23, and my wife was 15. My marriage was performed by Qazi Muhammad Abdul Qayyum Sahib (ra), and five hundred rupees was fixed as a Mehar. I have four sons and two daughters. My wife died on 28th November 1947AD. In 1949AD, my uncle tried to marry me to Qamar Begum bint Abdul Majeed Khan (ra) for the second time. Three daughters were born to her. The second wife died on February 7, 1991, in Hyderabad, Sindh.

I was unemployed for a few months in Jabalpur, after which the Public Service Commission appointed me to King Edward College, Amravati (Brar). I stayed at Amravati for ten years and transferred to Morris College, Nagpur. After that, when Pakistan was established, I came to Karachi with my elder brother, Haji Abdul

Rahman Khan, my mother, Sahiba Mahfuz al-Nisa, my son, Siraj Ahmad Khan, and my daughter, Hajra.

I stayed at King Edward College for ten years, and three years after my graduation, Nagpur University appointed me as the President of the Urdu Department. I continued to do whatever Arabic academic or literary service I could. My teacher, Mr. Zia Ahmad (ra), advised me to work on Syed Hasan Ghaznavi (ra). He was a contemporary of Hazrat Sanai Ghaznavi (ra), belonging to the 6th-century Hijri. At first, I did not know how important this work was, but through the elders' prayers and vision, I became diligent. However, some people advised me not to do this. But another one of my benefactors was Nawab Habib-ur-Rahman Sherwani Sahib (ra). He insisted and ordered that you work on the same, so I visited many libraries in the Indian sub-continent. For my purpose, I made copies of various manuscripts from the British Library, the Museum, the India Office, and Paris libraries; then, by the grace of Allah, I tried to write research papers on many Persian poets of the 6th century Hijri. In this series, I compiled the history of Mahram Shah Ghaznavi (ra) in English. Among the Persian poets whose name remains in my mind is that I was working on Syed Hasan Ghaznavi (ra) and Sanai Ghaznavi (ra), Burhani (ra), Mozi (ra), Adib Sabir (ra), Hakeem Suzni (ra), Mujir Balqini (ra), and Najib Uddin (ra). I wrote research papers on many such poets, such as Jarbadqani (ra), Amadi (ra), and Usman Mokhtari (ra), most of which were included in the Encyclopedia of Islam, published by Punjab University, with Urdu translations. Also, the climate was unfavourable when I was here in Karachi; I could only do some academic work in winter. When I got some time, I completed "*Hali ka Zehni Irtaqa*" in four to five months. Similarly, my articles were published in various magazines, including the Islamic Culture magazine in English, published by Hyderabad Deccan; the Nagpur University Journal; and the Annual Journal, also published in English. Every year, my article was published in it. Then, there is the historical journal published by Panjab University, which contains my papers. My papers have also been published in the Sindh University Journal in English.

By coming here, it was by the grace of Allah that I got the opportunity to receive sacrifice from some of the great elders, the Sufia Karam. It was agreed to sit in the service of Maulana Abdul Ghafoor Madani (ra), Hazrat Shah Zawar Hussain Shah Sahib (ra). I was significantly reformed because I did not see these elders as worldly but as religious. They did not love material things such as offerings, feasts, and gifts to ordinary people. These gentlemen were much higher than that. Thanks to them, I tried to reform myself, and, thanks to Allah, I also had the honour of performing twelve Hajj and Ziarat. In the establishment of Karachi, a few other books were first published as articles, and the magazine Maarif Azamgarh was used to print them. I tried to establish the different periods from the time of Mahmud Ghaznavi to the Mughal era, including the use of our country's language, Persian. All these should

be combined in poetry or prose. It became an excellent article, and I also named it after the late Maulvi Abdul Haq Sahib (ra). Then, many of my articles were published in magazines such as Naqoosh, Oriental College Magazine, Risala Urdu, Maarif, etc. Many were combined from one.

There was a famous writer from our country; may Allah forgive him. He made great insults to honour Hazrat Mujaddid Alf al-Thani (ra). He had created misunderstandings. I tried to clear them. But I first sent my entire thesis to his service. Before publishing, so that he would have a chance to see them, he went to Europe and took my thesis; he visited other libraries there, and the fourth edition of his book was published. He agreed on many things but still disagreed with me on some points. May Allah forgive him; however, some writers take pride in writing against the elders.

We should not be worried about such things that happen in the world, and we should pray to Allah to correct us all and remove our faults. In 1956 AD, when I was here in Karachi, I received a letter from the Vice-Chancellor of Sindh University through the registrar, saying that the Vice-Chancellor wanted to meet you. So, when I came, he said it would be a great blessing for me to come here to Sindh University. In 1956AD, I went to Sindh University. I continued to work as the head of the Urdu department, and when the head of the Persian department went to Germany for a Ph.D., I continued to serve as the head of the Persian department. It was double work, so I left the Persian work after some time. However, whatever this humble man (me) could do, I continued to work in Persian and Urdu. So far, Alhamdulillah, sixty-three (63) books have been published by me. Many of the books are those that have been issued for the first time; for example, many books of Hazrat Mujaddid Alf al-Thani (ra) had the privilege of being published, "رساله تحلیلیه، اثبات النبوة، مکاشفات عینیه" etc. In a way, I had the privilege of publishing the letters of his son, "مکتوبات شریف" Khawaja Muhammad Masoom (ra), the letters of his grandson, Hazrat Khawaja Saifuddin (ra), his great-grandsons, and books by many elders that had never been published before. When I came to Kabul, some rare manuscripts were seen in the library of Sadr al-Mashaikh and Zia al-Mashaikh. I also brought them a rare treatise of Hazrat Khwaja Baqibillah (ra), which he had written in the series of his poems and which was copied by Hazrat Mujaddid Alf al-Thani (ra) with his blessed hand. I published them. It is only by the grace of Allah that I am not capable of this. I have recently published Hazrat Mazhar Jan Janan's (ra) diwan in Farsi and Urdu, published by Abdul Razzaq Sahib (ra). Most of the words in Urdu are doubtful, but I have carefully combined and published them. I have also written a short book in English on Sheikh Abdul Haq Muhaddith Dehlvi (ra). I have also written a book in English on Persian literature of the subcontinent, which has been published. However, these are a few things I have submitted to your

service; otherwise, what am I worthy of? Now, the time is in sight from which no one can escape, and it is the poem of an older man!

بیرون گور لافہ کرامت چہ می زنی ؎

ایماں اگر بگور بریست کرامت است

Before dying, why should a person brag about his deeds if he is taking faith with him? This is the most incredible honour and the most extraordinary dignity. (And finally, Praise be to Allah, Lord of the Worlds)

Hazrat Dr. Ghulam Mustafa Khan (ra) was a linguist, theologian, educator and translator, philosopher, professor, writer, critic, researcher, statistician, and essayist. He was fluent in Urdu, Persian, Arabic and English. He was honoured with the Hasan-e-Karkardigi Medal and the Satara Imtiaz. Among his eminent students are Ibn Insha, Dr. Abul Laith Siddiqui, Dr. Aslam Farokhi, Dr. Jameel Jalibi, Dr. Farman Fatehpur, Dr. Moinuddin Aqeel, Dr. Ilyas Ishqi, and Qamar Ali Abbasi. He has authored and compiled over 100 books in Urdu, Arabic, Persian, and English. His book "Iqbal and Quran" was awarded the Iqbal Award. Apart from these, he was also given the Naqoosh Award and Nishan-e-Spas honours by Anjuman Taraqui Urdu.

His interest in Persian, the study of Persian literature, the beginning of poetry in Persian, poetry for fun, proficiency in English, five books in this language, an essay, and an English translation of Iqbal's Persian poetry with a poetic idea. Preservation, translation of the well-known Persian Tazkirah into English, the beginning of history, success in acquiring religious education, etc. We find all these prominent works in this period. When Dr. Sahib (ra) was studying in BA, he used to attend the lessons of Ustad-ul-Hind Ziauddin Ahmad Allahabadi (ra) after Maghrib to complete Tajweed and Qiraat-e-Saba.

In addition, he was the first student to receive a monthly stipend of seven rupees from the university. Other prominent teachers of Dr. Sahib (ra) include Syed Sulaiman Nadvi (ra), Ziauddin Badayuni (ra), Rashid Ahmed Siddiqui (ra), Ahsan Marhavi (ra), Maulana Abu Bakar Sheth Jaunpuri (ra) and Maulana Salman Ashraf (ra). Apart from them, Sadr Yar Jang, Nawab Habibur Rehman Shirani, Dr. Abdul Sattar Siddiqui, and Principal Allama Muhammad Shafi are critical among the benefactors. Haji Hameed Uddin (ra) was Dr. Sahib's (ra) teacher in the Persian department. Maulana Abdul Khaliq (ra) was Dr. Sahib's (ra) teacher in the LLB class. Dr. Sahib (ra) read the commentary from Maulana Salman Ashraf Sahib (ra). Along with the Holy Quran, Maulana Salman Ashraf (ra) used to teach Bukhari

Sharif two days a week after Maghrib. 1936AD considered professional life in Jabalpur. Since he had done LLB, his loved ones suggested that he take up advocacy, but Dr. Sahib's (ra) desire was not in that direction. The conditions of the house were such that the elder brother used to bear all the expenses till now. Doctor Sahib (ra) was worried about employment.

During the academic period, he was not convinced of Peery Muridi. Until the establishment of Pakistan, he did not pledge his allegiance to any chain. Still, before that, there must have been signs or spiritual attraction that inclined him towards the Naqshbandi chain. He said I went to Jalandhar to meet one of my friends, Hon'ble Chaudhary Abdul Hameed (ra). On the way, there was Sirhind Sharif station. Until then, I knew so much about Hazrat Mujaddid Alf al-Thani (ra) from my elder brother that he was such a Wali Allah whose every word and deed was in the exact following of Hazrat Rasool-e-Anwar (ﷺ). When I started passing through Sirhind Sharif station, I felt so drawn to it and nervous that I jumped out of the cabin.

Hazrat Dr. Ghulam Mustafa Khan Sahib (ra) says that in December 1947AD, he fell seriously ill. One day, one of the MA students, Ishaq Baig, visited me and asked if I would allow me to bring me a fever amulet (Taweez). I spoke! Bring it. There is healing in the word of Allah Ta'ala. On the second day, Ishaq Sahib (ra) brought an amulet for me, dissolved it in water, and gave it to me. My fever went down after I drank that water, and I felt refreshed. I said that Mirza Sahib (ra)! That gentleman must be someone with Allah from whom you brought this amulet. He said that he is our classmate and an old friend. I said I want to meet him. He said that he will come to meet you. A few days later, when I started college, Mirza Sahib (ra) and his friend Sufi Muhammad Ahmad Sahib (ra) came to the college. I interacted with him, and he became my sincere friend.

Hazrat Dr. Sahib (ra) says that one day, Sufi Muhammad Ahmad Sahib (ra) said to me that Hazrat Sahib (Syed Zawar Hussain Shah Sahib ra) is coming and you will also eat with him at my house. I also attended and met Hazrat Sahib (ra). I was very impressed by Hazrat Shah Sahib's (ra) simplicity, purity and humility. Then he went to Khairpur Tami Wali. I saw many spiritual things in Sufi Muhammad Ahmad Sahib (ra), and he impressed me. I asked Sufi Sahib (ra) about the method of dhikr of Naqshbandiya, but he wanted time to seek permission from his Peer Sahib (Hazrat Zawar Hussain Shah Sahib ra) through a letter. When he got permission, he explained the method of dhikr and meditation to me. After Isha's prayer, I meditated for the first time the same day. At that time, I was 37 years old.

In October 1949AD, an annual gathering was held in Miskeenpur (Muzaffargarh) in connection with Dada Pir's Fatiha. Maulana Muhammad Saeed Gohanvi (ra) was the leader of this gathering. The gathering was for three days. Hazrat Dr.

Ghulam Mustafa Sahib (ra) also participated in it. He pledged allegiance to Hazrat Syed Zawar Hussain Shah Sahib (ra) through Hazrat Sufi Muhammad Ahmad (ra). He says that after the pledge of allegiance, Hazrat Shah Sahib (ra) gave me the second lesson. He had already completed the first lesson before the Pledge of Allegiance. Hazrat Badruddin Sirhindi (ra) says that the chain of Naqshbandiya is the method of Hazrat Abu Bakr Siddiq (RA) because his perfect relationship with the Messenger of Allah (ﷺ) has been proven, and he used to get blessings in this way.

The mentor of Hazrat Doctor Sahib (ra), Hazrat Syed Zawar Hussain Shah Sahib (ra), used to live in Khairpur Tami Wali. Knowledge topics, spiritual conditions, religious information, affairs, and routines were communicated through correspondence. Hazrat Dr. Sahib (ra) has published those letters in a book called "*Maktubat-e-Zawariya*." It is a collection of Quranic and spiritual sciences in Urdu, Arabic, and Persian.

When Hazrat Dr. Sahib (ra) was 46, Hazrat Syed Zawar Hussain Shah Sahib (ra) gave him the Caliphate. Hazrat Maulana Abdul Ghafoor Madani (ra) visited the house of Hazrat Dr. Sahib (ra) on 6th Rajab al-Murajab 1377AH, which corresponds to 23rd January 1958AD. There, he said that I also offered him whatever (thing) Hazrat Shah Sahib (ra) gave him. In other words, Hazrat Dr. Sahib (ra) was given permission and the caliphate by Hazrat Abdul Ghafoor Madani (ra), as well as by Hazrat Shah Sahib (ra).

Dr. Sahib's (ra) scholarly services in Naqshbandiya began in 1956 AD. When he returned from Hajj, he went to India in October 1956AD and meditated at the Delhi Hazrat Mirza Mazhar Jan Janan (ra) shrine. In meditation, Hazrat Mirza Mazhar Jan Janan (ra) ordered him to publish a Persian magazine of Hazrat Shah Abu Saeed (ra), "Hidayat al-Talebeen," with Urdu translation. He came to Pakistan and obeyed the order.

It is worth noting that the Naqshbandiya line is among the well-known lines of Tasawwuf, and its elders and scholars are well known for their writings. Generally, Sahib Tasaneef are elders, meaning they have both knowledge and action. Hazrat Dr. Sahib (ra) has served this chain extensively through his knowledge and actions, attaining a very high position in Tasawwuf.

Hazrat Dr. Hafiz Munir Ahmed (Damat Barakatahu) writes about Hazrat Dr. Ghulam Mustafa Khan (ra), and that Hazrat Sahib's (ra) lifestyle is effortless, his writing and speech are simple, and cleanliness is also conditioned by simplicity. The whole idea of cleanliness and purity is far from display and decoration and pretense, but very far; he never uses heavy words for expressiveness in conversation, but straightforward words, phrases of common sense, and slang. The conversation is

very soft and slow. Whatever the academic subject is, he explains it in simple words. But it has such an effect that everything goes down to the listener's heart. When talking to someone, from the beginning to the end, there is an expression of self-effacement and despondency. Every month, the hair of the head is shaved, and the hair of the beard is trimmed. While taking off his shoes or slippers, he used to make sure they were not facing the Qiblah. While sleeping, he kept his face towards the Qiblah, so that his face was towards the north and south.

Hazrat Prof. Ayaz Uddin Sahib (ra) writes that gentility was also excellent, like Hazrat Sahib (ra). If someone was belittling him, he would not say anything bitter but would say, I have a weakness; you should pray for me, and he would raise his hands to pray.

Hazrat Sahib (ra) considered the Quran Majeed a life lesson. His orders were carried out at every step. Every reality of the universe was supposed to be a reflection of it. He tried to unravel the mysteries of the universe in the light of the Holy Scriptures. He used to work with faith, belief, accountability, purification, and force of action. From childhood until death, he seemed to be connected to the Holy Quran at every moment.

Honourable Dr. Masroor Ahmed Zai (ra) writes in his Ph.D. thesis about Hazrat Dr. Ghulam Mustafa Khan (ra) that Dr. Sahib (ra) is an authorized elder of Silsila Aliya Naqshbandiya. Not thousands, but without exaggeration, millions of people are his devotees. As a researcher, he rendered valuable academic services to Naqshbandiya and provided people with self-purification and Tasawwuf education.

Hazrat Dr. Ghulam Mustafa Khan Sahib (ra) (Translation of Surah Al-Imran) (Allah Almighty has indeed favoured the believers by sending among them the Messenger (ﷺ) from among them who recites its verses on them and purifies them of and teaches them the Book and wisdom, and they were before in plain error). He said that it is clear from this verse that one of the characteristics of Prophet Anwar (ﷺ) is self-purification and purification of the heart, without which practical life becomes meaningless. After his deputies carried out Hazrat Rasool Anwar ﷺ, various branches of Sufiya Karams were established for the same purpose. Self-purification means purifying the heart entirely from its emotions and removing all internal diseases. Tasawwuf is the name of eliminating all of these. There is no purification other than this, which is Tasawwuf, which is purification.

Hazrat Dr. Sahib (ra) has many Naats in honor of Hazrat Rasool-e-Anwar Muhammad Mustafa Ahmad Mujtaba ﷺ, one of which is a very famous Persian Naat below:

تو شمعِ بزمِ انسانی — تو نورالعینی اے جانی
تو سرورِ جن وانسانی — تو عین دین وایمانی
تو نورازل، تو خیرابد — تو احمدؐ و سرّ ذاتِ احد
تو محرمِ رازِ سبحانی — تو وجہ خلق امکانی
از تست کمال صدیقیؓ — از تست جمالِ فاروقیؓ
تو زینتِ حلمِ عثمانیؓ — تو قوتِ شبرِ یزدانیؓ
از تست جمال سلمانیؓ — از تست مقال نعمانیؒ
تو ایقانی، تو ایمانی — تو عرفانی، تو قرآنی
تو شمعِ بزمِ انسانی — نورالعینی اے جانی
تو منبعِ فیضِ ہمہ آدم — تو مرجعِ خیرِ ہمہ عالم
ہم سہروردی، اجمیری — ہم نقشبندی، جیلانی
باقی زکمالت ہم باقیؒ — ہم شانِ امام ربانیؒ
ہم قیومیؒ، ہم معصومیؒ — ہم سیفیؒ، نوریؒ، جانانیؒ
تو شمعِ بزمِ انسانی — تو نورالعینی اے جانی
ہم شاہ غلام علیؒ آقا — زو مغرب کشتہ نورانی
زو بو سعیدؒ و فرزندشؒ — بودند شہانِ روحانی
تو شمعِ بزمِ انسانی — تو نورالعینی اے جانی
ہم دوست محمد قندھاریؒ — عثمانیؒ، سراجیؒ، دامانیؒ
ہم فضلیؒ، سعیدیؒ، زواریؒ — ہم نورِ غفوریؒ، عباسیؒ
از خاک درت کحلے جوید — ہم چشمِ عالمِ امکانی
تو شمعِ بزمِ انسانی — تو نورالعینی اے جانی

Hazrat Dr. Ghulam Mustafa Khan (ra) passed away on September 25, 2005AD. He is buried at Markaz al-Mustafa, Ghafooriya Masjid, Near Toll Plaza, Super Highway Bypass, Hyderabad.

His academic contributions and publications:

1۔ادبی جائزے

2۔فارسی پر اردو کا اثر

3۔فارسی کے قدیم شعراء

4۔علمی نقوش

5۔اردو۔ سندھی لغت

6۔ سندھی۔اردو لغت

7۔حالی کا ذہنی ارتقاء

8۔ تحریر و تقریر

9۔حضرت مجدد الف الثانیؒ، ایک تحقیقی جائزہ

10۔ تحقیقی جائزے

11۔تاریخ بہرام شاہ غزنوی

12۔تاریخ اسلاف

13۔ گلشن وحدت

14۔مکتوبات سیفیہ

15۔ارشاد رحیمیہ از حضرت شاہ عبدالرحیم محدث دہلوی (اردو ترجمہ)

16۔لوایح خانقاہ مظہریہ

17۔ خزینۃ المعارف

18۔زبدۃ المقامات (اردو ترجمہ)

19۔مکتوبات مظہریہ

20۔مکتوبات معصومیہ

21۔تفسیر شیخ الہند (انگریزی)

22۔حضرات اقدس (انگریزی)

23۔اقبال اور قرآن

24۔ مطالب القرآن

25۔ معارف اقبال

26۔ ضیاء القرآن

27۔ اردو میں قرآن وحدیث کے محاورات

28۔ فکر ونظر

29۔ ہمہ قرآن در شانِ محمد ﷺ

30۔ ہدایہ الطالبین از حضرت شاہ ابو سعید مجددی (نقشبندیہ سلوک سے متعلق رسالہ کا اردو ترجمہ)

31۔ باقیاتِ باقی

32۔ مولانا عبید اللہ سندھی کی سرگزشتِ کابل

33۔ بھولی ہوئی کہانیاں

34۔ وقائع تاریخی (1408ھ)

35۔ چند منسوبات

36۔ دیونِ مرزا مظہر و خریطہ جواہر

37۔ تحفۂ زواریہ (حضرت شاہ احمد سعید دہلویؒ کے مکتوبات کا مجموعہ)

38۔ رسائل مشاہیر نقشبندیہ

۱) رسالہ شریفہ، حضرت خواجہ عزیزان علی رامیتنیؒ

۲) رسالہ قدسیہ، حضرت خواجہ بہاء الدین نقشبندؒ کے ملفوظات

۳) رسالہ انسیہ، حضرت مولانا یعقوب چرخیؒ کے مناقب

۴) رسالہ انفاسِ نفسیہ، حضرت خواجہ عبید اللہ احرارؒ کے متعلق

39۔ ہمارا علم وادب

40۔ قرآنی عربی

41۔ تفسیر مولانا عبید اللہ سندھی

42۔ جامعہ القواعد

43۔ اوراقِ گم گشتہ

44۔ سید حسن غزنوی۔ حیات وادبی کارنامے

45۔ندائے سحر

46۔ سراج منیر

47۔لمعات مغفرہ

48۔ میرا علی گڑھ

49۔ملفوظاتِ اکابر نقشبندیہ

۱. (خواجہ محمد پارساؒ

۲. (مولانا شمس الدین روجیؒ (خلیفہ خواجہ محمد پارساؒ

۳. (مولانا سعد اللہ کاشغریؒ

۴. (مولانا علاء الدینؒ (خلیفہ مولانا سعد اللہ کاشغریؒ

۵. (مولانا عبید اللہ احرارؒ

50۔ آگاہی سید امیر کلالؒ (تصحیح وتدوین اور اشاعت)

51۔انتخاب مکتوباتِ امام ربانیؒ

52۔اثبات النبوۃ (حضرت مجدد الف الثانیؒ کے رسالہ کا اردو ترجمہ)

53۔وسیلۃ القبول الیٰ اللہ ورسول ﷺ (حضرت خواجہ حجۃ اللہ محمد نقشبندؒ کے مکتوبات کا مجموعہ)

54۔عارف نامہ (حضرت خواجہ محمد عارف ریوگری کی تصحیح وتدوین اور اشاعت)

55۔سعید البیان (حضرت شاہ احمد سعید دہلویؒ کے رسالہ کی اشاعت)

56۔ردِ روافض (حضرت مجدد الف الثانیؒ کے رسالہ کا اردو ترجمہ اور اشاعت)

57۔مکاشفاتِ عینیہ (حضرت مجدد الف الثانیؒ کے رسالہ کی تدوین واشاعت)

58۔فضل کبیر

59. Personal Hygiene in Islam

60. Studies in Literature

39.1. Hazrat Dr. Mufti Muhammad Mazhar Baqa (ra)

Naqshbandiya Family

Hazrat Dr. Mufti Muhammad Mazhar Baqa (ra) was born on 22nd Shaban 1340AH, corresponding to 20th April 1922AD on Friday. He was a resident of Sarong, Madhya Pradesh, India. Sarong was sixty miles from Bhopal and was under the influence of the Tonk state. He was called Ansari because he was a descendant of Hazrat Abu Ayub Ansari (ra). His father's name was Samin Ali (ra). His father married three times and had 29 children, only six of whom lived to adulthood. His mother's name was Naima Khatun (ra). His mother died in Sarong in 1946 AD.

He received his early education in the Madrasa of Munshi Ismail Khan Sahib (ra) in his native Sarong. Then, he completed the Arabic course at Madrasa Riaz al-Madaris. After that, he was sent to Darul Uloom Deoband for further education. From there, he got three certificates. One is for graduation; the other is for reciting; the third is a special certificate for education from Hazrat Hussain Ahmad Madani (ra). During his student days at Darul Uloom Deoband, he passed the Maulvi Alam and Maulvi Fazil examinations of the Allahabad Board from Bareilly Centre. After that, he learned the interpretation of the Holy Quran from Maulana Ahmed Ali Lahori (ra). From 1942 to 1944 AD, he served as a mufti and judge in the Islamic Shariah court in Tonk (India).

In 1954 AD, he was working as the Deputy Mufti at Darul Uloom Nanak Wada, when Hazrat Syed Zawar Hussain Shah Sahib (ra), an elder of the Naqshbandi Mujaddidi line, happened to go there. There, he pledged allegiance to him without intention. But when he realized later, he started following the routine seriously. Haji Muhammad Ala Sahib (ra) was one of his companions.

He passed MA (Arabic) with first-class first position in 1962 AD from Karachi University. After completing his MA, he took up a job at Sindh University. He also started preparing for a PhD and received his doctorate from Karachi University in 1969. He wrote a research paper on the principles of jurisprudence and Hazrat Shah Wali Allah (ra). In August 1977 AD, a letter was sent to the Ministry of Education of Pakistan from Imam Muhammad bin Saud Al-Islamiyah University of Riyadh, requesting that a representative be sent to participate in the fifth Islamic Jurisprudence Conference, and he wrote to Karachi University to nominate a representative. Karachi University appointed him for the conference. On 15th February 1978 AD, he took up a job as an associate professor at Jamia Umm Al-Qura (Makkah), then called the Center for the Revival of Islamic Heritage. He was a researcher, critic, scholar, and writer. He was one of the great elders of Silsila Alia Naqshbandiya Mujaddidiya.

After the death of Hazrat Shah Sahib (ra), he was taken under the patronage of Dr. Abdul Rahim Gandhi (ra), who was the successor of Hazrat Syed Zawar Hussain Shah Sahib (ra). But his nature, rather than he, was inclined towards Hazrat Dr. Ghulam Mustafa Khan Sahib (ra), the second caliph of Hazrat Shah Sahib (ra), so

he formally pledged allegiance to him and completed the lessons. Hazrat Dr. Sahib (ra) blessed him with caliphate and permission.

His Compilation:

- (بو العلاء المعری۔ یہ ایم۔اے کا مقالہ تھا جو کتابچہ کی شکل میں شائع ہوا۔
- رسالہ فخر الحسن۔ یہ عربی میں ایک تحقیقی رسالہ
- اصول فقہ اور شاہ ولی اللہ۔ پی۔ایچ۔ڈی کا مقالہ
- الاصول و الضوابط۔ یہ جامعہ ام القریٰ سے شائع ہوا۔
- المختصر فی اصول فقہ تحقیق
- المغنی فی اصول فقہ تحقیق
- بیان المختصر تحقیق
- مختصر المنتہیٰ تحقیق
- شرح المغنی دو جلدوں میں
- منجم الاصولین تالیف
- اسلام کا نظام وراثت، مذاہب اربعہ کے مطابق
- چند تقریریں تقاریر کا مجموعہ
- حیات بقا
- کچھ یادیں
- چند یادگار سفر
- کشکولِ مظہری

He died at the age of 83 on 11th Rajab 1426AH, corresponding to 20th August 2005AD, in Karachi, Pakistan and was buried in the cemetery of Nazimabad, Paposh Nagar (Karachi) near his grandfather, Peer Hazrat Syed Zawar Hussain Shah Sahib (ra). He has four sons and four daughters.

His great caliphs:

1. Hazrat Mahbubul Hasan Wasti (ra)
2. Hazrat Salman Thanvi (db)

40. Hazrat Prof. Dr. Hafiz Munir Ahmed Khan (Damat Barakatahu)

Naqshbandiya Family

Hazrat Dr. Hafiz Munir Ahmad Khan (Damat Barakat) is the grandson and successor of Hazrat Prof. Dr. Ghulam Mustafa Khan (ra) (d. 2005AD). His father is Hazrat Dr. Siraj Ahmad Khan (ra) (d. 2007AD). He was born on 10th May 1970 in Hyderabad (Sindh). He (db) is the Shaikh, Mantor, Guide and teacher of the writer of this book.

He did his religious and elementary education, i.e., Memorization of the Quran from Darul Uloom Islamia, Banuri Town, Karachi, in 1984AD. He completed his education at Darul Uloom Quwat-ul-Islam, Hyderabad, Sindh. He did two MAs from Sindh University. One department is in Arabic, and the other is in Islamic culture. His grandfather and Sheikh Hazrat Professor Dr. Ghulam Mustafa Khan (Quds Sira) trained him. He was perfect in holiness, bound by the Sunnah and Shariah, and in love and knowledge of Allah, the Quran Majeed, the Furqan Hameed. He was brought up in a pure Shariat-e-Islami environment.

He did his PhD in Islamiyat from the University of Sindh, Jamshoro, Hyderabad, in 1998 AD. In 1997AD, he started teaching in the Arabic department at Sindh University, Jamshoro. In 1999AD, he joined the Department of Islam. He was the Chairman of the Department of Islamic Studies there for about seven years and has been the Dean of the Faculty of Islamic Studies there since 2018AD.

His followers, who enjoy his spiritual blessings, are in large numbers all over Pakistan and abroad.

The Ahl al-Tariqat believe a person must pledge allegiance to a perfect Shaykh, in whose company the bad qualities of that person will disappear. His prayer should be correct because it is based on religious principles.

"It is obligatory to do the work, without which the obligation is not paid."

He is the personification of knowledge and action, asceticism and piety, sincerity and godliness, the imam of Tariqat and behaviour, and the living image of people of truth.

Part II

Monasteries of Punjab

Astana Aliya Naqshbandiya Mujaddidiya, Hazrat Ishaan, Lahore

Hazrat Khwaja Syed Khawand Ishan Mahmood Naqshbandi, known as Hazrat Ishan (ra)

Hazrat Ishan (ra) was the successor of Hazrat Khawaja Alauddin Attar (ra). His father was Mir Syed Sharifuddin bin Khawaja Ziauddin (ra). He was born in 965AH in Bukhara. He memorized the Holy Quran at the age of twelve and, at the age of fourteen, received all religious studies from Madrasah Sultania, Bukhara. He reached Samarkand from Bukhara and pledged allegiance to Hazrat Khawaja Abu Ishaq Safed (ra), who was related to Hazrat Shah Bahauddin Naqshbandi (ra) and learned the esoteric sciences by living with him. He also received spiritual grace from Hazrat Haji Muhammad Zabadani (ra). Many people joined his circle of administration in Samarkand. The ruler of the city also became his devotee. From Samarkand, he visited Balkh, Herat, Kandahar and Kabul. The governor of Kabul also became his disciple. He stayed in Kabul for two years and gained thousands of followers. He appointed his caliphs for Syria, Iraq, Rome, and Egypt during this time. After that, he travelled to Kashmir and stayed with Nawab Abdul Rahman. In Kashmir in 1016AH, the Nawab built a magnificent monastery for himself. In Kashmir, he left his caliphs there and stayed in Agra. It was during the reign of King Akbar. Some nobles became his disciples there, including Khan Azam Mirza Aziz Koka Tash (ra). Then he came to Lahore. Here, he built a masjid, a seminary, and a monastery and spent his whole life teaching and guiding. Nawab Wazir Khan, ruler of the Mughal Empire in Lahore, became his disciple and used to attend his service. He was the Wali Allah by birth and a noble saint. Apart from India, his caliphs continued to perform the services of spreading Islam in other distant Islamic countries. His fountain of grace is watering the world today.

After arriving in Lahore, he lived there for almost 9 years. He died on 12th Shaban 1052AH/1642AD during the reign of the Mughal Emperor Shah Jahan. He passed away at Isha's time. At that time, the governor of Lahore was Saeed Khan Bahadur Jang. Mughal King Shah Jahan was in Lahore at that time. Upon receiving the information, he sent Miran Syed Jalaluddin Sadr al-Sadr to arrange the burial of Hazrat Khawaja (ra). He was buried at GT Road, Begumpur, in Lahore. His mausoleum was built very magnificently.

He had six sons. Khawaja Khawand Ahmad (ra), Hazrat Khawaja Tajuddin Khawand (ra), Khawaja Qasim Khawand (ra), Khawaja Khawand Mahmood (ra), Hazrat Khawaja Moinuddin Ahmad Naqshbandi (ra) and Khawaja Bahauddin Khawand (ra)

His Authors:

۱۔ فتاویٰ نقشبندیہ ۲۔ کتاب رضوانی ۳۔ نمونہ تفسیر

Dear names of his successors:

1. Hazrat Khawaja Khawand Ahmad (ra) (son)
2. Hazrat Khwaja Mirza Ibrahim (ra) (brother of Hazrat Mujaddid Alf Al-Thani ra)
3. Hazrat Khwaja Moinuddin Ahmed Naqshbandi (ra) (son)
4. Hazrat Khwaja Bahauddin (ra) (son of Hazrat Ishaan ra)
5. Hazrat Khwaja Abdul Aziz Wahidi (ra)
6. Hazrat Khwaja Tarsoon known as Khwaja Baqi (ra)
7. Hazrat Khwaja Shadman Kabuli (ra)
8. Hazrat Khawaja Mirza Hashim (ra)
9. Hazrat Khwaja Latif Derakhshi (ra)
10. Hazrat Khwaja Abdul Rahim Naqshbandi (ra)
11. Hazrat Khwaja Bandi Kashmiri (ra)
12. Hazrat Khwaja Haji Tusi (ra)
13. Hazrat Haji Ziauddin Samarkandi (ra)
14. Hazrat Khwaja Abul Hasan Samarkandi
15. Hazrat Maulana Pineda Harisi (ra)
16. Hazrat Khwaja Syed Yahya (ra)
17. Hazrat Sheikh Pir Muhammad (ra)
18. Hazrat Sheikh Muhammad Yusuf (ra)
19. Hazrat Khawaja Muhammad Amin Wahidi (ra)

1. Hazrat Khawaja Khawand Ahmad Naqshbandi (ra)

He was the son and caliph of Hazrat Khawand Ishan Mahmood (ra). He was an expert in external and internal sciences. He became Sajjadah Nasheen after his father's death. He died in 1073AH / 1662AD. His father's side buried him in Begumpura, Lahore.

2. Hazrat Khawaja Moinuddin Ahmad Naqshbandi (ra)

He was the son and caliph of Hazrat Khawaja Ishan (ra). He was a student of Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra) in the science of jurisprudence and hadith, as well as in the principles of jurisprudence. He learned the esoteric sciences from his father. He died in Kashmir in 1674AD. He was the author of the book "Rizwani".

Astana Aliya Naqshbandiya Mujaddidiya, Ichhra Sharif

Hazrat Khwaja Abdul Rasool Kasuri (Khalifa), Hazrat Maulana Ghulam Mohiuddin Kasuri (ra)

1. Hazrat Maulana Hafiz Fateh Muhammad Ichhravi Naqshbandi Mujaddidi (ra)

Hazrat Maulana Hafiz Fateh Muhammad Ichhravi Naqshbandi Mujaddidi (ra) was the follower and caliph of Hazrat Khawaja Abdul Rasool Kasuri (ra). His father's name was Mian Imam Din (ra). He lost his sight due to smallpox as a child.

He had full access to Arabic, Persian, Medicine, Tasawwuf, Reasonable, and narrative. He pledged allegiance to Hazrat Hafiz Noor Alam (ra) (Khalifa Hazrat Tawakul Shah Ambalvi ra) and, after him, pledged allegiance to Hazrat Khawaja Abdul Rasool Kasuri (ra) (son and caliph of Hazrat Khawaja Ghulam Mohiuddin Kasuri Dayem Al-Huzuri ra) and became proud of the caliphate and permission.

He established Jamia Fathiya (Religious Seminary) in Jamia Masjid Ichhra. He often met with Hazrat Sher Muhammad Sharqpuri (ra) and Hazrat Khawaja Mehboob Alam (ra), his contemporaries. He campaigned extensively against the fitnah denial of hadith. He died on 26th Shawwal 1335H/ 1917AD.

2. Hazrat Haji Mian Muhammad Hussain Naqshbandi Lahori (ra)

Hazrat Haji Mian Muhammad Hussain Naqshbandi Lahori (ra) was the follower and caliph of Hazrat Maulana Hafiz Fateh Muhammad Ichhravi Naqshbandi Mujaddidi (ra). He was born in 1300AH / 1883AD in Lahore. His father's name was Mian Karam Elahi (ra). He got his early education from his father. Then he continued his studies at the seminary of Pir Abdul Ghaffar Shah Naqshbandi (ra). Hazrat Nabi Bakhsh Halwai (ra) was his peer. Then, he studied under Hazrat Maulana Hafiz Fateh Muhammad Ichhravi Naqshbandi Mujaddidi (ra) in Madrasa Fathiya Ichhra. During this time, he pledged allegiance to him and embarked on a spiritual journey of conduct. After completion, he was exalted by the caliphate and given permission. He also received favours and blessings from Hazrat Syed Jamaat Ali Shah Muhaddith Ali Puri (ra), Hazrat Mian Sher Muhammad Sharqpuri (ra), and Pir Faiz Muhammad alias Pir Kandahari (ra). He was also blessed with the blessing of Hajj.

He died in Lahore in 1378 AH/1958 AD.

Astana Aliya Naqshbandiya Mujaddidiya (Usman Ganj, Lahore)

1. Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra) (Pir Qilawale)

Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra) (known as Peer Qilawale) was the follower and caliph of Hazrat Mian Badruddin Chohang (ra) (Khalifa Majaz Hazrat Khawaja Abdul Rasool Kasuri ra). He was born in 1813 AD / 1228 AH in Mouza Bhini (Sheikhupura) and settled in Qila Lal Sing near Sharqpur (Sheikhupura).

He did his education in Bahawalpur. Complete mastery in Arabic, Persian, Tafsir, Hadith, Jurisprudence, and Syntax. He pledged allegiance to Hazrat Mian Badr-ud-Din (ra) and agreed on a standard behaviour (Suluk). He used to go to Chohang, which was five miles from Lal Sing Fort, to perform the Fajr prayer under the guidance of his Sheikh. He did not care at all about the sufferings of cold and heat. He built a monastery on his land and engaged in preaching and spreading religion. Earlier, this settlement was called Bela Ram; now, it is called Usman Ganj.

He died on 21st February 1903 AD/1321 AH at the age of ninety and was buried in Osmanabad. He is famous for Pir Qilawale. His son, Pir Noor Muhammad (ra), became his caliph and successor.

2. Hazrat Pir Noor Muhammad Naqshbandi (ra)

Hazrat Pir Noor Muhammad Naqshbandi (ra) was the son of Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra) (known as Pir Qilawale), disciple and caliph. He was born on Friday, 4th December 1896 AD/1314 AH, in Lahore. He completed his Dars Nizami from Mufti Yar Muhammad (ra), Khateeb Sunheri Masjid, Lahore. He was well-versed in Tafsir, Hadith, Syntax, Logic, Philosophy, and Debate. He pledged allegiance to his father and was authorized in the Naqshbandiya chain. He founded a masjid in 1920 AD.

Some of his famous books:

۱۔ حجتِ ربانی

۲۔ توثیق ابحاث شرض درود مستغاث

۳۔ حج فقیر بر آستانہ پیر

He died on 1377AH/21st May 1958AD and was buried by his father's side in Mohalla Usman Ganj, Lahore (Pakistan).

3. Hazrat Maher Muhammad Subah Naqshbandi (ra)

Hazrat Meher Muhammad Subah (ra) was the follower and caliph of Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra) (known as Peer Qilawale). He was staying at Delhi Darwaza, Lahore. He achieved the blessing of Hajj during the time of Sharif Makkah.

He died on February 8, 1945 AD / 1364 AH, and was buried first in Kot Khawaja Saeed, and then, five and a half years later, in Mayani Graveyard (Lahore).

4. Hazrat Maulana Ghulam Ullah Kasuri Naqshbandi (ra)

Hazrat Maulana Ghulam Ullah Kasuri (ra) was the follower and caliph of Hazrat Meher Muhammad Subah Naqshbandi (ra). His father's name was Maulvi Ghulam Rasool (ra). He was born in Kasur (Pakistan) in 1850AD/1266AH. His father was the grandson of Hazrat Khawaja Hafiz Ghulam Murtaza (ra) (Makhdoom Punjab). After his father's death, his uncle Maulana Ghulam Al-ala (ra) arranged for his education. He received Dastar Fazeelat in science from Maulana Faizul Hasan Saharanpuri (ra) and Khalifa Hameed Uddin (ra) in Lahore.

When Khalifa Hameed Uddin (ra) established Anjuman Himayat Islam Madrasah, he was appointed Naib Madras. He was also a student at Madrasa Hamidiya and later became the president of Madrasa Rahimiyah (Masjid Blue Dome, Lahore).

At the same time, in Lahore, he pledged allegiance to Hazrat Meher Muhammad Subah Naqshbandi (ra) and became the Khalifa. He also received Faiz from Hazrat Syed Jamaat Ali Shah Muhaddith Ali Puri (ra). He was also the president of Islamia High School in Amritsar. He participated in the movement against Mirza Ghulam Ahmad Qadiani (L.A).

There are many works, among which "تائید اسلام اور غزوات النبی" is more famous.

He died in 1341AH / 1922AD and was buried in Kasur.

5. Hazrat Maulana Abdul Aziz Naqshbandi (ra)

Hazrat Maulana Abdul Aziz Naqshbandi Mortazavi was the follower and caliph of Hazrat Pir Noor Muhammad Naqshbandi (ra). His father was Sufi Mian Gohar Ali (ra), a follower of Hazrat Pir Noor Muhammad Naqshbandi (ra). He was born in 1914 AD/1332 AH in Lahore.

After completing his teaching, he visited Hadith Madrasah Mazahir-ul Uloom in Saharanpur. By pledging allegiance to Hazrat Pir Noor Muhammad Naqshbandi (ra), he established the standards of conduct (Suluk), became proud of the caliphate, and authorized allegiance. He did much work to promote and publish religion in his area. He also performed his speech duties in Kot Ghulam Mohammad Khan for some time.

He died on 5th Rabi Al-Akhir 1395AH/18th April 1975AD in Kasur and was buried there.

Astana Aliya Naqshbandiya Mujaddidiya, Mohra Sharif (Murree)

1. Khawaja Muhammad Qasim Sadiq Mohravi (ra)

Khwaja Muhammad Qasim Sadiq Mohravi (ra) was the caliph of Khawaja Nizamuddin Kayani (ra), whose genealogy can be traced to the Kayani Sultanate of Iran. He was born in 1242AH / 1827AD. His father, Hazrat Muhammad Jeevan (ra), passed away in his childhood. His mother arranged for his education. He studied in Delhi. After completing his studies in 1860, he established a religious seminary in Jagiot, Rawalpindi. He was also inclined towards spirituality and seeking a mentor. He attended Hazrat Khawaja Nizamuddin Kayani's (ra) Astana Aliya Kahayan Sharif, Kashmir. He greatly influenced him, and by pledging allegiance to him, he began to follow the path of Suluk Naqshbandiya Mujaddidiya. After completing Suluk, he was awarded the caliphate and permission. His Sheikh ordered him to stay in the rugged hilly area of Mohra Sharif. He used to dress up even at night. When asked by someone, he said!

"Just as the employee comes to duty, I want every moment of my memory to be recorded in the direction of Allah."

He was about 120 years old and died on 13th Dhul-Qadah 1362AH / 20th November 1943AD. His Khalifa Pir Imam Ali Shah (ra) (Bengali Sharif) led the funeral prayer. His shrine, Anwar, is in Mohra Sharif, Murree Tehsil.

He had seven sons: Pir Nazir Ahmad (db), Pir Nasir Ahmad (db), Pir Khawaja Muhammad Zahid Khan (db) (Pir Khan Sahib), Khawaja Shah Badshah (db), Pir Muhammad Mehrab Khan (db), Pir Muhammad Mehrasab Khan (db), Pir Muhammad Darab Khan (db).

His successor was his son, Nazir Ahmad (db).

His Famous Caliphs:

1. Hazrat Khwaja Ghulam Mohiuddin Nerian Sharif (ra)
2. Maulana Ghulam Muhammad (ra) Malkani Sharif, Dadu (Sindh)
3. Khawaja Abdul Rahim Baghdri (ra)
4. Khawaja Muhammad Bakhsh (ra) Lakhan Sharif
5. Pir Sibghatullah Shah Irani (ra) (Sindh)
6. Pir Syed Imam Ali Shah (ra) (Bhengali Sharif)
7. Pir Syed Akbar Shah Bukhari (ra) (Peshawar)
8. Pir Abdul Majeed Naqshbandi (ra) (Rampur)
9. Pir Shah Sahib aka Pir Ghamkul Sharif (ra) (Kohat)

2. Hazrat Khawaja Nazir Ahmed (ra)

Hazrat Khawaja Nazir Ahmad (ra) was the son and caliph of Khawaja Muhammad Qasim Sadiq Mohravi (ra). Khawaja Muhammad Qasim Sadiq Mohravi (ra) made him his successor by giving him the caliphate during his lifetime. He bequeathed to him to protect this trust. He was treating the rich and the poor equally. He passed away on 28th Muharram 1380AH/21st July 1960AD, Friday. His son Alhaj Khawaja Harun Al Rasheed (db) is his successor in Mohra Sharif.

3. Hazrat Pir Muhammad Gul Badshah Naqshbandi (ra)

Hazrat Pir Muhammad Gul Badshah Naqshbandi (ra) was the son, caliph, and successor of Hazrat Khawaja Nazir Ahmed Mohravi (ra). He was born in 1910 AD in Wadi Mohra Sharif (Murree). His family was religious. He was raised and educated in a spiritual environment. He received his early education from his father and grandfather, Hazrat Khawaja Muhammad Qasim Mohravi (ra). He had gained access to the external and internal sciences. He began his spiritual journey by pledging allegiance to his grandfather's hands. After his departure, he renewed his loyalty to his father and fulfilled the behavioural goals. In 1942AD, His father appointed him as his caliph and successor before all the disciples and caliphs. He was a pious, worshipful, and good-mannered person. His generosity was unmatched. He used to perform various tasks in the monastery. He was reclusive and always avoided the world and its people.

He died on August 16, 1920 AD, in Mohra Sharif and was buried there. His eldest son, Hazrat Pir Muhammad Farooq Gul Badshah (ra), is his Khalifa and successor. Those who are highly educated. He received a gold medal from Punjab University.

4. Hazrat Khawaja Muhammad Bakhsh Lakhan Sharif ra

Hazrat Khwaja Muhammad Bakhsh (ra) was the successor of Khawaja Muhammad Qasim Sadiq Mohravi (ra). About 13 miles from Lahore, near the Wagah border, there is a small town called Lakhan Sharif. He used to live here. He was a respected elder. He has a wide circle of followers.

He died 1.5 years before his mentor's death in 1360AH / 1942AD. His son, Muhammad Arif Hussain (db), is the Sajjadah Nasheen.

5. Khawaja Ghulam Mohiuddin Ghaznavi (ra)

Khwaja Ghulam Mohiuddin Ghaznavi (ra) was the successor of Khawaja Muhammad Qasim Sadiq Mohravi (ra). He was born on 1321AH/1903AD in Ghazni (Afghanistan). His father's name was Khawaja Muhammad Akbar Khan (ra). His lineage goes back to Hazrat Khalid bin Waleed (ra). He worked in the walnut trade in his early life. He appeared in the court of Hazrat Khawaja Muhammad Qasim Sadiq Mohravi (ra) and pledged allegiance to him. He has lived with him for twelve years. Hazrat Aqdas (ra) elevated him to the title of caliphate and ordered him to make a center at Dinapothi Mir Khan (Nerian Sharif), an uninhabited place in Azad Kashmir. With his blessings, the place was settled very quickly. Even at night, there were meetings of dhikr and thought. Countless people used to come there and pledge allegiance to him and get favours and blessings. His Khalifa, Mufti Hidayat-ul Haq, and Muhtamim Madrasa Haqiq-ul Uloom Hazro (Attock) are famous.

He died on 11th April 1975 AD/Rabi Al-Awwal 1395 AH in Narian Sharif. He has six sons from two wives, among whom Allama Alauddin Siddiqui (db) and Pir Nizamuddin Qasmi (db) are more famous.

6. Hazrat Khawaja Abdul Rahim Baghdri (ra)

Hazrat Khawaja Abdul Rahim Baghdri (ra) was the successor of Khawaja Muhammad Qasim Sadiq Mohravi (ra). He was born in the Bagh Dara District, Hazara. He received his primary education in Jalaliya and completed his education in various madrasas in India. He had spiritual tastes from childhood. He used to attend the service of different Auliya Allah. He came to Mohra Sharif and pledged allegiance to Hazrat Khawaja Muhammad Qasim Sadiq Mohravi (ra) in the Naqshbandiya chain and remained in his service for a long time. After completing the ritual, he was blessed with a caliphate and permission and returned to his homeland. On the order of Sheikh Aqdas (ra), he got busy with

guidance and development in Bagh Dara. Later, he settled permanently in Salik-Abad near Hasan Abdal. He used to say that if you love Allah, remove all other things from your heart. Make peace with Allah, please Allah, consider a few days of life a spoil.

He spent fifty years promoting and publishing Silsila Aliya Naqshbandiya. His shrine is in Salik-Abad, two miles from Hasan Abdal railway station and one mile from Hazara Rawalpindi Road.

Kabul Shah (ra) is famous among his caliphs. His real name was Syed Muhammad Yusuf Gilani (ra). He died in April 1964 AD and was buried at the Dalmia Cement Factory Cemetery, Karachi.

7. Hazrat Pir Syed Muhammad Wilayat Shah Naqshbandi (ra)

Hazrat Pir Syed Muhammad Wilayat Shah Naqshbandi (ra) was the caliph of Hazrat Khawaja Muhammad Qasim Sadiq Mohravi (ra). He was born in Chak Abdul Khaliq, known as Sedan Sharif (Dina, Jhelum). His father's name was Hazrat Pir Hafiz Syed Muhammad Ali Shah (ra), the son and caliph of Hazrat Pir Syed Gulab Shah (ra). He started spiritual training from his grandfather, Hazrat Pir Syed Gulab Shah (ra). After that, he took the lessons in Suluk from his father, Hazrat Pir Hafiz Syed Muhammad Ali Shah (RA). After that, he completed the ritual by pledging allegiance to Pir Tariqat Qutb-ul-Iqtab Khawaja Muhammad Qasim Sadiq Mohravi (ra) and became proud of the caliphate and permission. He was a very pious and worshipful elder. Countless people attained high positions by repenting at his hands.

He passed away on Thursday, 12th Shawwal 1385AH / 3rd February 1966AD in Chak Abdul Khaliq, known as Sedan Sharif (Dina, Jhelum). He was buried there by the side of his father and grandfather.

Astana Aliya Naqshbandiya Mujaddidiya. Gangwal Sharif (Rawalpindi)

Hazrat Pir Wilayat Shah Bukhari Naqshbandi (ra)

Hazrat Pir Wilayat Shah Bukhari Naqshbandi (ra) was the follower and caliph of Hazrat Khawaja Muhammad Qasim Mohravi (ra).

His father's name was Syed Safat Shah Bukhari (ra). He owned a straightforward nature and was a scholar of discovery and dignity. He was born in Gangwal Sharif, Rawalpindi, in 1890 AD.

Among his children are two sons, Syed Nazir Hussain Shah Bukhari (db) and Syed Qurban Hussain Shah Bukhari (db). He passed away on the night of Friday, 23rd March 1969AD in Gangwal Sharif.

Astana Aliya Naqshbandiya Mujaddidiya. Bhangali Sharif (Gujar Khan)

1. Hazrat Pir Syed Imam Ali Shah Hamdani Naqshbandi (ra)

Hazrat Pir Syed Imam Ali Shah Hamdani Naqshbandi (ra) was the follower and caliph of Hazrat Khawaja Muhammad Qasim Mohravi (ra). He belonged to Jhandu Syedan, Rawalpindi. His father was Hazrat Pir Syed Ali Gulab Shah (ra). His ancestors migrated from Srinagar, Occupied Kashmir, and settled in Jhandu Syedan, Rawalpindi. Hazrat Pir Syed Imam Ali Shah Hamdani (ra) moved to the area of "Bhangali Gujar" with his father's permission at the request of Chaudhry Gulab Khan (ra).

Among the children of Hazrat Pir Syed Ali Shah Hamdani (ra), there were three sons, among whom the eldest son, Syed Gulab Shah Hamdani (db), became his caliph and successor. Hazrat Syed Gulab Shah Hamdani (db) had five sons: Syed Pir Imam Ali Shah Hamdani (db), Pir Syed Ahmad Shah Hamdani (db), Pir Syed Chen Shah Hamdani (db), Pir Syed Ali Qadr Shah Hamdani (db). And Peer Syed Talib Hussain Shah Hamdani (db). The shrines of these nobles are in Chontra Police Station, Rawalpindi.

He was a very pious, hospitable, and worshipful person. He had four sons, among whom the eldest, Pir Syed Mohabbat Ali Shah Hamdani (db), became his caliph and died in 1996AD. The second son, Pir Syed Abdullah Shah Hamdani (db), was also perfect in Shari'ah and Tariqat and became proud of his caliphate. Pir Syed Imam Ali Shah (ra) died on 25th September 1988AD and was buried in Bhangali

Sharif. The third son, Pir Syed Sultan Ali Shah Hamdani (db), is also a Sheikh Tariqat engaged in teaching.

Hazrat Pir Syed Imam Ali Shah Hamdani Naqshbandi (ra) passed away on 10th October 1957AD/ 1377AH and was laid to rest in Bhangali Sharif, Tehsil Gujar Khan.

Hazrat Pir Syed Abdullah Shah Hussaini Hamdani Naqshbandi (ra)

Hazrat Pir Syed Abdullah Shah Hamdani Naqshbandi (ra) was the son and caliph of Hazrat Pir Syed Imam Ali Shah Hamdani Naqshbandi (ra). He spent his entire life in poverty. He was rich with the love of the Prophet (ﷺ). He never let a questioner go empty-handed. He was rich in external and internal knowledge and was a Sheikh. He used to teach people about Shariat and Tariqat. He strictly followed the Sunnah of the Messenger of Allah ﷺ.

He pledged allegiance to his father, set standards of behaviour (Suluk), and became proud of the caliphate and permission. His two sons, Pir Syed Makhdoom Muhammad Abbas Hamdani (db) and Pir Syed Jaber Ali Shah Hamdani (db), are his caliphs and successors. His brother, Pir Syed Sultan Ali Shah Hamdani (ra), has established Darul Uloom Hussainiya Hamdaniyah Naimiya and serves the religion. He died on 25th September 1988AD in Darbar Hussaini, Bhangali Sharif. His father's side buried him.

Astana Aliya Naqshbandiya Mujaddidiya. Mustal Sharif (Rawalpindi)

1. Hazrat Khawaja Muhammad Amin Mustalvi Naqshbandi (ra)

Hazrat Khawaja Muhammad Amin Mustalvi Naqshbandi (ra) was the son and caliph of Hazrat Sheikh Ahmad Jee Naqshbandi (ra). He was born in the Sawan district of Rawalpindi. His father was Hazrat Sheikh Ahmed Jee Naqshbandi (ra), the follower and caliph of Hazrat Khawaja Murad Nathialvi (ra). His father died on 4th Shawwal 1284AH / 8th February 1868AD at Ropar Sharif, District Rawalpindi, and was buried there.

Hazrat Khawaja Muhammad Amin Mustalvi Naqshbandi (ra) migrated from Ropar Sharif, settled in Mustal, District Islamabad, and made it his center. He was a scholar and a sheikh of Tariqat. Piety, abstinence, and meditation were the norm of his life. He was strictly committed to the Sunnah of the Messenger of Allah ﷺ.

He has books in his works;

۱۔ ذاد الامین لاہل یقین (فارسی)

۲۔ تحفہ احمدیہ (منظوم پنجابی)

He has two sons among his children. His son Maulana Abdul Ali Mustalvi (ra) became his successor and Sajjadah Nasheen. He passed away on 2nd Shawwal 1318AH / 23rd January 1901AD. His final resting place is in Mustal Sharif.

2. Hazrat Allama Pir Muhammad Abdul Ali Mustalvi Naqshbandi (ra)

Hazrat Allama Pir Muhammad Abdul Ali Mustalvi Naqshbandi (ra) was the son and caliph of Hazrat Khawaja Muhammad Amin Mustalvi Naqshbandi (ra). He was born in Mustal Sharif, Islamabad.

He was a scholar and a pious person of his time. His routine was education and teaching. He used to collect rare books and make copies of them. In the Naqshbandiya chain, he pledged allegiance to his father and set the standards of conduct (Suluk), and upon completion, he was honoured with the caliphate and permission. He was also related to his uncle Hazrat Khawaja Muhammad Habibullah Naqshbandi (ra). His famous compilation is "فتاویٰ مستالیہ," which contains excellent fatwas of Hanafi jurisprudence.

He passed away on the 5th Rabi al-Thani 1333AH / 1st May 1943AD and found his last resting place in Mustal Sharif.

3. Hazrat Sahibzada Pir Asghar Ali Mustalvi Naqshbandi (ra)

Hazrat Sahibzada Pir Asghar Ali Mustalvi Naqshbandi (ra) was the son and caliph of Hazrat Allama Pir Muhammad Abdul Ali Mustalvi Naqshbandi (ra). He was born in Mustal Sharif, Islamabad. He was a scholar of religion and a Sheikh of Tariqat. He was a straightforward and Allah-fearing person. Most of his time was spent in the company of scholars and dervishes. He was an imam and preacher at Jamia Masjid Talab Pukhta Bani Mohalla, Rawalpindi. He completed the conduct steps by pledging allegiance to his father and obtaining permission from Kharqa Khilafat.

He passed away on Thursday, 9th May 1991, at Isha time in his house near Mohalla Imam Bara near Masjid Maulvi Nadir Din. He was buried in Mustal Sharif by his father's side.

Astana Aliya Naqshbandiya Mujaddidiya.
Darya Sharif, Hazro (Attock)
1. Hazrat Hafiz Abdul Ghafoor Naqshbandi, *known as* Baba Jee (ra)

Hazrat Hafiz Abdul Ghafoor Naqshbandi (ra) was the disciple and caliph of Hazrat Khawaja Ghulam Muhammad (ra) (grandson of Hazrat Khawaja Ghulam Hasan Swag ra). He was born in Darya Sharif Tehsil Hazro (Attock) in 1312AH. He was a scholar of Shariat and Tariqat. He received his early education from his father, Hazrat Muhammad Jee (ra). He memorized the Holy Quran from Shukar Dara (Attock). He received further religious education from different Madrasahs of Mesra Khori, Rampur, and Delhi.

His father was attached to the Dargah of Manki Sharif. He also entered his constituency office and received blessings from him. After him, he pledged allegiance to Hazrat Ghulam Hasan Swag (ra) (Tehsil Crore, Layyah) and set standards of behaviour (Suluk). After him, his grandson and caliph Hazrat Khawaja Ghulam Muhammad (ra) completed the Suluk and ascended to the caliphate in four successive orders (Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya).

He founded a madrassa in Darya Sharif and taught children the Qur'an. Most of his day was spent in teaching and meditation. He travelled to Sirhind Sharif with his Sheikh and visited the elders' shrines. He used to stress a lot about correct prayer.

Among his children are one daughter and seven sons, all of whom are memorizers of the Qur'an. Among the sons are Hafiz Muhammad Sharif (db), Hafiz Muhammad Siddique (db), Hafiz Muhammad Sultan Mahmood (db), and Hafiz Muhammad Abdul Haq (db).

He died on 9th Jumadi al-Thani 1395AH / May 1975AD and was buried in Darya Sharif (Hazro, Attock).

2. Hazrat Mufti Muhammad Hidayat-ul-Haq Haqqani Naqshbandi (ra)

Hazrat Mufti Muhammad Hidaya-tul-Haq Haqqani Naqshbandi (ra) was the follower and caliph of Hazrat Alhajj Pir Ghulam Mohiuddin Ghaznavi Nervi (ra). He was born in 1345AH / 1926AD in Singal Kot Batal, Mansehra District, Hazara. His father's name was Hazrat Allama Ahmad Nabi (ra). He was the offspring of the Kathan-Khel family. He first studied Urdu, then read books on religious education and Arabic studies from famous teachers. His teachers include Hazrat Maulana Muhammad Ziauddin Makhad Sharif, Hazrat Allama Wali Ahmad Bahawalpuri (ra), Hazrat Maulana Abdul Haq Ghorghushti (ra), and Sheikh Jamia Allama Mohib-ul-Nabi (ra). He obtained the certificate of completion in arts and hadith from Darul Uloom Nomaniya, Lahore, in 1359AH, and received the Dastar-e-Fazeelat.

He established Jamia Arabia Haqiq-ul-Uloom in Hazro city and performed teaching duties there. Today, that institution is the center for the propagation of Islam and the Sunnah of Rasulullah ﷺ. Among his famous students were Hazrat Allama Abdul Qayyum Sarhadi (db), Hazrat Allama Muhammad Abdul Malik Luqmanvi (db), Hazrat Allama Syed Jilani Shah (db), Hazrat Allama Khalilur Rehman Kandahari (db), Maulana Syed Abrar Shah Swat (db), Alhajj Pir Alauddin Siddiqui (db), and Sajjadah Nasheen. A resident of Astana, Alia Nerian Sharif, and Maulana Hafiz Muhammad Farooq Chishti (UK) (ra) are included.

He has many followers in Karachi, Hyderabad, Lahore, Gujranwala, Hazara, Kashmir, Peshawar, Mardan, Kohat, Quetta and Balochistan. Along with speaking and teaching, you also worked on writing.

His Authors:

۱۔ نافع المسلمین (مختلف مسائل)

۲۔ گنجینہ ئ تصوف

۳۔ مقاصد ابرار

۴۔ اوضع البیان فی حیلۃ الاسقاط مع دوران القرآن (حلیہ السقاط کا ثبوت)

۵۔ جواہر البیان المسی خلاصۃ القرآن (مضامین قرآن پر مشتمل رسالہ)

He died at 76 on Friday 13th October 1995AD in Karachi. His body was buried at Hazro.

3. Hazrat Khwaja Sufi Muhammad Aslam Naqshbandi (ra) (Shah Puri)

Hazrat Khwaja Sufi Muhammad Aslam Naqshbandi (ra) was the follower and caliph of Hazrat Khwaja Sufi Nawab-Uddin (Mohri Sharif). He was born on 4th April 1934AD in Peer Valley, Kashmir. He received his primary education in his village. He was bound to fast and pray from his childhood. He pledged allegiance to the hands of Khwaja Sufi Nawab-Uddin (ra) and set the standards of behaviour (Suluk). After completion, he was honoured with permission and caliphate in the Silsila Aliya Naqshbandiya, Mujaddidiya, Nawabiya, and Masoomia. He was honoured with a Jubba and a Dastar in Mohri Sharif.

He came to Britain to preach at his mentor's orders. There, he organized the religious education and training of Muslims, as well as prayers. He also attended their spiritual training and taught them Tariqat's manners.

He died on 12th April 1999AD in Blackburn (UK). His body was brought to Jhelum and buried near Jamia Masjid Naqshbandiya Islamia.

4. Hazrat Khawaja Muhammad Khan Alam Naqshbandi (ra)

Hazrat Khawaja Muhammad Khan Alam Naqshbandi (ra) was the caliph of Hazrat Qadir Muhammad (ra).

He was born in the Khokhar family of Mauza Kahri Jalalpur Jattan (Gujarat). After marriage, he settled in Baoli Sharif, Jhelum. He pledged allegiance to the Caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra), Hazrat Qadir Muhammad (ra) (resident of Nathanial Sharif, Attock) and then ascended to the Caliphate. After the death of his mentor, he renewed his allegiance to Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was very religious and ascetic.

He died on Dhuel-Hijjah 1388AH in Baoli Sharif (Jhelum).

Hazrat Sheikh Adam Banuri (ra) (Khalifah Imam Rabbani Mujaddid Alf Al-Thani Sheikh Ahmad Sirhindi ra)

1. Hazrat Sheikh Sadi Balkhari Naqshbandi (ra)

He was the caliph of Hazrat Syed Adam Banuri (ra). He was one of the famous Wali Allah of his time. He was skilled in external and internal sciences. He was a Waliullah with Karamat, an ascetic, and held high Muqamat.

Hazrat Sharfuddin Mujaddidi Kashmiri (ra) writes an incident of Hazrat Sheikh Saadi Balkhari (ra) in his work "Rawza-tul-Islam." In his words, I was eight years old, and I was doing ablution at a well in my village when Haji Saadullah Wazir Abadi (ra) came from here. He was passing away to Banur to see Hazrat Syed Adam Banuri (ra). He was the caliph of Hazrat Banuri (ra). He saw that I was doing ablution very carefully, so he was pleased and surprised and told their companions how carefully this child was doing ablution at such a young age. He kept his attention on me momentarily, then walked forward with his companions. I asked his companions about him, and he told me that he is Hazrat Haji Saadullah (ra), who is going to Banur to have the honour of visiting his mentor. Hearing this, my heart felt eager that one should not leave the company of such a great person, so I followed him till they reached Banur. I was also with them. Haji Saadullah (ra) met Hazrat Syed Adam Banuri (ra). Those with him also met Hazrat Sheikh (ra) in turn. When I came, Hazrat Haji Saadullah (ra) said that this boy had also come with us. Hazrat Syed Adam Banuri (ra) looked at me, pointed at me, and said, "Don't say that this boy has come with us, but say that we have come with him." This boy is eternally blessed and popular in Allah's court. After that, he asked my name, so I told him my name was Saadi. Hazrat said! Be happy in this world and the hereafter, wherever you go and wherever you stay.

Hazrat Sheikh Saadi Balkhari (ra) says that after that, he showed me immense compassion and blessed me with his special favours, then he took me to his house and said to the family! Today, I have found such a young child who has been accepted by Hazrat Sarwar Do-Jahan (ﷺ) and Hazrat Fatima Al-Zahra (RA). After that, Hazrat Syed Adam Banuri (ra) blessed me with his allegiance. I spent many years in his house and received education and training in his shadow, along with spiritual blessings. After the death of his Sheikh, he came to Lahore and got busy with the growth and guidance of Khalq-e-Khuda.

He led the Taliban-e-Haq in Lahore for forty years. He died on Wednesday, 3rd Rabi-ul-Thani 1108AH, corresponding to 20th October 1696AD, during the reign of

Mughal Emperor Aurangzeb Alamgir. His mausoleum is at Tirmizi Street, Saadi Park, Mozang, Lahore. In those days, Mahabat Khan Ibrahim was the governor of Lahore.

Among his children were four sons: Khawaja Muhammad Salim (ra), Khawaja Muhammad Abdul Ghani (ra), Khawaja Muhammad Arif (ra), and Khawaja Muhammad Yusuf (ra).

His great caliphs:

1. Haji Muhammad Ismail Ghori Naqshbandi Peshawari (ra)
2. Khwaja Muhammad Salim (ra) (son)
3. Khwaja Abdul Ghani (ra)(son)
4. Makhdoom Khawaja Abdul Ghafoor Peshawari (ra)
5. Pir Zahidi Naqshbandi (ra)
6. Hazrat Sheikh Yahya Naqshbandi (ra)

2. Hazrat Pir Zahidi Naqshbandi Lahori (ra)

Hazrat Pir Zahidi Naqshbandi Lahori (ra) was the caliph of Hazrat Sheikh Saadi Balkhari Naqshbandi (ra). His original name was Wajih-Uddin (ra). He also received blessings from Sheikh Jan Muhammad Suhrawardy Lahori (ra), Miran Bheek Chishti (ra), and Hazrat Muhammad Ghous Naqshbandi Qadri Lahori (ra). After the death of his Sheikh, he visited Makkah, Medina, Najaf Ashraf, Karbala, Bait al-Maqdus, and Baghdad. He used to pick up the pieces of bread that fell on the ground, clean them, and eat them. He died in 1129AH / 1727AD and was buried in the graveyard of Mayani, Lahore.

3. Hazrat Sheikh Yahya Naqshbandi (ra)

Hazrat Sheikh Yahya Naqshbandi (ra) was the follower and caliph of Hazrat Saadi Balkhari Lahori (ra). He was born in Attock in 1041 AH/1631 AD. His father's name was Mr. Peer Dad (ra). His surname was Abu Ismail (ra), and his title was Sara-al-Azam. He belonged to the Chagatai race.

He pledged allegiance to Hazrat Saadi Lahori (ra) and set his spiritual goals. His Sheikh loved him very much. He used to walk from Attock to Lahore to meet his Sheikh. His Sheikh blessed him with the Caliphate and ordered his followers to seek spiritual training and blessings from Hazrat Saadi (ra). Hazrat Shah Muhammad

Ghous Qadri (ra) was a great sage. He attended his service passionately and took spiritual advantage of him in the Silsila Aliya Naqshbandiya.

He was the caliph of Hazrat Sheikh Saadi (ra). He was from Attock. He was a perfect Wali Allah. It is known that the King of the time told him he wanted to build a fort on the riverbank. Khawaja Yahya (ra) said! Go back, O river. Darya immediately retreated, and when the wing of the fort was made, he said! The Abisinian River usually flows, which is a living example for us today. This fort still exists today, and its holy shrine is also there.

He had two sons, Sheikh Ismail (ra) and Khawaja Muhammad Isa (ra). He had many caliphs, among whom Hazrat Mian Muhammad Umar Chamkani (ra) was famous. His shrine is in Peshawar.

He died in 1718AD / 1131AH and was buried on the banks of the Attock River.

4. Hazrat Abdul Shakoor (ra)

He was a native of Nowshera and passed away as a great Wali Allah. His benevolence extends to Kabul, Kandahar, Landi Kotal, and Hazara. His shrine is in Peshawar.

5. Hazrat Abdul Razzaq (ra)

He was the caliph of Hazrat Abd al-Shakur (ra). He was a resident of the Hashtnagri area, Peshawar. Hazrat Muhammad Safa (ra) was his caliph. He was a Mujaddid of his time.

6. Hazrat Muhammad Safa (ra)

He was a resident of Hashtnagri, Peshawar. He was a perfect Wali Allah of his time. Many people have benefited from him.

7. Hazrat Faqir Muhammad (ra)

He was a resident of the Hashtnagri area, Peshawar. He migrated and settled in Muzaffarabad, Kashmir. He blessed many people; his Khalifah was Hazrat Syed Shamsuddin (ra), a Mujaddid of his time.

8. Hazrat Syed Shamsuddin (ra)

He was a resident of Saidpur District, Muzaffarabad (Kashmir). He received a special caliphate from Hazrat Faqir Muhammad Hashtnagri (ra). His grave is in Saidpur, Muzaffarabad.

9. Hazrat Maulana Ghulam Rabbani (ra)

He resided in Kakar Shang District, Battagram, Mansehra Hazara. He was favoured by Hazrat Syed Shamsuddin (ra) and joined his special caliphs. He used to attend his mentor's service by walking a difficult three-day journey from Kakkar Shang to Saidpur. His devotees are in Hazara, Agraur, Rawalpindi, Lahore, and Faisalabad. He was the author of many books. He passed away on 26th Dhul-Hajjah 1417 AH / 4th May 1997 AD, after the Zuhr prayer in Rawalpindi. His mausoleum is in the Kakar Shang District of Battagram.

10. Hazrat Sufi Maqbool Ahmad Naqshbandi (Mudzillahu)

He is a resident of Al Falah Town, Bedian Road, Lahore Cantonment. He entered the Naqshbandiya chain in 1974AD and was awarded the Caliphate in 1976AD. He has been made Mazon (Caliph and Permitted). Hazrat Maulana Ghulam Rabbani (ra) has also given his permission in the chain of Qadriya. His followers are in Lahore, Karachi, Gujranwala, Wazirabad, Chakwal, Bore Wala, Multan, Okara, Sukkur and abroad. Hazrat Jee is engaged in the service of Silsila according to the method given by Maulana Ghulam Rabbani (ra).

His successor, Hazrat Mufti Rehan Zia (Damat Barakatahu), resides in Calgary, Canada, and is engaged in preaching religion and publishing and promoting Silsila Aliya Naqshbandiya.

11. Hazrat Mufti Khawaja Rehan Zia (db)

Hazrat Mufti Khawaja Rehan Zia (Damat Barakatahu) is authorized as the Khalifa of Hazrat Sufi Maqbool Ahmad Naqshbandi (Mudzillahu). He was born on September 8, 1973AD in Lahore. His father's name is Hazrat Khawaja Zia Allah (Damat Barakatahu). He received religious and traditional education until intermediate. He graduated from Jamia Ashrafia Lahore, a renowned educational institution in Pakistan. He completed his specialization under Hazrat

Mufti Hameed Ullah Jan Saheb (db) and received his permission for caliphate in the four chains. He completed his tour of Hadith at Jamia Ashrafia in 1998AD. Among his teachers, Hazrat Sheikh Musa Rouhani Bazi Tirmidhi (db) (Khalifa Majaz Hazrat Sheikh Alauddin ra), Sufi Sarwar Sahib (db) and Hazrat Maulana Abdul Rahman Ashrafi Sahib (db) are worth mentioning. He studied the complete and first volume of Sahih Bukhari of Abu Dawud from Hazrat Sufi Sarwar Sahib (db).

He pledged allegiance to Hazrat Sufi Maqbool Ahmad Naqshbandi (Mudzillahu) in Lahore in 1997AD. After setting the standards of conduct, he obtained permission and the caliphate in the Naqshbandiya chain in 1999AD. He attained the Mazon (Caliph and Permitted) rank on November 30, 2020. He has been developing, promoting, and publishing religion in Canada since June 2, 2017 AD. He also conducts a weekly meditation circle in Calgary (Canada) that Muslims benefit from. Apart from this, he also gives religious education to children and adults.

Astana Aliya Naqshbandiya Nooriya, Chora Sharif, Attock

Hazrat Hafiz Syed Muhammad Jamal Ullah Rampuri (ra)
(Khalifa Hazrat Hujjat-Ullah Muhammad Naqshband ra).

1. Hazrat Khawaja Syed Muhammad Isa (ra)

Hazrat Khawaja Syed Muhammad Isa (ra) was the successor of Hazrat Hafiz Syed Muhammad Jamal Ullah Rampuri (ra). He was born in the Mouza Choudhwan. The area is Gandapur in the Dera Ismail Khan district. He was perfect in the external and internal sciences. He had reached the highest levels of the inner world through meditation and struggle. He was the companion of Hazrat Khidr (peace be upon him). His Sheikh Aqdas (ra) used to hand over the training of some disciples to him, like he had given the responsibility of training Hazrat Khawaja Syed Faizullah Tarai (ra). He died on 7th Dhul-Hajjah 1220 AH/ 26th February 1806AD in Gandapur.

He had three children. Khawaja Pir Muhammad (ra), Khawaja Jan Muhammad (ra) and Khawaja Ali Muhammad (ra). After his death, Khawaja Jan Muhammad (ra) took over his Musnad Sheikh-ship.

His Successors:

1. Hazrat Syed Muhammad Faizullah Tarai (ra)
2. Hazrat Syed Muhammad Ismail Shah (ra)

2. Hazrat Khawaja Syed Muhammad Faizullah Terai (ra)

Hazrat Khawaja Syed Muhammad Faizullah Tarai (ra) was the caliph of Hazrat Khawaja Syed Muhammad Isa (ra). He was born in 1143AH / 1730AD in the Tazia region of Tirah (Afghanistan). He was popularly known as Baba Terai. His father's name was Qazi Syed Khan Muhammad (ra). He was the Mufti of his time and perfect in the knowledge of externalities. He continued to teach for a long time in Mauza Shadi-Khel near the city of Kohat. He was also associated with Ahmad Shah Abdali's army for some time. Once, he was commanding the army at the fort of Rampur when he saw Hazrat Khawaja Muhammad Isa (ra) in the garden outside the fort. A longing arose in his heart to meet him. He appeared in the service of Hazrat Aqdas and surrendered himself to him. Then, his mood changed, and he pledged allegiance to Hazrat Khawaja (ra), set the standards of behaviour (Suluk), and became proud of the permission and caliphate. He was a very charitable Wali Allah.

Once, his mentor, Hazrat Muhammad Isa (ra), said! O Faiz Allah, let I make you meet Hazrat Khizr (peace be upon him). He said, "I am sorry for the rudeness; you are my Khidr (as). Whatever will happen to me, I will bear the means through you." Lest the majesty of Hazrat Khizr (peace be upon him) overpower me, and I look down on you. He was so happy with this happy belief that he burst into tears. In the meantime, Hazrat Khawaja Muhammad Isa (ra) hugged him and took him to his destination. He said to him, "Go away from here because the government of the infidels is about to be established."

Qazi Abdul Hameed (ra), Mufti of Kohat, was the disciple of Hazrat Syed Muhammad Faizullah's (ra) father. He got married to his daughter, who was a scholar. He has had two marriages. Among his children are Syed Noor Muhammad (ra), Syed Gul Muhammad (ra), Syed Jan Muhammad (ra), and Syed Saleh Muhammad (ra). All his sons were Sahib-e-Khilafah. Apart from them, Syed Shahzade Sahib (ra), Sher Muhammad Sahib (ra), Maulvi Muhammad Amin (ra) and Akhundzada Muhammad Shah Sahib (ra) were also his caliphs. He passed away on 20th Rabi Awwal 11235AH/ 1819AD. His shrine is in Tazai (Afghanistan).

3. Hazrat Syed Noor Muhammad Shah Naqshbandi, *known as* **Bawa Jee Churahi (ra)**

Hazrat Syed Noor Muhammad, Baba Jee Churahi (ra), was the son, disciple, caliph, and successor of Hazrat Khawaja Syed Muhammad Faizullah Terai (ra). His lineage is traced back to Hazrat Syedna Ali Al-Murtaza (RA). He was born in

1179AH / 1765AD in Tazia Sharif (Tirah). All four popular series authorized him. He read religious books from Maulana Muhammad Amin (ra). He has mastered the external and internal sciences. He wrote the Quran with a pen, preserved in Darbar Aliya Chora Sharif with Pir Sardar Shah Sahib (ra).

He was highly moral, had good character, and was pious, bound by Sharia and Tariqat. His entire life was spent according to the Uswa-tul-Hasna of the Lord of the Worlds (ﷺ). He came from Tazai (Afghanistan), made Chora Sharif (Attock) his center, and showered the people there with spiritual blessings. Scholars and nobles used to come to him and enter Tariqat.

He had four sons, Hazrat Khawaja Syed Ahmad Gul (ra), Hazrat Khawaja Syed Faqir Muhammad (ra), Khawaja Syed Deen Muhammad (ra), and Khawaja Syed Shah Muhammad (ra). Sharia, Tariqat, Sahib Kashf, and Karamat elders bound the four sons. All four received the privilege of caliphate and permission. He passed away on 13th Sha'ban 1286AH/1869AD in Chora Sharif.

His successors:

1. Hazrat Ajab Noor (ra) (Khattak)
2. Hazrat Allah Noor (ra) (Khattak)
3. Hazrat Hadi Namdar Shah (ra) (Nathenial Sharif)
4. Khalifa Mulla Hasan Ali Bhoot-Mar (ra) (Attock)
5. Khalifa Mian Faqir Muhammad (ra) (Chora, Attock)
6. Khalifa Mian Ahmad Faqir (ra) (Chora, Attock)
7. Khalifa Jan Muhammad (ra) (Kunt)
8. Khalifa Maulvi Fazal Uddin (ra) (Khuni-chak, Gujarat)
9. Khalifa Khan Alam (ra) (Baoli Sharif, Gujarat)
10. Hazrat Mian Subah (ra) (Kharian, Gujarat)
11. Khalifa Khuda Bakhsh Bani Wala (ra) (Poriswal, Rawalpindi)
12. Khalifa Sahibzada Muhammad Bakhsh (ra) (Baoli Sharif)
13. Khalifa Ahmad Shah (ra) (Afghan)
14. Khalifa Mulan Bahadur (ra) (Garhi)
15. Maulvi Mast Ali (ra) (Mitranwali, Sialkot)
16. Syed Murtaza Shah (ra) (Makan Sharif, Gurdaspur)
17. Syed Chanan Shah (ra) (Aloo Mahar, Sialkot)
18. Khwaja Muhammad Sharif (ra) (Fateh Jang, Attock)
19. Khwaja Mulla Muhammad Naseer (ra) (Malik Mala)
20. Hafiz Khwaja Uddin (ra) (Raju Wala)
21. Hafiz Abdul Latif (ra) (Peshawar)
22. Syed Habibullah Shah (ra) (Poonch, Kashmir)
23. Mulla Murid Bhutto (ra)

24. Mulla Bashir Bhutto (ra)
25. Qazi Mian Muhammad (ra) (Pindigheb)
26. Haji Sir Khud (ra) (Rujiya, Jhang)
27. Khawaja Mian Mahmood (ra)
28. Khawaja Mian Ahmad (ra) (Karachi)
29. Khawaja Muhammad Azim (ra) (Sudan-Wala)
30. Khawaja Mian Mahmood (ra) (Panini Wala)
31. Khawaja Haji (ra) (Elsie)
32. Khwaja Ubaidullah (ra) (Kot Chaji)
33. Syed Habibullah Shah (ra) (Andoli)
34. Khwaja Nizamuddin (ra) (Kahian Sharif)
35. Fazal Ahmed Dham Thori (ra)
36. Hazrat Khawaja Anwar Khattaki (ra)
37. Hazrat Khawaja Muhammad Munir Hoshiarpuri (ra)

3. Hazrat Khwaja Muhammad Namdar Shah (ra) aka Hadi Pak (Nathial Sharif, Attock)

Hazrat Hadi Namdar Shah (ra) was the Khalifa of Hazrat Khawaja Syed Noor Muhammad alias Baba Jee (ra). He was born (between 1200AH and 1209AH) in the Karenin-Tal area, Ghappe (suburbs of Peshawar). He was a descendant of Farrukh Shah Kabuli (ra). He received his early education at home and then studied at a religious seminary in Kasha (Kabul). He took over teaching after completing the rational and simulation studies. After pledging allegiance to his Sheikh, he remained in his service for twelve years and was exalted by the caliphate and permission. Hearing the fame of his knowledge and grace, Hazrat Habibullah (ra) came to his service from Fateh Jang. He was appointed as his special caliph after swearing allegiance to him and acquiring the external and internal sciences.

When he used to go cut wood in the forest, he would sit there and pray. Once, he went on a preaching tour to Sialkot. Hazrat Chanan Shah (ra) heard about his fame and came to meet him. He was so impressed by him that he requested him to pledge allegiance to him, which he accepted.

He died at about 50 years old on 7th Jumadi Al-Awwal 1259AH, on Tuesday, in Nathial Sharif. Among his children were two sons, Khawaja Ghulam Nabi Shah (ra) and Khawaja Muhammad Fazal Shah (ra), and one daughter.

His successors:

1. Khwaja Shaikh Ahmad Jeev (ra) (Rupar Kalan)
2. Khawaja Fazal Ahmad (ra) (Hazara)
3. Khwaja Muhammad Khan Alam (ra) (Baoli Sharif)
4. Khwaja Syed Chanan Shah (ra) (Alu Mahar, Sialkot)
5. Khawaja Habibullah Komli (ra)
6. Khawaja Abdul Rahman Komli (ra)
7. Khawaja Qasim Khan (ra)
8. Khwaja Shah Muhammad Ludhianvi (ra)
9. Khawaja Murtaza Ratvi (ra)
10. Khwaja Elahi Bakhsh Ludhianvi (ra)
11. Maulvi Imam Din (ra)
12. Maulvi Sadruddin (ra) (Sirhind Sharif)
13. Maulvi Elahi Bakhsh (ra) (Thanneer)
14. Mian Muhammad Bakhsh (ra) (India)
15. Shah Muhammad (ra) (Malikpur)
16. Maulvi Fida Bakhsh Multani (ra)
17. Akhund Ahmad (ra) (Muscat)
18. Akhund Sahib Riasi (ra)
19. Muhammad Shah (ra) (Nehalpur)
20. Maulvi Sher Muhammad (ra)
21. Maulvi Khan (ra) (Malakwal)
22. Murtaza Ramla (ra)
23. Mian Salam-Uddin (ra)
24. Mian Rahim Uddin Kashmiri (ra)
25. Maling Shah Sohal (ra)
26. Alf Deen (ra) (Bajarrital)
27. Mian Budha (ra) (Dhawa, Sialkot)
28. Hafiz Fateh Deen (ra) (Joda, Gujarat)
29. Khwaja Abdul Samad Khan alias Ranmast Khan (ra)
30. Khawaja Pir Syed Nooran Shah Wali (ra) (Noorpur Shahan, Sohawa)
31. Khawaja Muhammad Qasim (ra) (Mohra Sharif, Murree)

5. Hazrat Khawaja Syed Faqir Muhammad Churahi (ra)

Hazrat Khawaja Syed Faqir Muhammad Churahi (ra) was the son and caliph of Hazrat Khawaja Syed Noor Muhammad, alias Bawa Jee. He was born on 1213AH / 1798AD in Tazai (Afghanistan). He learned the external and internal sciences from his father. His lineage is traced back to Hazrat Syedna Farooq-e-Azam (RA).

From an early age, he was committed to dhikr, thought, meditation, and following the Sunnah. At the age of twenty, he ascended to the Caliphate with permission. He wore simple clothes and ate simple food, usually leavened bread and khichdi. He was pious and a scholar of Kashf and Karamat. He has five sons, Hazrat Khawaja Syed Gul Nabi (ra), Hazrat Khawaja Syed Muhammad Nabi (ra), Hazrat Khawaja Syed Ahmad Nabi (ra), Hazrat Khawaja Syed Shah (ra), Hazrat Khawaja Syed Qadir Shah (ra). All songs were perfect, Wali Allah.

He died at 102 years old on 29th Muharram 1315AH / 30th June 1897AD, between Zuhr and Asr, and was buried in Chora Sharif (Attock).

Some of his famous caliphs:

1. Hazrat Hafiz Syed Jamaat Ali Shah Muhaddith Ali Puri (ra) (Ali pur, Sialkot)
2. Haji Syed Jamaat Ali Shah Sani Ali Puri (ra)
3. Maulvi Ghulam Nabi Qureshi (ra) (Chak Qureshi, Sialkot)
4. Hafiz Abdul Karim (ra) (Rawalpindi)
5. Maulvi Muhammad Hussain (ra) (Gujarat)
6. Maulana Ghulam Muhammad Bagvi (ra) (Imam Badshahi Masjid, Lahore)
7. Sahibzada Nawab-Uddin Ali (ra) (resident of Bishan Daur, Jhelum)
8. Hafiz Fateh Uddin (ra) (Rangpur, Sialkot)
9. Raja Sher Baz Khan ((ra) Barki, Gujar Khan)
10. Syed Ghulam Qadir Shah (ra) (Kotli Syedan)
11. Hafiz Jee (Jariwala)
12. Khalifa Muhammad Khan Alam (ra) Baoli Sharif (Gujarat)
13. Khalifa Sahibzada Ghulam Mohiuddin Sahib (ra) Baoli Sharif (Gujarat)
14. Hazrat Mast Ali (ra) (Mitra Wali, Sialkot)
15. Hazrat Syed Chanan Shah (ra) (Aloo Mahar, Sialkot)
16. Hazrat Pir Syed Azad Baksh (ra) (Lahore)
17.

6. Maulvi Ghulam Nabi Qureshi (ra) (Chak Qureshian)

Maulvi Ghulam Nabi Qureshi (ra) was the caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). It was through him that Jamaat Ali Shah (ra) reached Hazrat Khawaja Syed Faqir Muhammad (ra). He was an ascetic of his time. He used to meditate for a long time. He was a wise man.

7. Hazrat Khawaja Hafiz Abdul Karim Naqshbandi (ra) (Rawalpindi)

Hafiz Abdul Karim (ra) was the caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born on Tuesday, 7th Jumadi Al-Awwal 1264AH/11th April 1848AD in Mahalla Chan Shah Chirag, Rawalpindi. His father's name was Nazar Muhammad (ra), and he lost his father's shadow in childhood. His uncle, Mr. Pir Baksh (ra), and his paternal auntie, Hayat Bibi (ra), brought him up. His auntie was a very pious woman. His genealogy traces back to the Mughal emperor Zaheeruddin Babur.

From the age of eight to sixteen, he memorized the Qur'an under the imam of the masjid, Qari Muhammad Zaman Sahib (ra), and then studied Dars Nizami. He met Fiqh, Hadith, Mishkout Sharif, Ahya Uloom, Masnavi Sharif, and Tafsir. He was a student of Maulana Muhammad Hussain Makki (ra) in the art of reading. At twenty-one, he appeared in the Hazrat Khawaja Syed Faqir Muhammad (ra) service and pledged allegiance. After completing the ritual, he received the kharqah of the caliphate and became a Sahib-e-Ijazat.

He went twice for Hajj-e-Baitullah and visited the Haramain Sharifain. He saw the Messenger of Allah ﷺ in a dream. He was a model of adherence to Shariat, modesty, and good manners. Thousands of Allah's creations received outward and inward blessings from him. He used to meditate in the morning and evening. For retreat, Bagh Sardaran in Rawalpindi, which at that time had turned into a dense forest and was a beautiful place, he used to visit and engage in the remembrance of Allah in solitude, and sometimes used to camp in the graveyard of Peer Wadhai. "ہدایت الانسان الیٰ سبیل العرفان" is his famous work.

He died on Wednesday, 28th Muharram 1355AH/20th May 1936AD in Rawalpindi and was buried in Eid Gah Sharif, Rawalpindi.

Names of some of his great caliphs:

1. Hazrat Khwaja Sufi Muhammad Nawazuddin (ra) Mohri Sharif, Tehsil Kharian
2. Hazrat Sahibzada Hafiz Abdul Rehman (ra) Eidgah Sharif, Rawalpindi
3. Hazrat Maulana Qazi Alam-Uddin (ra) Sialkot
4. Hazrat Maulana Hakeem Khadim Ali (ra) Sialkot
5. Hazrat Faqih Azam Maulana Muhammad Sharif Kotli (ra) Kotli Loharan, Sialkot
6. Hazrat Sain Karim Bakhsh (ra) Madinah Munawara
7. Hazrat Babu Karam Deen (ra) Lala Musa
8. Hazrat Maulvi Feroze Deen (ra) Mohra Pekan, Rawalpindi
9. Hazrat Haji Nizamuddin (ra) Noorpur Shahan, Islamabad

10. Hazrat Syed Ghulam Shabbir Jalandhari (ra) Quetta
11. Hazrat Sain Noorul Hasan (ra) Pind Jhatla, Rawalpindi
12. Hazrat Alhaji Sufi Abdul Rahman (ra) Saharanpur
13. Hazrat Alhaji Sufi Sanaullah (ra) Kotli Loharan, Sialkot
14. Hazrat Maulvi Fazal Ahmad Jalihari (ra) Gujar Khan
15. Hazrat Mian Abdul Latif (ra) Lahore
16. Hazrat Haji Rahmatullah (ra) Kathiawari (ra)
17. Hazrat Syed Fazal Shah (ra) Jhelum
18. Hazrat Hafiz Deen Muhammad (ra) (Rawalpindi)
19. Hazrat Haji Sufi Miran Baksh (ra) (Special Servant)
20. Hazrat Rashid Rajan Shah (ra) Kumanwala, Sialkot
21. Hazrat Maulvi Muhammad Akbar Karimi (ra) Sialkot
22. Hazrat Syed Hakim Shah (ra) Gujarat
23. Hazrat Sufi Hakim Uddin (ra) Pasrur
24. Hazrat Maulvi Noor Hussain (ra) Hazro, Attock
25. Hazrat Maulvi Muhammad Yusuf (ra) Mirpur, Azad Kashmir
26. Hazrat Alhajj Maulana Muhammad Saeed Kashgari (ra) Kashgar

7. Maulana Ghulam Muhammad Bagvi (ra) (Imam Badshahi Masjid, Lahore)

Maulana Ghulam Muhammad Bagvi (ra) was the caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born in 1255AH / 1839AD in Bagha, Jhelum District. His father's name was Hafiz Ghulam Mohiuddin Bagvi (ra), the caliph of Hazrat Shah Ghulam Ali Dehlvi (ra), Qutb of the time. He received his outward education from his father and then learned the inner sciences by pledging allegiance to Hazrat Khawaja Syed Faqir Muhammad (ra). He excelled in the esoteric sciences and was honoured with the Caliphate. He was an abiding and ascetic; a night awakens and a master of knowledge and virtues. He did not have his example in worship, austerity, and speech. He was a preacher in Badshahi Masjid, Lahore, for a long time. He handed over Badshahi Masjid to the Sikhs. He was very strict with Shariat. He was the imam of the Badshahi Masjid in Lahore.

He died in 4th Jumadi al-Thani 1318AH/1900AD and was buried in Bagha, Jhelum. After him, his son Maulana Muhammad Shafiq (ra) also continued to perform the duties of Khatib and Imam of Badshahi Masjid for sixteen years.

9. Hazrat Khawaja Syed Deen Muhammad Shah Naqshbandi (ra)

Hazrat Khawaja Syed Deen Muhammad Naqshbandi Churahi (ra) was the son and caliph of Hazrat Khawaja Syed Noor Muhammad alias Bawa Jee. He was born on 27th Rajab al-Murajab 1231AH / 1815AD at Tazia Sharif (Afghanistan). From the beginning, He was more inclined towards divine remembrance than education. He started studying in the school of Khawaja Din Muhammad (ra). Then, he started looking with Khawaja Muhammad Amin (ra). By the age of twenty-six, he had read all the necessary books. He has memorized the texts of Kunza-ul-Daqaiq. He mastered the Tafsir of the Qur'an. His memory was solid. He learned Tasawwuf from his uncle Khawaja Syed Gul Muhammad (ra). He used to perform the duties of mufti in Tazia Sharif during his father's lifetime. He pledged allegiance to his father's hand and was authorized and succeeded as the caliph in the four chains (Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya). After Hazrat Bawa Jee (ra), he enriched innumerable people with pure and inner blessings. Maulana Ghulam Rasool Amritsari (ra), famous as Rasool Baba (ra) for his knowledge and logic, was so impressed by his meeting with him that he pledged allegiance. In 1290AH, he had the good fortune to visit Hajj Baitullah and the shrine of Rasulullah (ﷺ). He attended the shrine of Hazrat Mujaddid Alf al-Thani (ra). On his return, he visited Ludhiana, Jalandhar, Amritsar, and Baoli Sharif, then came to Chora Sharif.

He died on Thursday, 6th Dhul-Qadah 1325AH / 11th December 1907AD in Chora Sharif and was buried there.

He had four sons: Syed Didar Shah (ra), Qazi Syed Mohammad Adil Shah (ra), Syed Shah (ra), and Syedan Shah (ra). All four of your sons were his successors.

His great caliphs:

1. Mufti Ghulam Rasul Amritsari (ra)
2. Syed Chanan Shah (ra), Ratara State Kapur Thala
3. Maulvi Ahmad Deen (ra) Khune Chak
4. Syed Gulab Shah (ra) Sheikhupura
5. Mufti Ghulam Mustafa Amritsari (ra)
6. Maulvi Abdul Salam Amritsari (ra)
7. Maulvi Muhammad Ahsan Sahalvi (ra)
8. Maulvi Karam Dad (ra)Gujarat
9. Syed Hussain Shah Bileri (ra)
10. Jameel Shah Haji Shah (ra)
11. Khalifa Nizamuddin Jatriki (ra)
12. Maulvi Muhammad Yusuf Madokalis (ra)

13. Maulvi Ehsanullah Amritsari (ra)
14. Ahmed Shah Kashmir Wala Shirak-wara (ra)
15. Ghulam Nizamuddin (ra), Bara Mula
16. Khalifa Abdul Wahab Shirak-wara (ra)
17. Maulvi Noor Hussain Phagwara (ra)
18. Munshi Ghulam Ali Peshawari (ra)
19. Khawaja Didar Shah Churahi (ra)
20. Khwaja Muhammad Adil Shah (ra) (Gulzar Noori)

10. Hazrat Khawaja Syed Shah Muhammad Churahi (ra)

Hazrat Khwaja Syed Shah Muhammad Churahi (ra) was the son and caliph of Hazrat Khawaja Syed Noor Muhammad alias Bawa Jee (ra). He was born in 1235AH / 1819AD. He got his initial education from Khawaja Muhammad Amin (ra). He memorized the Holy Quran and learned the external sciences. He acquired esoteric knowledge from his father. He pledged allegiance to his father, and after completing Asbaq Suluk, he was authorized to be the caliph in the four Salasil (Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya). He was a nobleman of disposition and Karamat. He had two sons, Syed Imam Shah (ra) and Syed Ghulam Muhammad Shah (ra).

He died at the age of eighty in 17th Rajab 1315AH.

His great caliphs:

1. Mian Muhammad Islam (ra) Sheikhupura
2. Noor Shah (ra) Poonch
3. Pir Bahadur Shah (ra) Raiwala
4. Akbar Shah (ra) Carto Wala
5. Mir Sahib (ra) Paharang
6. Muhammad Saeed (ra) Panj Dar
7. Muhammad Khan (ra) Dhalwala,
8. Shah Muhammad (ra) Bassein Wala

11. Hazrat Mian Muhammad Islam (ra)

Hazrat Mian Muhammad Islam (ra) was the successor of Hazrat Khawaja Syed Shah Muhammad Churahi (ra). He was born in Siranwali, Sialkot. His parents were Sikhs. His birth name was Sunder Singh, and his father's name was Anoop Singh. There were few schools in the village, so children used to get their primary education from Maulvi Sahib. His father also admitted him to the Madrasa of Maulvi Deen Muhammad (ra) (the Caliph of Hazrat Shah Muhammad ra) of the Masjid of Siranwali for his initial education. He studied with such passion that he even memorized the prayers. Once, when Hazrat Khawaja Syed Shah Mohammad Churahi (ra) came to the village, Maulvi Sahib presented Sunder Singh to Hazrat Aqdas (ra) for service and asked him to recite prayers. Sunder Singh recited all the prayers orally. Hazrat Aqdas (ra) said, "I see traces of guardianship in it." Hazrat Khawaja (ra) talked to Sunder Singh for some time. Hearing his words, Sunder Singh's world changed.

He then converted to Islam and was given the Islamic name Muhammad (ra). He secretly prayed and kept fasting. He continued to pray all the prayers secretly, but when there was a problem with the Eid prayer, he went to Bhikhi in another village and offered it. He tried to persuade his real brother and a cousin to accept Islam, and they agreed to accept Islam. Then they also accepted Islam, taking the names Chaudhry Muhammad Azam (ra) and Chaudhry Ghulam Muhammad (ra). When his parents came to know about his conversion to Islam, they boycotted him and dispossessed him of their property. Hazrat Khawaja Syed Shah Muhammad Churahi (ra) was very saddened to hear about Muhammad Islam (ra), and he said to Muhammad Islam (ra): "You come with me to Chora Sharif from today." You are my son. You will also be a part of my property. A separate room has been constructed for his accommodation. He pledged allegiance to Hazrat Aqdas (ra) and, staying in the company of Murshid, he set the standards of behaviour (Suluk), and Hazrat Khawaja Syed Shah Muhammad Churahi (ra) awarded him the Caliphate. Most of his time was spent in the service of his Murshid and worshiping Allah. After the death of his Sheikh Aqdas (ra), he returned to his village. There, he built a masjid and engaged in religious service in remembrance of Allah.

He died on 26th Rabi al-Thani 1349AH/11th September 1930AD at Sangla Hill and was buried there.

He had five sons: Muhammad Sadiq (ra), Muhammad Akbar Ali (ra), Abdul Ghani (ra), Rashid Ahmad (ra), and Bashir Ahmad (ra).

12. Hazrat Khawaja Syed Gul Nabi (ra)

Hazrat Khawaja Syed Gul Nabi (ra) was the son and caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born in Tazai Sharif. He completed elementary education in Kohat. He was fluent in Persian and Arabic. He knew the knowledge of Tafsir and Hadith. After completing his studies in the external sciences, he pledged his allegiance to his father, embarked on spiritual journeys, and ascended to the throne with the caliphate's permission. Hazrat Khawaja Syed Faqir Muhammad Churahi (ra) migrated from Tazia Sharif to Chora Sharif, and then Hazrat Khawaja Syed Gul Nabi (ra) stayed there for twenty years as the deputy of Hazrat Bawa Jee (ra).

He was a very pious and night-awakened dervish. He spent his whole life in a small closet. He lived a straightforward life. He spent most of his later life in Kashmir. He died in Kashmir on the 28th of Dhul-Hajjah in 1308AH/ 1890AD. His body was brought to Chora Sharif and buried.

He had five sons:

1. Hazrat Syed Muhammad Vardan Shah (ra)
2. Hazrat Syed Muhammad Syed Badshah, known as Pir Mastwar (ra)
3. Hazrat Syed Nadir Badshah, known as Banke Peer (ra)
4. Hazrat Syed Noor Shah, known as Noorani Peer Sahib (ra)
5. Hazrat Syed Noor Badshah, known as Jalali Peer (ra)

13. Hazrat Syed Muhammad Vardan Shah (ra)

Hazrat Syed Muhammad Vardan Shah (ra) was the son of Hazrat Khawaja Syed Gul Nabi (ra) and grandson of Hazrat Khawaja Syed Faqir Muhammad (ra) and the Caliph. He was born at Tazia Sharif in 1266AH / 1850AD. He received his primary education in Tazai Sharif. He was proficient in Arabic and Persian. He had perfect access to the facts and figures. He also studied from Maulana Noor Hussain Sahib (ra) in Fateh Jang. He came to Chora Sharif, pledged allegiance to his grandfather, Khawaja Faqir Muhammad (ra), and learned the Mujaddidiya manner. And became proud of the permission and the caliphate. He often visited Kashmir, where he had many devotees. He was pleased to serve the dervishes. Always wore Khaddar clothes.

He had eleven sons who died in his lifetime. His routine was to read ten Juz of the Holy Quran daily. After the prayer, he recited dhikr, negation affirmation (Nafi-

Asbat), Kalema sharif, and the Ism-e-Zat. He reached the age of ninety and died in Chora Sharif on 11th Rabi al-Thani 1363AH/7th April 1944AD.

His great caliphs:

1. Hafiz Syed Zahoor Ali Shah (ra)
2. Khalifa Ullah Din Sahib (ra) Sialkot
3. Khalifa Ghulam or Sen Sahib (ra) Kayhan Sharif
4. Khalifa Qazi Sahib (ra) Bagot Sharif

14. Hazrat Syed Muhammad Syed Badshah (ra) (Pir Mastwar)

Hazrat Syed Muhammad Syed Badshah (ra) was the son of Hazrat Khawaja Syed Gul Nabi (ra) and grandson of Hazrat Khawaja Syed Faqir Muhammad (ra) and the Caliph. He was born in Saadat Tazai Sharif in 1275 AH / 1859 AD. He received His early education from his father in Tazai. He then received further education from Fateh Jang. After completing their education in external sciences, they learned the inner sciences from their grandfather, Hazrat Khawaja Syed Faqir Muhammad (ra), in Chora Sharif. After reaching perfection, he was elevated to the caliphate and given permission. He was a gentleman and a gentleman by heart. Many people used to participate in his circle and recite dhikr, negation-affirmation (Nafi-Asbat), and the Kalima Sharif. Many Hindus and Sikhs also believed in him. He died on 27th Shawwal 1343AH / 1925AD in Chora Sharif and was buried there.

15. Hazrat Syed Masoom Badshah (ra)

Hazrat Syed Masoom Badshah (ra) was the son and caliph of Hazrat Syed Muhammad Syed Badshah (ra). He was born in 1325AH/1907AD in Chora Sharif. He received his education in external and internal sciences from Darbar Aliya Nuria Chora Sharif. He continued to set the standards of behaviour (Suluk) by pledging allegiance to his father, and when he had fulfilled them, he was blessed with the caliphate and permission. He played a big part in Tehreek, Pakistan. He was the president of the Muslim League Campbellpur (now Attock) for a long time. He participated in the All-India Sunni Conference in Banaras on April 27, 1946 AD. After the establishment of Pakistan, he also rendered outstanding services in the Movement of Khatam-e-Nabuwah in 1953 AD.

He was sick for some time at his last age and left this mortal world on 11th November 1975AD/1395AH. You have two sons, Syed Hamid Ali Shah (db) and Syed Aftab Hussain Shah (db).

16. Hazrat Syed Muhammad Nadir Shah (ra) (*known as* Banke Pir)

Hazrat Syed Muhammad Nadir Shah (ra) was the son of Hazrat Syed Gul Nabi (ra). He was born in 1296AH / 1879AD. He received his initial education from Maulana Noor Hussain (ra) in Fateh Jang. He then received further education from Maulana Qazi Ahmad Din in Tala Gang. He completed his schooling at Chora Sharif. He used to teach Tafsir-e-Qur'an and Mishkout Sharif in the monastery. He pledged allegiance to his grandfather, Hazrat Khawaja Syed Faqir Muhammad (ra), and after his departure, renewed his loyalty to his brother, Hazrat Syed Muhammad Syed Badshah (ra), and completed the ritual. He was exalted by the caliphate and permission in the four famous Salasil. He used to serve his mother immensely. He had two sons, Syed Hafiz Zahoor Ali Shah (ra) and Syed Khalilur Rehman (ra). He died in Chora Sharif on Tuesday, 18th May 1937 AD/ 7th Rabi Awwal 1356 AH.

17. Hazrat Syed Hafiz Zahoor Ali Shah (ra)

Hazrat Syed Hafiz Zahoor Ali Shah (ra) was the son of Hazrat Syed Muhammad Nadir Shah (ra). He was born on 27 May 1925AD/1343AH in Chora Sharif. He received an elementary education and memorized the Holy Quran. He pledged allegiance to Hazrat Syed Wardan Badshah (ra), established the standard of conduct (Suluk), and was elevated to the caliphate. He also used to write poetry. After his death, his son Syed Farooq-ul-Islam (ra) published a collection of his poetry under the name of "طلع البدر ". He died in 1404AH / December 1987AD and was buried beside his father.

18. Hazrat Maulvi Syed Noor Shah (ra) (Jalali Peer)

Hazrat Maulvi Syed Noor Shah (ra) was the son of Hazrat Syed Gul Nabi (ra). He was born in 1300AH/1883AD. He received his primary education in Chora Sharif and then graduated from Maulvi Noor Hussain (ra) in Fateh Jang. He pledged allegiance to his grandfather, Hazrat Khawaja Syed Faqir Muhammad (ra), and set spiritual lessons. After the death of his grandfather, he renewed his allegiance to Hazrat Pir Mastwar (Hazrat Syed Muhammad Syed Badshah ra), completed the

inner lessons, and was elevated to the Caliphate. He was the owner of a learned scholar and a glorious personality. Due to the abundance of mujahida and meditations, he was overcome by majzoobit. He did not like the non-prayer and sunnah-leaver to be with the renunciate. He died on 9th Rabi' Al-Awwal 1348AH/ 1929AD and was buried in Darbar Aliya Chora Sharif.

19. Hazrat Syed Noor Badshah (ra) (Noorani Peer)

Hazrat Syed Noor Badshah (ra) was the son of Hazrat Syed Gul Nabi (ra). He was born in 1305AH/1887AD in Chora Sharif. He stayed for Tehsil-e-Ilm in Fateh Jang. He pledged allegiance to his grandfather, Hazrat Khawaja Syed Faqir Muhammad (ra), and set spiritual lessons. After the death of his grandfather, he renewed his pledge of allegiance to his brother Hazrat Pir Mastwar (Hazrat Syed Muhammad Syed Badshah ra), completed the inner lessons, and was elevated to the Caliphate. Mujahida and meditation were his routine. He used to help orphans, widows, and the poor a lot. He lived a straightforward life. He became frail in his last age; he was sick for some time and left this mortal world on 17th Shawwal 1391AH/ 1971AD.

He had two sons, Syed Naseem Ali Shah (ra) and Syed Ajab Ali Shah (ra). Syed Ajab Ali Shah (ra) was a murid and authorized caliph under the training of Hazrat Syed Vardan Badshah (ra).

20. Hazrat Khawaja Syed Ahmad Nabi (ra) (Zulfan Wali Sarkar)

Hazrat Khawaja Syed Ahmed Nabi (ra) was the son of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born in 1280AH / 1863AD in Tazai Sharif. He was quiet and withdrawn. He was a great scholar. He pledged allegiance to Hazrat Khawaja Syed Noor Muhammad (ra) and began to set the standards of conduct (Suluk). Still, because of his death, he could not complete the lessons, so he renewed his allegiance to his father, Hazrat Khawaja Syed Faqir Muhammad Churahi (ra), and to the lessons of conduct.

After completing it, he became proud of the caliphate. His father died in his youth. After his father's death, he started living outside Lahore on land owned by Wasan Baba. With his blessings, that area settled very quickly, and its name was Wasanpura. He built a masjid there, which later became a magnificent masjid called Masjid Piran. His followers include Kabul, Afghanistan; Jammu and Kashmir; Balochistan; Sindh; Amritsar; Bombay; Delhi; and Ajmer Sharif.

He died in Lahore on Friday, the 5th Shawwal 1345AH/ 1936AD. His body was brought to Chora Sharif, and his funeral prayer was led by Ameer Millat Hafiz Jamaat Ali Shah Muhaddith Ali Puri (ra), and he was buried there.

21. Hazrat Pir Habib-ur-Rahman Durrani Naqshbandi (ra)

Hazrat Pir Habibur Rehman Durrani Naqshbandi (ra) was the successor of Hazrat Khawaja Ahmad Nabi Churahi (ra). He was a well-known religious scholar and sheikh of his time. His father was Sheikh Tariqat Hafiz Abdul Rahman Khan Brelvi (ra). He belonged to the family of Nadir Shah Durrani. Who had settled in Bareilly? His father was a Khatib and Mufti at Jamia Masjid in Bareilly. Later, his father settled in Bhawan, Chakwal.

He played a big part in Tehreek, Pakistan. He was a scholar and a sheikh of Tariqat. Countless people came from far and wide to receive his blessings. He was popularly known as Baba Jee in his circle. He has four sons. He died in October 1992AD. And Mauza Bhavan was buried in Chakwal District.

22. Hazrat Syed Haider Shah (ra)

Hazrat Syed Haider Shah (ra) was the son and caliph of Hazrat Khawaja Syed Ahmad Nabi (ra). He learned science from his father. He pledged allegiance to his grandfather, Hazrat Khawaja Syed Faqir Muhammad (ra), and received the Kharqa Khilafah and permission for allegiance from his father, Hazrat Khawaja Syed Ahmad Nabi (ra). He was a dervish; he held a unique position in asceticism and austerity. He lived a straightforward life. He also stayed in Mithan Sharif for a long time. He passed away on 20th Sha'ban 1384AH/26th December 1964AD in Chora Sharif and was buried there.

His great caliphs:

1. Pir Meeran Shah (ra) Chai Sharif, Azad Kashmir
2. I am Faqir Muhammad (ra) Bhade Walay, Sialkot
3. Pir Haider Shah (ra) Kartu Sharif, Sialkot
4. Sufi Noor Muhammad (ra) Jonah, Azad Kashmir
5. Maulana Fazal Elahi (ra) Bal, Azad Kashmir
6. Pir Ghulam Rasool (ra) Thake Sharif
7. Syed Latif Haider Shah (ra) Alipur Syedan
8. Sufi Muhammad Ali (ra) Gujranwala
9. Hakeem Abdul Aziz (ra) Bhakoyali
10. Sufi Muhammad Ashiq (ra) Gujranwala

11. Pir Ghulam Rasool (ra) Okara
12. Syed Riaz Hussain (ra) Kartu Sharif
13. Hafiz Muhammad Shafi Amritsari (ra) Sahiwal
14. Syed Fazal Shah (ra) (son)
15. Syed Muhammad Ali Shah (ra) (son)

23. Hazrat Syed Fazal Shah (ra)

Hazrat Syed Fazl Shah (ra) was the son and caliph of Hazrat Syed Hyder Shah (ra). He learned the external and internal sciences from his father. He pledged allegiance to his father and learned the lessons of conduct (Suluk), and, upon completion, was exalted to the caliphate and permission. After his father's death, he succeeded to his father's estate in Wasanpura, Lahore. He was a very kind and gentle person. He was excellent in asceticism and austerity and a very hospitable elder.

He died on 1st Rabi Al-Awwal 1389AH / 18th May 1969AD, five years after the death of his father. He has two sons, Syed Kabir Ali Shah (ra) and Syed Shabir Ali Shah (ra). Syed Kabir Ali Shah (ra) got the caliphate from his father and held the Musnad Irshad of Wasanpura.

24. Hazrat Syed Sarwar Shah (ra)

Hazrat Syed Sarwar Shah (ra) was the son and caliph of Hazrat Khawaja Syed Ahmad Nabi (ra). He was born in 1313AH / 1895AD. He acquired external and internal knowledge from his father, and after completing his behaviour, he was honoured with permission and a caliphate. There used to be gatherings of scholars in his circles. He did hard Mujahida and austerities.

He died on 10 December 1960 AD / 1380 AH and was buried in Barnala Sharif, Muzaffarabad, Azad Kashmir. He had six sons, Syed Anwar Shah (db), Syed Afsar Ali Shah (db), Syed Mehmood Shah (db), Syed Nazir Ahmad Shah (db), Syed Maruf Ali Shah (db), and Syed Khurshid Ahmad Shah (db).

25. Hazrat Syed Mehboob Shah (ra)

Hazrat Syed Mehboob Shah (ra) was the son and caliph of Hazrat Khawaja Syed Ahmad Nabi (ra). He was born in 1319 AH / 1901AD in Chora Sharif. He learned the external and internal sciences from his father and tried to serve the religion all his

life. He cared a lot about the poor and needy. He died at 70 in 14th Rabi al-Awwal 1391AH / 1971AD, and his grave is in Chora Sharif.

The only child among his children is Sahibzada Syed Ghulam Jilani (ra). Who was born on March 3, 1943? After receiving religious education, he learned behaviour from his uncle Syed Haider Shah (ra) and was honoured by his caliphate and is trying to propagate religion.

26. Hazrat Syed Roshan Deen (ra)

Hazrat Syed Roshan Din (ra) was the son and caliph of Hazrat Khawaja Syed Ahmad Nabi (ra). He was very gentle, kind, and tolerant. He used to be with (Wudu) ablution all the time, and staying awake at night was his norm. He died at the age of fifty. And was buried in Astana Aliya Chora Sharif.

27. Hazrat Khawaja Syed Muhammad Syed Shah (ra)

Hazrat Khawaja Syed Muhammad Syed Shah (ra) was the son and caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born in 1279AH / 1862AD in Tazai Sharif. He read the Holy Quran from Haji Sarkhard Sahib (ra). He read books of jurisprudence from Maulvi Ghazni Sahib Kot Chaji (ra) and Maulvi Asadullah Sahib Segre (ra).

He was the best scholar of his time. He pledged allegiance to his father, Hazrat Khawaja Syed Faqir Muhammad (ra), and set the standards of behaviour (Suluk). After completing the Suluk, he was honoured with the caliphate and authorized allegiance to the four famous Salasil. He had the blessing of Hajj Bayt-Ullah twice. He died on Saturday, 9th Duel-Qadah 1357AH/1st January 1939AD and was buried in Chora Sharif. Hazrat Syed Muhammad Shafi (ra) was his son and Caliph.

28. Hazrat Syed Muhammad Shafi (ra)

Hazrat Syed Muhammad Shafi (ra) was the son and caliph of Hazrat Khawaja Syed Muhammad Syed Shah (ra). He was born on 16th Shaban al-Mukarram, 1316AH/1899AD. After completing external studies, he pledged allegiance to his father and continued to study ethics. After completing Suluk, he was exalted with the caliphate and permission. He achieved the blessing of Hajj Bayt-Ullah three times. He used to serve his father very much.

He died on 8/Dhul-Hajjah 1386 AH / 10th April 1967AD; his grave is in Astana Aliya Chora Sharif. He had five sons, Syed Ghulam Naqshband (ra), Syed Ghulam Mujaddid (ra), Syed Ghulam Murshid (ra), Syed Ghulam Zahid (ra), and Syed Ghulam Amjad (ra).

29. Sahibzada Syed Ghulam Naqshband (ra)

Sahibzada Syed Ghulam Naqshband (ra) was the son and caliph of Hazrat Syed Muhammad Shafi (ra). He was born on 1st August 1935 AD in Astana, Alia Nuria Chora Sharif. He memorized the Quran from Jamia Rizvia Faisalabad. He learned esoteric sciences from his father. He pledged his allegiance to his father and set the standards of conduct (Suluk), and after completion, he was honoured with the caliphate and permission. He passed away on 1408AH / 1987AD.

30. Hazrat Syed Qadir Shah (ra)

Hazrat Syed Qadir Shah (ra) was the son and caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born in 1280AH / 1863AD in Tazai Sharif. He read the Holy Quran from Haji Sarkhard Sahib (ra). He read books of jurisprudence from Maulvi Ghazni Sahib Kot Chaji (ra) and Maulvi Asadullah Sahib Segre (ra). He was the best scholar of his time. He pledged allegiance to his father, Hazrat Khawaja Syed Faqir Muhammad (ra), and set the standards of behaviour (Suluk). After completing the Suluk, he was honoured with the caliphate and authorized allegiance to the four famous Salasil.

He lived a straightforward life. He cared a lot about dhikr and meditation. He used to recite the Holy Quran regularly. He died on 27th Safar 1372AH / 1952AD.

He had four sons, Syed Rahim Shah (db), Syed Latif Shah (db), Syed Haji Muhammad Siddique Shah (db), and Syed Muhammad Amin Shah (db). Sahibzada Syed Maqbool Shah Sahib (db), the son of Syed Rahim Shah Sahib (db), had the honour of caliphate and permission of allegiance from his father and grandfather.

His great caliphs:

1. Sufi Muhammad Sher (ra) Sidnati, Occupied Kashmir
2. Sufi Muhammad Hussain (ra) Suran, Occupied Kashmir
3. Syed Muhammad Abdullah Shah (ra) Muzaffarabad, Azad Kashmir

4. Maulvi Mian Muhammad Gul (ra) Pind, Rawalpindi
5. Maulvi Muhammad Alam (ra) Mander, Occupied Kashmir
6. Syed Noor Shah (ra) Srinagar, Occupied Kashmir
7. Baba Nik Muhammad aka Baba Shera (ra) Poonch, Kashmir

31. Hazrat Syed Muhammad Siddique Shah (ra)

Hazrat Syed Muhammad Siddique Shah (ra) was the son and caliph of Hazrat Syed Qadir Shah (ra). He was born auspiciously in 1312AH / 1894AD. He was very clean from childhood. He received his initial education from his father, and then read the Quran under Hafiz Noor Chan Sahib (ra) in Fateh Jang. He was married to the daughter of Hazrat Muhammad Gulzar Shah Farooqi (ra), a nobleman of Poonch. He pledged allegiance to his father, set the standards of behaviour (Suluk), and became proud of the caliphate and the permission of loyalty.

He passed away on 11th July 1977 AD / 23rd Rajab 1397 AH in Chora Sharif.

He had two sons, Sahibzada Syed Akhtar Hussain Shah (db) and Sahibzada Syed Ashiq Hussain Shah (db). He authorized both of your sons.

His great caliphs:

1. Sufi Juma (ra) Bara Mullah, Srinagar
2. Maulvi Abdul Aziz (ra) Bore Wala
3. Maulvi Abdullah Khan (ra) Pathankot
4. Syed Hafiz Shafaat Hussain Shah (ra) Alipur
5. Syed Nazir Hussain Shah (ra) Kotli, Azad Kashmir

32. Hazrat Syed Didar Shah (ra)

Hazrat Syed Didar Shah (ra) was the son and caliph of Hazrat Khawaja Syed Din Muhammad Churahi (ra). He was born in 1274 AH / 1858 AD. He received his primary education from his father, Hazrat Mulla Jee (ra), and further education from Amritsar. He pledged allegiance to his grandfather, Hazrat Khawaja Syed Noor Muhammad Bawa Jee (ra). After his death, he renewed his loyalty to his father and completed the behavioural lessons (Suluk). He attained the rank of Khilafah and permission of allegiance by attaining perfection in the esoteric sciences. He often went on preaching tours.

His first marriage was to Hazrat Khawaja Faqir Muhammad (ra), and his second was to the daughter of Mian Lal Din, the Minister of Politics of Jammu. He also stayed in Gangoh for a long time and had the privilege of performing Hajj many times. He died on 2nd Jumadi al-Thani 1319AH / 1901AD.

He had four sons, Syed Ahmad Shah (ra), Syed Rasool Shah (ra), Syed Mohammad Umar Shah (ra), and Syed Tahir Shah (ra).

33. Hazrat Syed Ahmad Shah (ra)

Hazrat Syed Ahmed Shah (ra) was the son of Hazrat Syed Didar Shah (ra). He was born in 1302AH / 1885AD. When he was seventeen years old, his father died. His grandfather, Hazrat Khawaja Din Muhammad (ra), raised him. He received his primary education in Fateh Jang. Then he graduated from Rasul Baba (ra), Mufti Azam, Amritsar. He completed his tour of Hadith at Darul Uloom, Deoband. He pledged allegiance to his grandfather, completed Suluk Mujaddidiya, and was awarded the caliphate and permission.

He died at the age of fifty-eight on 22nd Shawwal 1360AH/ 1941AD. His mausoleum is in Astana Aliya Chora Sharif.

He had five sons: Syed Abdul Rab (ra), Muhammad Sharif (ra), Syed Makhdoom Hussain (ra), Syed Khadim Hussain (ra), and Syed Irshad Hussain (ra).

34. Hazrat Qazi Syed Adil Shah (ra)

Hazrat Qazi Syed Adil Shah (ra) was the son and caliph of the famous Mulla Jee Hazrat Khawaja Syed Deen Muhammad Churahi (ra). He was born in Tazai Sharif in 1276 AH / 1860 AD. He completed your primary education with his father, then read his father's books on jurisprudence, tafsir, and hadith. He pledged allegiance to his father and achieved perfection in the external and internal sciences. In a short period, after attaining significant positions and ranks, he was awarded the caliphate and the permission to pledge allegiance to the four chains (Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya). He has written many works. Among them are Anwar Tarai, Dewan Aliya (Persian), Short Margin on Maktobat Sharifa Mujaddidiya.

He died five years after the death of his father in 23rd Rabi al-Awwal 1330AH / 1912AD and was buried with his father in Chora Sharif.

He had two sons, Syed Nabi Shah (ra) and Gul Badshah (ra).

Names of some of his caliphs:

1. Khalifa Elahi Baksh (ra) Raikot, Ludhiana
2. Maulvi Muhammad Abdullah (ra), Malkhanwala Chak 226, Faisalabad
3. Mufti Khuda Bakhsh (ra), Hajipur, Kapoor Thala
4. Dr. Abdul Latif (ra) Nabha State

35. Hazrat Syed Gul Badshah (ra)

Hazrat Syed Gul Badshah (ra) was the son and caliph of Hazrat Qazi Syed Adil Shah (ra). He was born in 1294AH/1877AD in Chora Sharif. After swearing allegiance to his father, he set standards of behaviour (Suluk) quickly and rose to the rank of caliphate and permission in the four chains. He was a very kind and generous person. Most of his time was spent in worship, austerities, and remembrance of Allah.

He remained ill for a few days in Chak No. 22 Sargodha and left this mortal base on the 30th duel-Qadah 1356AH/1938AD. Among his children are four sons, Syed Rashid Ahmad (ra), Muhammad Hussain Alam (ra), Syed Sardar Shah (ra), and Syed Janab Shah (ra).

His Famous Caliphs:

1. Mian Fazal Shah (ra) Lani Wala, Fateh Jang
2. Maulvi Mohammad Ismail (ra) Raikot, Ludhiana

36. Haji Syed Sardar Shah (ra)

Haji Syed Sardar Shah (ra) was the son and caliph of Hazrat Syed Gul Badshah (ra). He was born in 1915 AD and received his primary education from his father. By pledging allegiance to his father, he set the standards of behaviour (Suluk), and after completion, he was blessed with a caliphate and permission in the four chains. He was blessed with Hajj Bayt-Ullah and visited the grave of Rasool ﷺ. Dr. Ghulam Sarwar Sahib Faisalabadi (ra) is his successor.

He has two sons, Syed Javed Ahmad Shah (db) and Syed Waheed Ahmad Shah (db).

37. Hazrat Khawaja Syed Hazrat Shah (ra)

Hazrat Khawaja Syed Hazrat Shah (ra) was the son and caliph of the famous Mulla Jee Hazrat Khawaja Syed Deen Muhammad Churahi (ra). He was born in 1287AH / 1870AD. He received religious studies, allegiance, and caliphate from his father. He was a wise man. He married the daughter of Lal Din, the minister of Jammu. He had taken up permanent residence in Jammu.

He passed away in Jammu and Kashmir on 11th Rabi-ul-Awwal 1348AH/1929AD and was buried there. He had three sons, Syed Muhammad Yusuf (ra), Syed Abdul Rahman (ra), and Syed Fazlur Rahman (ra).

38. Hazrat Khawaja Syed Syedan Shah (ra)

Hazrat Khawaja Syed Syedan Shah was the son and caliph of Hazrat Khawaja Syed Deen Muhammad Churahi (ra). He was born in 1292AH / 1875AD. He received a religious education from his father. He pledged his allegiance to his father and set spiritual goals, and after completing the rituals, he was granted permission and a caliphate. He was a very pious man. Remembrance and thoughts, mujahida, and meditation were his routine. He had an amiable and hospitable nature.

He died on 9th Ramadan 1340AH/ 1921AD in Astana Nooriya Chora Sharif and was buried there. Among his sons were Syed Amir Badshah (ra) and Syed Amir Ahmad Shah (ra).

39. Hazrat Syed Amir Badshah (ra)

Hazrat Syed Amir Badshah (ra) was the son and caliph of Hazrat Khawaja Syed Syedan Shah (ra). He was born in 1895 AD. He received education, allegiance, and caliphate from his father. He was a very kind-hearted person. He had a high position in asceticism and discipline.

He died on 27th Rabi Al-Awwal 1382AH / 1962AD in Chora Sharif and was buried there.

He has four sons, Syed Anwar Hussain Shah (ra), Syed Tasaduq Hussain Shah (ra), Syed Raza Hussain Shah (ra), and Syed Zahir Hussain Shah (ra).

40. Hazrat Khawaja Syed Imam Shah (ra)

Hazrat Khawaja Syed Imam Shah (ra) was the son and caliph of Hazrat Khawaja Syed Shah Muhammad Churahi (ra). He was born in Tazai Sharif. He received religious education, allegiance, and Kalafat from his father. He was an extraordinarily pious, ascetic, and devoted person. He held the status of excellence in Riazat and meditation. He used to go out of the house very rarely. All the outside work was done by his brother, Syed Ghulam Shah (ra).

He died in 1345AH / 1926AD in Astana Alia Nooriya Chora Sharif and was buried there. He has two sons, Syed Akbar Shah (ra) and Syed Muhammad Bakhsh (ra).

41. Hazrat Syed Muhammad Bakhsh (ra) (*Faqir Sahib*)

Hazrat Syed Muhammad Bakhsh (ra), known as Fakir Sahib, was the son of Hazrat Khawaja Syed Imam Shah (ra). He was born in 1315AH / 1898AD. He studied at Darbar Alia Chora Sharif. He pledged allegiance to his maternal grandfather, Hazrat Syed Din Muhammad Al-Maroof Mullah Jee (ra), and was honoured with the permission and caliphate. His elder brother, Syed Akbar Shah (ra), looked after his household affairs. He was a tranquil and gentle person. He died on the 20th Jumadi al-Thani 1400AH / 1980AD and was buried in Chora Sharif. The names of his sons are Syed Mushtaq Hussain (ra), Syed Fida Hussain (ra), and Syed Ikram Hussain (ra).

42. Hazrat Khawaja Syed Ghulam Muhammad Shah ra

Hazrat Khawaja Syed Ghulam Muhammad Shah (ra) was the son and caliph of Hazrat Khawaja Syed Shah Muhammad Churahi (ra). He was born in Tazai Sharif. He completed his external studies in Chora Sharif. He received esoteric knowledge from his father. He pledged allegiance to his father, and after fulfilling the behavioural goals, he was elevated to the position of caliph. He had considerable influence in Kashmir and used to visit there often.

He went on a preaching tour to Mardan and died there on 28th Rabi al-Thani 1326AH / 1908AD. The names of his sons are Syed Mahmood Shah (ra), Syed Khwaja Muhammad Saeed Shah (ra), and Syed Hussain Shah (ra).

43. Hazrat Syed Mahmood Shah (ra)

Hazrat Syed Mahmood Shah (ra) was the son and caliph of Hazrat Khawaja Syed Ghulam Muhammad Shah (ra). He was born in 1306AH/1888AD in Chora Sharif. He received his religious education in Astana, Chora Sharif. He pledged allegiance to his father and became proud of the caliphate and permission. He used to emphasize the importance of following the Sunnah of the Messenger of Allah ﷺ.

He died on 14th May 1968/1388AH and was buried in Chora Sharif. He has two sons, Syed Muhammad Ayub Shah (db) and Syed Mumtaz Hussain Shah (db).

His great caliphs:

1. Qazi Mohammad Ghous (ra) Sondaki
2. Sufi Abdul Aziz (ra) Abbottabad
3. Haji Barkat Ali (ra) Lahore
4. Qazi Ghulam Hyder (ra) Attock

44. Hazrat Khawaja Syed Muhammad Saeed Shah (ra)

Hazrat Khawaja Syed Muhammad Saeed Shah (ra) was the son and caliph of Hazrat Khawaja Syed Ghulam Muhammad Shah (ra). He was born in 1891 AD / 1309 AH. He acquired knowledge of the external sciences from various schools and scholars. He studied in Fateh Jang, Meera Sharif, Pindi Gheb, and Makhad Sharif. He pledged allegiance to his uncle Hazrat Shah Sahib (ra) bin Hazrat Syed Khawaja Din Muhammad, aka Mulla Jee (ra), to acquire the esoteric sciences. After completing the rituals, he was honoured with permission and caliphate in the four famous Salasil.

In May 1969 AD, he visited Pulandri to preside over the graduation ceremony of the Anjuman Al-Qur'an Education Pulandri students. He got pain in his chest in Pulandri, and he passed away on 26th May 1969AD/ 9th Rabi Awwal 1389AH. His sons are Syed Muhammad Mahmood Al Hasan (ra), Syed Muhammad Masood Al Hasan (ra), Syed Muhammad Mukhtar Al Hasan (ra), Syed Muhammad Tufail (ra), and Syed Muhammad Tayyab (ra).

Blessed are the names of some of his beloved caliphs:

1. Pir Syed Muhammad Hussain Shah (ra) Chhatra, Azad Kashmir
2. Pir Syed Akbar Shah (ra) Chhatra, Azad Kashmir
3. I Akbar Ali (ra) Sheikhupura
4. Maulvi Gulab Khan (ra) Attock
5. Syed Shah Zaman (ra) Poonch, Azad Kashmir
6. Muhammad Yusuf Shah (ra) Lahore
7. Peer Syed Abdul Salam (ra) Peshawar

45. Hazrat Syed Muhammad Mahmood Al Hasan (ra)

Syed Muhammad Mahmood Al Hasan Sahib (ra) was the son and caliph of Hazrat Khawaja Syed Muhammad Saeed Shah (ra). He was born on February 9, 1922AD / 1341AH in Chora Sharif. He completed his external sciences from Anjuman Taaleem al-Qur'an, Pulandri, Azad Kashmir. Allama Munir Alam Khan Sahib (ra) was his teacher, from whom he read Tafsir Jalalain, Mishkout Sharif, Principles of Fiqh, Shareh Jami Qaduri, etc. By swearing allegiance to his father, he fulfilled the goals of Suluk Mujaddidiya and was honoured with permission and caliphate in the four famous Salasil.

He has two sons:

- Syed Shaukat Mahmood, Syed Ghiyas Mahmood.

46. Syed Muhammad Masood Al Hasan Sahib (ra)

Syed Muhammad Masood Al Hasan Sahib (ra) is the son and caliph of Hazrat Khawaja Syed Muhammad Saeed Shah (ra). He was born on 2 July 1923 AD/1342 AH in Chora Sharif. He received his primary education from his father. He studied jurisprudence and grammar from Maulvi Faiz Alam (ra). He received further education from Syed Wilayat Ali Shah (ra) in Anjuman Khudam Sufiya, Gujrat. In 1945AD, he came to Darul Uloom Hizb Al-Ahnaf, Lahore, to Imam Ahl-e-Sunnah Abu Al-Barakat Syed Ahmad (ra). Maulana Aminul Haq (ra) and Mufti Muhammad Hussain Naimi (ra) were his teachers. He had mastered the principles of rationality and transference of tafsir and hadith. He returned to Astana Aliya Nuria Chora Sharif to study esoteric sciences. After pledging his allegiance to his father, he set the standards of behaviour quickly and was granted permission and a caliphate in the four famous Salasil. He registered a Jamaat Khudam Ahle-Sunnat. He was its patron.

His sons:

Syed Zafar Masood (db),

Syed Badr Masood (db)

Syed Tariq Masood (db).

47. Syed Mukhtar Al Hasan Sahib (db)

Syed Mukhtar Al Hasan Sahib (ra) was the son and caliph of Hazrat Khawaja Syed Muhammad Saeed Shah (ra). He was born on 28th January 1927 AD in Astana, Alia Nuria Chora Sharif. After enrollment, he received a religious education from his father. He pledged allegiance to his father and became proud of the caliphate and the permission of loyalty. After his death, he received further education from his uncle, Pir Fazal Shah (ra).

He has two sons:

Syed Saifullah Khalid (db)

Syed Asadullah Ghalib (db).

Astana Aliya Naqshbandiya Mujaddidiya, Allo Mahar Sharif (Sialkot)

Hazrat Khwaja Syed Noor Muhammad aka Bawa Jee (ra)

(Khalifa of Hazrat Hafiz Syed Muhammad Jamal Ullah Rampuri ra)

1. Hazrat Khawaja Syed Chanan Shah (ra) (*Hazrat Aala*)

Hazrat Khawaja Syed Chanan Shah (ra) (Known as Hazrat Aala) was the Khalifa of Hazrat Khawaja Syed Noor Muhammad (ra), alias Bawa Jee. He was born in 1790 AD / 1204 AH in the Allo Mahar Sharif area of Sialkot. He studied there and joined the army. Soon, his nature turned towards spirituality. He left the military and started attending the meetings of the scholars and the Fuqra. He acquired expertise in the Qur'an, Hadith, Fiqh, Reason, and Narrative sciences. One day, he met an older man on the banks of the Kabul River. So, he came back to Allo Mahar. He met Hazrat Khawaja Syed Noor Muhammad Sahib, aka Bawa Jee (ra), in Nathial Sharif. He sat on the back of Hazrat Aqdas (ra) and started reciting Durood Sharif. Hazrat Aqdas (ra) immediately turned his back and said that some people had come and sat behind him, reciting Darood Sharif; this should not

happen. Syed Chanan Shah (ra) was impressed and raised the question of allegiance. Hazrat Aqdas (ra) said! Syed! I am neither a Syed nor a scholar. I am a Pathan Fakir.

But Hazrat Chanan Shah Sahib(ra) insisted and entered his Murideen. He quickly attained the highest positions of truth and knowledge and was exalted by the caliphate and permission. In his meetings, rather than the "قال" (Irshad), "حال" (rapturous) was dominant. According to a saying, four hundred people had become Auliya Allah and perfect by staying in his circle of spirituality.

He died at 100 on Monday in Rabi al-Awwal 1308AH / 1890AD.

His great caliphs:

1. Hazrat Muhammad Siddique (ra) Allo Mahar
2. Hazrat Faqir Muhammad (ra) Shakar Garh
3. Hazrat Maulana Ahmed Din (ra) Shakar Garh
4. Hazrat Mian Faiz Rasool (ra) Gujranwala
5. Hazrat Pir Amanat Ali (ra) Gudgur Sharif
6. Hazrat Syed Nabi Ahmad Shah (ra) Khanewal, Jhelum
7. Hazrat Syed Roshan Shah (ra) Daska
8. Hazrat Syed Jafar Ali Shah (ra) Gujarat
9. Hazrat Mian Muhammad Ila Dad (ra) Sialkot
10. Hazrat Allama Syed Muhammad Alam Shah (ra) Chakuri, Kharian
11. Hazrat Khwaja Muhammad Akbar Ali (ra) Pakpattan
12. Hazrat Muhammad Bakhsh (ra) Gakhar Mandi, Gujranwala
13. Hazrat Karim Baksh (ra) Gakhar Mandi, Gujranwala
14. Hazrat Faqir Muhammad (ra) Kot Peru
15. Hazrat Baba Amiruddin Wali (ra) Budhpur, Sialkot
16. Hazrat Maulana Ghulam Rasool (ra)
17. Hazrat Maulana Hasan Muhammad Naqshbandi (ra) Gojra
18. Hazrat Hafiz Muhammad Ismail Naqshbandi (ra) Mughal
19. Hazrat Maulana Muhammad Umar (ra) Gujranwala
20. Hazrat Qari Abdul Ali Naqshbandi (ra) Gujranwala
21. Hazrat Fazl Deen Naqshbandi (ra) Lahore
22. Hazrat Nathu Shah Naqshbandi (ra) Lahore
23. Hazrat Muhammad Bakhsh (ra)
24. Hazrat Mian Nabi Baksh (ra)
25. Hazrat Pir Muhammad Naqshbandi (ra)
26. Hazrat Ghous Muhammad Naqshbandi (ra)
27. Hazrat Hakeem Maula Bakhsh (ra)
28. Hazrat Abdul Razzaq Naqshbandi (ra)

2. Hazrat Khawaja Syed Muhammad Amin Shah (ra) (*Hazrat Thani*)

Hazrat Khawaja Syed Muhammad Amin Shah (ra) was the son and caliph of Hazrat Khawaja Syed Chanan Shah (ra) (Hazrat Aala). He was born on 1245AH / 1829AD in Allo Mahar Sharif. He acquired the external and internal sciences from his father. He became the caliph and successor of his father by settling the Mujaddidiya. He followed the Sunnah of Rasulullah (ﷺ) and used to practice obligatory instead of permissible. He held the highest position of trust and dependence. He used to travel to different cities in the country to preach. Together with Hazrat Jamaat Ali Shah Muhaddith Alipur (ra), he worked hard against Fitnah Mirzaiyat.

He died at 84 in Rabi al-Awwal 1331AH / 23rd March 1913AD while praying Fajr in Sajdah. He was buried in Allo Mahar.

His four sons are Hazrat Syed Muhammad Hussain Shah (ra), Hazrat Syed Noor Hussain Shah (ra), Hazrat Syed Fazl Hussain Shah (ra), and Hazrat Syed Manzoor Hussain Shah (ra), and two daughters, Syeda Noor Fatima (ra) and Syeda Muhammad Bibi (ra).

His great caliphs;

1. Hazrat Khwaja Rukn-Uddin (ra) Gujranwala
2. Hazrat Mian Fazlur Rahman (ra)
3. Hazrat Muhammad Umar (ra) Mohalla Raitanwala Gujranwala
4. Hazrat Jalaluddin (ra) Gujarat
5. Hazrat Hafiz Abdul Ali, known as Hafiz Jhanda (ra), Gujranwala
6. Hazrat Faqir Muhammad (ra) Gujranwala
7. Hazrat Mian Murad Ali (ra) Gujranwala
8. Hazrat Hafiz Muhammad Yusuf (ra) Lahore
9. Hazrat Maulana Muhammad Sharif (ra) Gujranwala
10. Hazrat Karam Din (ra) Sheikhupura
11. Hazrat Maulana Ilam Din (ra) Sheikhupura
12. Hazrat Deen Muhammad (ra) Shakar Garh
13. Hazrat Ahmed Din (ra) Shakar Garh
14. Hazrat Pir Syed Akbar Ali Shah (ra)
15. Hazrat Hakeem Muhammad Sadiq (ra) Gujranwala

3. Hazrat Khawaja Syed Muhammad Hussain Shah (ra) *(Hazrat Al-Salis)*

Hazrat Khawaja Syed Muhammad Hussain Shah, known as Hazrat Al-Salis (ra), was the son and caliph of Hazrat Khawaja Syed Muhammad Amin Shah (ra). He was born in 1288AH / 1871AD in Allo Mahar Sharif. He learned the external and internal sciences from his father, and after attaining perfection, he was honoured by the caliphate and became his father's successor. He also had the privilege of seeing the Messenger of Allah ﷺ in a dream.

He was a first-class magistrate during the British period and used to hold court in Allo Mahar Sharif. When the Khilafat movement began, he left his post and joined it. Then, there came a time when the spiritual aspect became more dominant, and the devotees' inner reformation began with full attention. Zikr-e-Khafi and pas-infas were his routine. He was a very hospitable person.

He died on 11th Jumadi al-Awwal 1351AH / 13th September 1932AD, Monday. He had four sons who were manifestations of ancestral spiritual perfections.

4. Khwaja Sufi Muhammad Ali Naqshbandi (ra)

Khawaja Sufi Muhammad Ali Naqshbandi (ra) was the caliph of Hazrat Khawaja Syed Muhammad Hussain Shah (ra), known as Hazrat Al-Salis (ra). He was born in 1901AD at Mauza Allo Mahar (Sialkot). His native village was Mauza Machheke, Gujranwala. He and his parents lived in the service of Mashaikh Allo Mahar and resided there. His name was Muhammad Ali (ra), and his father was Khawaja Rukn-Uddin (ra). His lineage is traced back to Hazrat Abu Bakr Siddiq (RA). He started learning manners from Hazrat Khawaja Syed Muhammad Amin Shah (ra). Then Hazrat Khawaja (ra) pledged allegiance to Pir Syed Muhammad Hussain (ra), and after completing the ritual, he was honoured with the caliphate and permission. Hazrat Syed Muhammad Chanan Shah (ra), Hazrat Syed Jamaat Ali Shah Lathani (ra), Hazrat Syed Haider Shah Kali Chadarwale (ra), and Hazrat Mian Sher Muhammad Sharqpuri (ra) were among the Auliya Allah from whom he received spiritual grace. He passed away on Thursday, 22nd November 1974AD. He was buried in the Kalan graveyard by the side of Hazrat Khawaja Rukn-Uddin (ra).

His great caliphs:

1. Hazrat Mian Muhammad Yunus (ra) Sharqpur
2. Hazrat Haji Muhammad Sharif (ra) Lahore
3. Hazrat Muhammad Hussain Naqshbandi (ra)
4. Hazrat Sufi Muhammad Amir Khan (ra) Gujranwala
5. Hazrat Muhammad Saeed Ahmad Mujaddidi (ra)
6. Hazrat Ghulam Rasool (ra0 Sialkot
7. Hazrat Muhammad Deen (ra) Gujranwala
8. Maulana Fazal Deen (ra) Sahiwal
9. Maulana Nuruddin (ra) Gojra
10. Maulana Muhammad Ramzan (ra) Gujranwala
11. Haji Nizam Deen (ra) Faisalabad
12. Pir Syed Rahmat Ali Shah (ra0 Sialkot
13. Syed Amir Hussain Shah (ra) Sargodha
14. Hakeem Qazi Muhammad Saeed (ra) Gujranwala
15. Hazrat Mian Muhammad Budha (ra) Gujranwala

5. Hazrat Khawaja Syed Faizul Hasan Shah (ra)

Hazrat Khawaja Syed Faizul Hasan Shah (ra) was the son and caliph of Hazrat Khawaja Syed Muhammad Hussain Shah (ra), also known as Hazrat Al-Salis (ra). He was born in 1911 AD / 1329 AH in Allo Mahar Sharif. He received his secular education from Sialkot and passed the B.A. He had a master's in speech. He was honoured with the titles of Khatib-ul-Islam and Abu Al-Kalam. He received an education in the esoteric sciences from Maulana Abdul Majeed Sambhali (ra) and Maulana Lutfullah Kirt Puri (ra), then pledged allegiance to his father and reached the perfection of Suluk Mujaddidiya. His father blessed him with a caliphate and permission. He took full part in the Indian Independence Movement. After the creation of Pakistan, he was also active in the Movement of Katam-e-Nabuwah in 1953 AD. He served as the central president of Jamiat Ulama Pakistan for 10 years and was also the chief moderator of Jamiat al-Mashaikh. He died on 23rd February 1984AD/20th Jumadi Al-Awwal 1404AH while reciting the word of Shahadah. Among his children are his sons Syed Khalid Hussain (ra), Syed Iftikhar Hussain (ra), Syed Zahid Hussain (ra), Syed Sajjad Hussain (ra) and Syed Barkat Hussain (ra).

His Famous Caliphs:

1. Sahibzada Mohammad Faiz Ali Faizi (ra) Rawalpindi
2. Maulana Saeed Ahmad Mujaddidi (ra) Gujranwala
3. Sheikh Munir Ahmad Mujaddidi (ra) Gujranwala
4. Hafiz Faiz Rasool Naqshbandi (ra) Multan
5. Sahibzada Syed Nazir Ahmad Shah (Dharman)
6. Khalifa Ilm Deen Naqshbandi (ra) Samundi
7. Sufi Muhammad Yunus Naqshbandi (ra) Sialkot
8. Sufi Muhammad Hussain Mujaddidi (ra) Lahore
9. Sufi Nimat Ali Mujaddidi (ra) Lahore
10. Sufi Abdul Rahman Mujaddidi (ra) Muridke
11. Sufi Sheikh Munir Ahmad (ra) Gujranwala
12. Mian Muhammad Yunus (ra) Sharqpur
13. Maulvi Muhammad Yaqub Qureshi (ra) Gujranwala
14. Sufi Muhammad Bakhsh (ra) Shakar Garh

6. Hazrat Khawaja Rukn-Uddin (ra)

Hazrat Khawaja Rukn-Uddin was the successor of Hazrat Khawaja Syed Muhammad Amin Shah (ra). He was born on 1366AH / 1846AD at Mouza Machheke Sindwan, Gujranwala. His father was Maulana Noor Muhammad (ra) bin Khawaja Umar Bakhsh (ra), an authorized elder of the Qadriya family. He received the Holy Quran and early education from his father and Hazrat Mian Ghulam Muhammad (ra). His family was known for intellectual and spiritual excellence and had the company of Auliya Karams. He died at the age of 130 in 1955 AD in the state of Sajdah while offering the Isha prayer. He was buried at Kalan Graveyard in Gujranwala.

Astana Aliya Naqshbandiya Mujaddidiya, Amir-e-Milat Alipur Sharif

Hazrat Khawaja Syed Faqir Muhammad Churahi (ra)

(Khalifa of Hazrat Hafiz Syed Muhammad Jamal Ullah Rampuri ra).

1. Hazrat Hafiz Syed Jamaat Ali Shah (*Muhaddith Alipur*)

Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur) was the caliph of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born in 1257AH / 1841AD in Alipur Syedan, Sialkot. His father's name was Syed Karim Shah (ra).

He received his initial education and memorization of the Qur'an from Hafiz Qari Shahabuddin (ra) and Maulvi Abd al-Rashid (ra). Further education Qari Abdul Wahab Amritsari (ra), Maulana Abdul Qadir Lahori (ra), Maulana Irshad Hussain Rampuri (ra), Maulana Shah Fazlur Rehman Ganj Moradabadi (ra), Maulana Abdul Haq Allahabadi Muhajir Makki (ra), Maulana Abdul Ali Panipati (ra), Maulana Muhammad Umar (ra), Mufti Muhammad Abdullah Tonki (ra) and Maulana Ziauddin (ra). He received the Hadith from great scholars like Sheikh Turki (ra). He was the leader of his time. Also studied from Maulana Muhammad Mazhar Sahib (ra) in Saharanpur. He had mastered the books of reasonable and transferable books, tafsir, jurisprudence, and hadith. He received Dastar-e-Fazeelat from Hazrat Maulana Shah Fazlur Rehman Ganj Moradabadi (ra).

After attaining perfection in the external and internal sciences, he appeared in the service of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra) at Tirah Sharif and pledged allegiance. Impressed by his humility and faithfulness, he quickly achieved his inner goals and was granted Kharqa Khilafah. He guided millions of Allah's servants to the straight path. He had devotees from Peshawar to Ras Kumari and from Bengal to Karachi. His devotees were not only in the Indian subcontinent but also in Afghanistan, Turkey, and Saudi Arabia. Agha Khalil Kunji-bardar (Key holder) of the Prophet's (ﷺ) Court, and Mir Usman Ali Khan Nizam Deccan were also his devotees. Hazrat Khawaja Syed Faqir Muhammad Churahi (ra) had a unique eye on him. Countless people accepted Islam at his blessed hand and attained a high position in religion.

He died at the age of one hundred and ten years on Thursday, 31st August 1951AD / 27th duel Qadah 1370AH. After him, his son Hazrat Pir Hafiz Syed Noor Hussain Shah (ra) succeeded him.

His Famous Caliphs:

1. Professor Hamid Hussain Faridi (ra)
2. Mir Hidayatullah Amritsari (ra)
3. Maulana Imam Din (ra)
4. Maulana Ali Muhammad Jamati (ra)
5. Pir Wilayat Shah (ra) (Gujarat)
6. Maulana Muhammad Hussain (ra) Kasuri
7. Professor Abid Hussain Faridi (ra)
8. Maulana Qutbuddin Jhangvi (ra)
9. Mehboob Shah Al-Maroof Khair Allah (ra) Amritsari
10. Maulana Ghulam Muhammad Taranum (ra)
11. Pir Muhammad Hayat Sialkoti (ra)
12. Sufi Ghulam Mohiuddin Amritsari (ra)
13. Hazrat Hafiz Zafar Ali Pasruri (ra)
14. Khawaja Ahad Shah Qureshi Amritsari (ra)
15. Maulvi Muhammad Shafi (ra)

2. Hazrat Khawaja Syed Muhammad Hussain Shah Ali Puri (ra)

Hazrat Khawaja Syed Muhammad Hussain Shah was the son and caliph of Hazrat Hafiz Syed Jamaat Ali Shah (Muhaddith Alipur). He was born on 7th Shawwal 1298AH/ 14th April 1878AD in Alipur Syedan. He has 37 lineages from Hazrat Ali (RA). He studied up to middle school and memorized the Quran in his homeland. Then, he went to Amritsar for further education from Maulana Noor Ahmad Amritsari (ra). He completed his visit to Maulana Kifayat-Ullah Dehlvi (ra) in Hadith Madrasah Aminiya, Delhi. He received regular medical education from Hakeem Ajmal Khan. He married the daughter of his uncle, Syed Najat Ali Shah (ra). When Madrasah Naqshbandiya was founded in Alipur Syedan, he became the Imam of this Madrasah. He appeared in Astana Aliya Chora Sharif, pledged allegiance to Hazrat Khawaja Faqir Muhammad (ra), and received the Caliphate. After the departure of his mentor, he renewed his loyalty to his father and obtained the blessing of the caliphate from him as well.

He died on 12th Rabi al-Awwal 1281 AH / 16th October 1961 AD. His son Syed Akhtar Hussain (ra) succeeded him, and his second son's name is Syed Anwar Hussain (ra).

3. Hazrat Maulana Imam Din Raipuri (ra)

Maulana Imam Din (ra) was the caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). He was born in 1867 AD / 1284 AH82 in Chak Adil, Sialkot. He received his initial education from his father, then completed all the sciences and arts from the Faqeeh Azam Maulana Muhammad Sharif Naqshbandi (ra) in Kotli Loharan. He returned and made Raipur Awanan the center of his preaching. Once here, on the arrival of Hazrat Syed Jamaat Ali Shah Muhaddith Ali Puri (ra), he pledged allegiance to him. Under his tutelage, he set the standards of conduct and became proud of the caliphate and permission. Apart from Punjab, he made preaching tours to Bangalore, Ahmedabad, Bombay, and Madras in South India.

On the orders of his Sheikh, he continued to edit the monthly "انوار الصوفيه, Sialkot" and was the head of the Jama Masjid Ghanta Ghar, Sialkot. He had the privilege of performing Hajj at Bayt-Ullah and in Madinah Munawara three times. He also took part in Tehreek Pakistan. He died on 8th Sha'ban 1373AH/12th April 1954AD in Raipur Awanan and was buried near the masjid.

4. Allama Muhammad Qutbuddin Jhangvi Naqshbandi (ra)

Allama Muhammad Qutbuddin Jhangvi Naqshbandi (ra) was a famous scholar and sage. He was born in the forest. He was the caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). He got his early education from his father. Then, he studied in Multan under Maulana Hafiz Jamal (ra) and Maulana Ghulam Hussain Qureshi (ra). He obtained the specialization certificate in medicine and surgery from Delhi Medical College on 1st Ramadan 1333AH / 31st July 1915AD.

After his education, he pledged allegiance to Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). Along with him, he also got the blessing of Hajj twice. He had immense devotion to his mentor. He was also blessed with the caliphate and permission. He also debated with Christians and Hindus in Delhi, Agra, and other places and always defeated his opponent. He was also an author. His articles have been published in Majla Tibiya, Delhi; Al Munir, Delhi; Al-Faqih, Amritsar; Shamsul Islam, Bhera; and Anwar Sufia, Sialkot.

His sons are Hafiz Hakeem Mahmudul Hasan (ra) and Khatib Maulana Abdul Rasheed Jhangvi (ra). He died on 25th Rabi Awwal 1379 AH / 1959 AD. His grave is at Jamia Qutbia Rizvia Chowk, Chak 232, Jootianwala, Jhang.

5. Maulana Muhammad Hussain Kasuri Naqshbandi (ra)

Maulana Muhammad Hussain Kasuri Naqshbandi (ra) was the caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). He was born on 21st October 1868 AD/1285 AH in Kasur city. His father was Maulana Mian Ghulam Ahmed Amritsari (ra), a Persian teacher with an outstanding and pious personality. Maulana Muhammad Hussain (ra) was in F.A. when his father died. He passed his BA from Government College, Lahore, in 1890 AD. He was admitted to M.A. but could not complete it due to some restraints. He joined the education department after completing his B.Ed. He was a teacher in schools in Dera Ghazi Khan and Kasur. After completing his educational activities, he joined the service of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur), pledged allegiance to him, and continued to set the standards of conduct by staying with him. Hazrat Aqdas (ra) blessed him with a caliphate and ordered him to go to Rohtak. Hazrat Khawaja Syed Faqir Muhammad Churahi (ra) also gave him Dastar-e-Khilafah. In 1909AD he performed Hajj Baitullah. He participated in religious and national movements and played a role in the Balkan Fund, the Smyrna Fund, the Hijaz Railway, the Khilafat Movement, and the Fitnah Apostasy. His son Hafiz Noor Ahmed (ra) is your caliph.

He died on Thursday, the 3rd Shawwal, 1345AH / 6th April 1937AD, and was buried in Karnal (India).

6. Pir Mehboob Shah Naqshbandi (ra) (*Khair Shah, Amritsari*)

Pir Mehboob Shah Naqshbandi, known as Khair Shah Amritsari (ra), was the caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). He was a resident of Amritsar. He used to go on preaching tours with his Shaykh Aqdas (ra), including the Deccan, Mysore, Calicut, South India, and the Far East. Includes far areas. He was a scholar. At his hands, countless people repented and entered the Silsila Aaliyah.

Some of His works:

۱۔ برکاتِ علی پور

۲۔ شرح اورادِ فتحیہ

۳۔ الکتاب المجید فی وجود التقلید

۴۔ السیوف البارقہ

۵۔ خاص بجلی بر دشمن سید جماعت علی

۶۔ الفضل من اللہ علیٰ من قرءَ شیئاً للہ

He died on 9th Ramadan 1338AH/ 1920AD and was buried in Amritsar.

7. Pir Muhammad Hayat Naqshbandi (ra)

Pir Muhammad Hayat Naqshbandi (ra) was the caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). His ancestors used to live in Bajuwara, Azad Kashmir, and later settled in Sialkot. He was considered among the great caliphs of Hazrat Aqdas (ra). He was a man of Kashf and Karamat and a pious person. He used to go on preaching tours with his Sheikh Aqdas (ra). He had a wide circle of admirers and devotees.

He died on Friday, 12th Jumadi al-Thani 1361AH/26th June 1942AD, and his Sheikh Aqdas Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur) led his funeral prayer.

His sons are Pir Khalil Ahmed (ra), Pir Jalil Ahmed (ra), Pir Bashir Ahmed (ra) and Pir Muhammad Sharif (ra).

8. Maulana Professor Abid Hussain Faridi (ra)

Maulana Professor Abid Hussain Faridi (ra) was the Caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). He was born on 17th Muharram 1307AH/ 1889AD in Bachhraon District, Moradabad (India). His father's name was Maulvi Ahmed Hasan (ra), a descendant of Hazrat Baba Farid Ganj Shukar (ra). That is why he was called Faridi.

He passed Matric from the State High School, Rampur, in 1909 AD. BA from MAO College, Aligarh, in 1913 AD, then obtained an LT certificate from Allahabad in 1914 AD. Became a teacher at Islamia High School, Ottawa, and later became Headmaster at Aleem Muslim High School, Kanpur. He did his MA in Persian in 1918AD and became Professor and Head of the Department of Persian at St. Johnson's College, Agra, in 1920AD.

1924AD Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur) came to Agra to suppress the fitnah apostasy. He met him, was greatly impressed by his personality and knowledge, and pledged allegiance. During the college holidays, he used to attend Alipur and serve Hazrat Aqdas (ra). He was awarded the

Caliphate in 1930 AD. Whenever Hazrat Amir Millat (ra) visited Agra, he used to stay with him. He was a great scholar.

He died on 4th Jumadi al-Thani 1364AH / 17th May 1945AD and was buried in Agra. His son, Prof. Alhajj Maulvi Zahid Hussain Faridi (ra), has been the Principal of Government College, Tala Gang District, Attock.

9. Alhajj Professor Hamid Hasan Faridi (ra)

Alhaj Professor Hamid Hasan Faridi (ra) was the caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). He was the elder brother of Maulana Prof. Abid Hussain Faridi (ra). He was born on 29th Jumadi al-Thani 1304AH/10th March 1887AD in Bachhraon, Moradabad (India).

He received his primary education at home, matriculated from State High School Rampur in 1901 AD, and further education at Madrasa Aliya, Lahore. He obtained Munshi Fazil and Urdu Fazil certificates from Panjab University and succeeded his younger brother as Headmaster of Aleem Muslim High School, Kanpur.

On the same day, the annual meeting of Nadwa-tul-Ulama was held in his school. When he read a highly academic paper on "Arabic Linguistics," Nawab Sadr Yar Jang and Habib-ur-Rahman Sherwani kissed his forehead. Hakeem Ajmal Khan got up from the chair, hugged him, and said to Syed Sulaiman Nadvi, Jazak Allah! You have done our job. In 1927 AD, he was appointed a professor at St. John's College, Agra, and after his brother's death, he became head of the Persian department.

He appeared in Astana Mujaddidiya Alipur in December 1927 AD and pledged allegiance to the Ameer Millat, Hazrat Pir Syed Jamaat Ali Shah (ra), and set standards of behaviour (Suluk). After the death of his brother, Hazrat Prof. Abid Hussain Faridi (ra), the Ameer-e-Milat came to Agra and blessed him with the Caliphate. He came to Karachi in 1955AD. He was a very humble and pious person. He did a lot of work in developing and promoting Naqshbandiya Mujaddidiya. He used to be the Halqa-e-Zikr at his house.

He died on 24th Muharram 1384AH / 6th June 1964AD in Karachi and was buried in the Paposh Nagar cemetery, Karachi.

His Authors:

۱۔ منظوم ترجمہ رباعیات عمر خیام ۲۔ منظوم ترجمہ رباعیات ابو سعید ابو الخیر

Astana Aliya Naqshbandiya Mujaddidiya, Shah Wilayat Gujrat

Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur)
(Khalifa Hazrat Syed Noor Muhammad Shah, *known as* Baba Jee Churahi (ra)

1. Syed Wilayat Ali Shah (ra)

Syed Wilayat Ali Shah (ra) was the caliph of Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur). He was born on the auspicious day of 1306AH / 1888AD in Gujarat (Punjab). His father's name was Syed Ahmad Shah (ra). He memorized five Juz in Renewal and the entire Qur'an from Madrasa Taaleem al-Qur'an Jund. He read textbooks from Maulana Ghulam Haider (ra), Fatehpur, Gujarat. He learned Tajweed from Maulana Ghulam Nabi Lillahi (ra). He graduated from Maulana Ghulam Muhammad Ghotvi (ra) in Jamia Nomaniya Lahore.

In 1333AD / 1915AD, he pledged allegiance to Ameer Millat Hazrat Hafiz Syed Jamaat Ali Shah (ra) (Muhaddith Alipur) on the right hand. He completed all the lessons quickly and became proud of the caliphate and the permission. He established a Madrasa to teach the Quran in Masjid Pir Bakhsh. Then, under the patronage of his Sheikh Aqdas (ra), he established Madrasa Khudam Sufiya (Madrasa Shah Wilayat). A great group of teachers and preachers graduated from here. He raised the voice of truth with all his might against false religions. He took part in Tehreek Masjid Shaheed Ganj and Tehreek Pakistan. He built a spacious and beautiful masjid, Shah Wilayat, in Mohalla Alipur, Gujarat, completed on 31st July 1965AD.

He died on Friday, 1971 AD/1390 AH. Masjid Shah Wilayat has his final resting place.

Among his descendants, Maulana Syed Mahmood Shah Gujrati (db) was the President of Jamiat Ulama Pakistan. The second son, Syed Ahmad Shah (db), was the Muhtamim of Madrasa Khudam Sufia, and the third son, Syed Hamid Ali Shah (db), was the Muhtamim of Jamia Naimiya Sargodha.

Astana Aliya Naqshbandiya Mujaddidiya, Lathaniya Alipur Syedan Sharif

Hazrat Khawaja Syed Faqir Muhammad Churahi (ra)

(Khalifa of Hazrat Hafiz Syed Muhammad Jamal Ullah Rampuri ra).

1. Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra)

Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra) was the successor of Hazrat Khawaja Syed Faqir Muhammad Churahi (ra). He was born auspiciously in 1276AH / 1859AD in Alipur Syedan, District Sialkot. His father's name was Syed Ali Shah (ra).

He obtained Zahari's knowledge from Maulana Abdul Rasheed (ra). He pledged allegiance to Hazrat Khawaja Syed Faqir Muhammad Churahi (ra) and, by serving him, obtained the Kharqa of Khilafat and became a Sahib-e-Ijazat. Later, he helped many people achieve their inner goals and blessed them with high positions. His successors are also numerous.

He died on 16th Shaban 1358AH / 1st September 1929AD. His mausoleum is in Alipur Syedan. After him, his grandson, Hazrat Ali Hussain Shah (ra), received the Dastar Khilafat in Chora Sharif. He greatly contributed to the Silsila.

2. Naqsh-e-Lathani Hazrat Ali Hussain Shah Naqshbandi (ra)

Hazrat Ali Hussain Shah (ra) was the grandson and caliph of Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra). His father's name was Syed Khadim Hussain Shah (ra). He was born on 18th Rabi al-Thani 1325AH / 11th February 1917AD in Alipur Syedan, District Sialkot. As a child, the shadow of his father rose from his head. He was brought up by his grandfather, Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra).

His grandfather sent him to the Madrasa of his Caliph, Maulana Nabi Bakhsh Halwai (ra), to memorize the Quran. He had just remembered fourteen Juz and read a few books of jurisprudence when his elder brother, Syed Mazhar Hussain (ra), was seriously ill, and he was recalled and readmitted to school. His brother's illness was prolonged, and he passed away. Due to their engagement in Darbar Sharif, he had to interrupt his education. But with the help of Naqsh-e-Lathani (ra), he became rich in knowledge. His grandfather always kept him in his sights. He served his grandfather well. At the same time, he pledged allegiance to his grandfather and started learning behaviour lessons (Suluk). Before his departure, Hazrat Lathani Sarkar (ra) conferred upon him the title of caliphate and granted him permission in writing. After the death of Hazrat Aqdas (ra), he was ordained

by Dastar-e-Fazeelat. In the same year, he went to Ajmer Sharif and Sirhind Sharif, and Khawaja Muhammad Sadiq (ra), the Sajjadah Nasheen of Sirhind Sharif, gave him Dastar in Masjid Mardan-e-Khuda, Sirhind Sharif. He had the privilege of attending Hajj Bayt-Ullah three times and hearing the Roza-e-Rasulullah (ﷺ). He also took part in Tehreek Pakistan. He passed away on Monday, 27th July 1987AD/29th Duel-Qadah 1407AH and was buried in Alipur with his father.

His sons are Syed Abid Hussain Shah (db) and Syed Muhammad Ismail Shah (db).

His great caliphs:

1. Syed Ghulam Mustafa Shah (ra) (younger brother)
2. Sahibzada Syed Iftikhar Al Hasan Shah (ra) (Faisalabad)
3. Maulana Alhaji Pir Muhammad Saleem Sahib (ra) (Faisalabad)
4. Syed Abbas Ali Shah (ra) (Sheikhupura)
5. Hafiz Muhammad Alam (ra) (Sialkot)
6. Maulana Alhaj Sufi Ghulam Hussain (ra) (Faisalabad)

3. Syed Chirag Shah Mujaddidi (ra)

Syed Chirag Shah Mujaddidi (ra) was the caliph of Hazrat Pir Syed Jamaat Ali Shah (ra) Alipur Lathani. His father's name was Syed Chanan Shah (ra). He studied in Gurdaspur and Gujarat. He pledged allegiance to Hazrat Pir Syed Jamaat Ali Shah (ra) Alipur Lathani, and after completing his education in esoteric sciences, he was honoured with the caliphate and permission. He led the first funeral prayer of Sheikh Aqdas (ra) upon his death. He has been living in Lahore for a long time.

He continued to promote and publish the Naqshbandiya Mujaddidiya series. He has many caliphs. He also had the privilege of visiting Hajj Bayt-Ullah and the shrine of Rasulullah (ﷺ).

His works "ذکر حبیب کم نہیں وصلِ حبیب سے" اور "تنویر لاثانی" are famous.

He died on 16th Muharram 1389H / 4th April 1969AD and was buried in Pir Colony, Lahore.

Syed Zia-ul-Hasan (ra) is the Sajjadah Nasheen among his descendants. Among the other sons are Sahibzada Khadim Hussain (db), Maqbool Hussain (db), Mahmood Hussain (db), Yaqub Hussain (db), Imdad Hussain (db), Gulzar Hussain and (db) Hafiz Zakir Hussain (db).

4. Hazrat Maulana Nabi Bakhsh Halwai Naqshbandi (ra)

Hazrat Maulana Nabi Bakhsh Halwai Naqshbandi (ra) was the caliph of Hazrat Pir Syed Jamaat Ali Shah (ra) Alipur Lathani. His father's name was Muhammad Waris (ra). He was born in 1276AH / 1860AD in the Aryan family of Lahore. He studied under Maulana Muhammad Zakir Bagvi (ra), Maulana Ghulam Ahmad Bagvi (ra), Pir Abdul Ghaffar Shah Kashmiri (ra), Maulana Ghulam Qadir Bhervi (ra), and Maulana Ghulam Dastgir Kasuri (ra). He used to make sweets and sell milk for his pastimes; hence, he was called a confectioner.

First, he pledged allegiance to Hazrat Maulana Ghulam Dastgir Kasuri (ra) (who was the caliph of Hazrat Khawaja Ghulam Mohiuddin Kasuri Daim al-Huzuri ra), and later to Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra), and, within a short period, Khilafah and permission were granted. He has done many services promoting the religion of Ahl as-Sunnat Wal Jamaat.

His Famous Works:

۱۔ تفسیر نبوی (پنجابی اشعار میں ۵ جلدیں)

۲۔ جامع الشواہد

۳۔ سبیل الارشاد

۴۔ النار الحامیہ لمن ذم المعاویہ

Among his famous students are Maulana Bagh Ali Naseem (ra), Allama Iqbal Ahmad Farooqi (ra), Hafiz Muhammad Ali Sialkoti (ra) and Sufi Ghulam Hussain Gujjari (ra).

He died in 1365AH / 1945AD and was buried beside the masjid he built (Masjid City Kotwali outside Delhi Gate).

5. Hazrat Hafiz Muhammad Nawaz Naqshbandi (ra)

Hazrat Hafiz Muhammad Nawaz Naqshbandi (ra) was the caliph of Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra). His surname was Abul Fayyaz (ra). He was a notable disciple of Hazrat Maulana Nabi Bakhsh Halwai (ra). He was the founder and preacher of Jami Masjid Habib Ganj, Lahore.

He died on 1390A.H. 1970AD. and was buried in Beduke Awa Cemetery (Lahore).

6. Hazrat Sufi Muhammad Din Naqshbandi (ra)

Hazrat Sufi Muhammad Din Naqshbandi (ra) was the caliph of Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra). He was born in the Ramdas district of Amritsar (India). He used to work as a baker. His Sheikh Aqdas (ra) had entrusted the guest house service to him. He had immense devotion to his Sheikh. In a short time, he served his sheikh, set standards of conduct, and became proud of the caliphate and permission.

After the death of his Sheikh, he moved to Gojra, Faisalabad. His son, Khatib Pakistan Sufi Ghulam Hussain (ra) of Gojra, is his son. He died in November 1981AD.

7. Hazrat Maulana Syed Muhammad Masood Naqshbandi Mujaddidi Alharvi (ra)

Hazrat Maulana Syed Muhammad Masood Naqshbandi Mujaddidi Alharvi (ra) was the caliph of Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra). His original name was Syed Rahm Shah (ra). He was born in 1887 AD / 1305 AH in Alhar Tehsil, Chawinda, Sialkot. He did his primary education at home and graduated from high school in Chawinda, Sialkot. After completing his education, he was appointed an Arabic teacher in the same high school. He then went to Pilibhit (India) and completed Dars Nizami and the Tour of Hadith there.

He appeared in Astana Aliya Naqshbandiya Mujaddidiya Lathaniya Alipur Sharif and pledged allegiance to Hazrat Pir Syed Jamaat Ali Shah Alipur Lathani (ra). He set his spiritual goals. He became exalted with the caliphate and permission. He also participated in the Khilafat movement. He also performed the duties of speaking in the Jama Masjid of Sangla Hill.

He died on 29th August 1940AD/24th Rajab 1359 at Sangla Hill and was buried there. Among his sons are Syed Mahmood-ul-Hasan Shah (ra), Syed Muhammad Yaqub Shah (ra), Syed Muhammad Iftikhar-ul-Hasan Shah (ra) and Syed Muhammad Mukhtar-ul-Hasan Shah (ra).

Astana Aliya Naqshbandiya Mujaddidiya, Eidgah, Rawalpindi

Hafiz Abdul Karim (ra) (Khalifa Khwaja Syed Faqir Muhammad Churahi ra)

1. Hazrat Qazi Alam Deen Mujaddidi (ra)

Hazrat Qazi Alam Din Mujaddidi (ra) was the caliph of Hafiz Abdul Karim (ra). He was born in Bhadiar, District Sialkot. His father's name was Qazi Ghulam Mustafa (ra). He got first position in Fazil Arabic and Fazil Farsi at Oriental College, Lahore. He was the president of Khalsa High School, Gujranwala. He used to attend the nobles' services from time to time. He appeared in the Hazrat Hafiz Abdul Karim Mujaddidi (ra) service in Rawalpindi and sat with his heart. He pledged allegiance to him and started setting the standards of behaviour (Suluk). After the completion, his Sheikh Aqdas (ra) gave the caliphate and permission. He spent most of his time serving his Sheikh.

In Gujranwala, he worked extensively on the Naqshbandiya Mujaddidiya publishing method. Due to his efforts, some non-Muslims also entered the circle of Islam, among whom Sant Singh also became a Muslim. His Islamic name is Professor Mahboob Elahi (ra). By paying allegiance to him, he became proud of the Khilafah and of the Ijazah through good deeds. He was a great poet of Arabic, Persian and Urdu. He died in 1942 AD in Gujranwala and was buried in Kalan Khokharki Cemetery, Gujranwala.

Some of his famous works:

۱۔ اردو ترجمہ مکتوبات امام ربانی

۲۔ فیض الکریم ترجمہ طہارت القلوب از علامہ عبد العزیز دیر بیؒ

۳۔ آثار الکریم (اپنے شیخ کے حالات مقدسہ)

۴۔ اردو ترجمہ مکتوبات خواجہ باقی باللہؒ

2. Maulana Muhammad Sharif Mujaddidi (ra) (Kotli Loharan)

Maulana Muhammad Sharif Mujaddidi (ra) was the caliph of Hafiz Abdul Karim (ra). His father's name was Maulana Abdul Rehman (ra). He was born in Kotli Loharan District, Sialkot. He completed Dars Nizami with his father. He pledged

allegiance to Hazrat Hafiz Abdul Kareem (ra) and ascended to the Caliphate. He was awarded the title of Faqih-e-Azam.

He has more than forty books, some of them are:

1۔ ضرورتِ فقه

2۔ صداقت الاحناف

3۔ نماز حنفی مدلل

4۔ کشف العطاء

5۔ تصورِ شیخ

6۔ اربعینِ حنفیه

7۔ فرقه شیعه کی ابتداء

8۔ اجتهاد

9۔ تائید الامام با حادیث خیر الانام

10۔ تحقیق بدعت

11۔ ثبوت التقلید

He died on 15th January 1951 AD/1371 AH. His grave is in Kotli Loharan, Sialkot. Maulana Abul Noor Muhammad Bashir (db) is your son.

Astana Aliya Naqshbandiya Mujaddidiya, Mohri Sharif (Gujarat, Punjab)

Hafiz Abdul Karim (ra) (Khalifa Khwaja Syed Faqir Muhammad Churahi ra)

1. Hazrat Sufi Nawab-uddin Mujaddidi Mohravi (ra)

Sufi Nawab-uddin Mujaddidi (ra) was the caliph of Hafiz Abdul Karim (ra). His paternal grandfather was Baba Ahmed Din (ra), who migrated from Mauza Khamba and settled in Mohri Sharif Tehsil Kharian, Gujarat District. He was born in the blessed place of Khamba, Jammu and Kashmir on Friday, 28th Safar 1319AH / 1st February 1901AD.

In 1929 AD, he attended Eidgah Rawalpindi and entered the circle of Hazrat Hafiz Abdul Karim (ra). He stayed with his Sheikh and set the standards of behaviour (Suluk). He used to serve his Sheikh a lot. In two years, he was blessed with a caliphate and permission on March 7, 1931AD.

In 1956AD, he had the honour of visiting Hajj Baitullah and the shrine of Rasulullah ﷺ. He died on 21st Rabi Al-Awwal 1385AH / 21st July 1965AD and was buried in Mohri Sharif.

His successor is his son Khawaja Muhammad Masoom (ra). Apart from him, Hazrat Muhammad Abdullah Khan (ra) (Peshawar) and Sufi Karamat Hussain (ra) (Gujranwala) are also his caliphs.

Astana Aliya Naqshbandiya Mujaddidiya, Kalyan Wala Sharif (Gujranwala)

Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra)

(Khalifa Hazrat Baba Amiruddin (ra), Kotla Sharif)

1. Syed Noorul Hasan Bukhari Naqshbandi (ra)

Syed Nurul Hasan Bukhari Naqshbandi (ra) was the caliph of Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra). His father's name was Syed Ghulam Ali Shah (ra). He was born on Thursday, the 17th Jumadi Al-Awwal, on 1306AH/30th January 1889AD in Kalyan Wala (Gujranwala).

After acquiring the external sciences, he learned calligraphy from Maulana Noor Elahi (ra). He pledged allegiance to Hazrat Mian Sher Muhammad Naqshbandi

Mujaddidi (ra) in Sharqpur, and within a short period, he became proud of the caliphate and permission.

He died on 3rd Rabi'-ul-Awwal 1372AH/21st November 1952AD and was buried in Kalyan Wala.

2. Hazrat Maulana Muhammad Saeed Ahmed Naqshbandi Mujaddidi

Hazrat Maulana Muhammad Saeed Ahmad Naqshbandi Mujaddidi (ra) was the caliph of Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra). He was born on 4th July 1933AD.

He was the president of Darul Uloom Naumania, Lahore. He was the president of Darul Uloom Hizb Al-Ahnaf for eight years. He continued to perform the duties of imam and speech in the masjid of the spiritual center of Hazrat Ali Haveri (ra) (Data Ganj Bakhsh). He died on 17th December 1986 AD/ 30th Jumadi Awwal 1407 AH and was buried in Lahore.

3. Allama Syed Jalaluddin Shah (ra) (Bhikhi Sharif)

Allama Syed Jalaluddin Shah (ra) (Bhikhi Sharif) was the Caliph of Syed Noorul Hasan Bukhari Naqshbandi (ra). His father's name was Syed Muhammad Alam Shah (ra). He was born in Bhikhi Sharif (Gujrat) in 1338 AH / 1920 AD. His lineage is reached by Hazrat Imam Jafar Sadiq (ra). He contracted smallpox at the age of two, which left him blind. But Allah Ta'ala had blessed him with insight into the heart. He memorized the Holy Quran and studied at Jamia Fathiya, Ichhra (Lahore), and Jamia Nomaniya, Amritsar.

He obtained spiritual knowledge by pledging allegiance to Syed Noorul Hasan Bukhari Naqshbandi (ra) (Gujranwala). He also received Faiz from Maulana Sardar Ahmed Muhaddith Faisalabadi (ra) and Syed Chirag Ali Shah (ra) (Khalifa Hazrat Syed Jamaat Ali Shah Lathani ra). He completed the tour of Hadith with Maulana Amjad Ali (ra).

He has four sons, Syed Muhammad Mazhar Qayyum (ra), Syed Muhammad Mahfouz (ra), Syed Muhammad Irfan (ra), and Syed Muhammad Anwar (ra).

He passed away on 18th November 1985AD and was buried at Bhikhi Sharif, Gujrat.

Astana Aliya Naqshbandiya Mujaddidiya, Chakuri Sharif (Lala Musa)

Hazrat Khwaja Ghulam Mohiuddin Mujaddidi Kasuri Daim Al-Huzuri (ra)
(Khalifa Hazrat Shah Abdullah Al-Maruf Ghulam Ali Shah Dehlvi ra)

Hazrat Maulana Nuruddin Farooqi Naqshbandi Mujaddidi (ra)

Hazrat Maulana Nooruddin Farooqui Naqshbandi Mujaddidi (ra) was the successor of Hazrat Khawaja Ghulam Mohiuddin Kasuri (ra). His father was Maulana Hafiz Ghulam Rasool (ra). He was born in 1240AH / 1824AD in the Tehsil of Thekhrian, Kharian (Pakistan). His lineage is traced back to Hazrat Umar Farooq (RA).

He memorized the Quran at the age of eleven. He had completed his studies at the age of eighteen. He pledged allegiance to Hazrat Khawaja Ghulam Mohiuddin Kasuri (ra) and was honoured with the Khilat of Khilafat and the permission of loyalty. At the order of his Sheikh, he settled in Chakuri Sharif Bhalwal (suburbs of Lala Musa) and became engaged in promoting and publishing the Naqshbandiya Mujaddidiya method. There, he founded a religious institution from which countless students have benefited and continue to do so. He died in 1302AH / 1884AD and was buried in Chakuri (Lala Musa) graveyard.

Astana Aliya Naqshbandiya Mujaddidiya, Birbal Sharif (Sargodha)

Hazrat Khwaja Ghulam Mohiuddin Mujaddidi Kasuri Daim Al-Huzuri (ra)
(Khalifa Hazrat Shah Abdullah Al-Maruf Hazrat Ghulam Ali Shah Dehlvi ra)

1. Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra)

Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra) was the caliph of Hazrat Khawaja Ghulam Mohiuddin Mujaddidi Kasuri Daim al-Huzuri (ra). His father's name was Maulana Muhammad Aslam (ra). He was born on 1251AH / 1835AD in Birbal Sharif, Sargodha. When he was at the age of thirteen, his father died. He had memorized the Holy Quran and read the early books.

He came to Lilla Shareef (Jhelum), completed his tahsil-e-Ilm at Hazrat Khawaja Ghulam Nabi Lillahi (ra), and obtained Dastar Fazeelat at the age of eighteen. He pledged allegiance to Hazrat Khawaja Ghulam Mohiuddin Mujaddidi Kasuri Daim al-Huzuri (ra) and became proud of the caliphate and permission by establishing the behaviour of Mujaddidiya.

He has many works in which "مصباح الدجیٰ، تحفۃ العارفین و ہدایۃ السالکین اور رسائل در فضائل رمضان و عیدین" are memorable.

He died on 15th Rajab 1321AH / 8th October 1903AD and was buried in Birbal Sharif (Sargodha). After him, his son, Khawaja Muhammad Saeed (ra), and his son, Maulana Muhammad Umar, became Sajjadah Nasheen after his death.

2. Hazrat Maulana Muhammad Umar Farooqi Mujaddidi (ra)

Hazrat Maulana Muhammad Umar Farooqi Mujaddidi (ra) was the grandson and disciple of Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra). After the death of his grandfather, he pledged allegiance to Hazrat Mian Sher Muhammad Sharqpuri (ra) and became proud of the caliphate and permission. His father's name was Hazrat Khawaja Muhammad Saeed (ra). He was born on Dhul-Hajjah 1305 AH / 1887AD in Birbal Sharif, Sargodha. He got his initial education and memorization of the Quran from his grandfather, Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra).

He studied under Maulana Muhammad Asi Amritsari (ra) (Khalifa Shah Abul Khair Farooqi Mujaddidi Dehlvi ra), Mufti Muhammad Abdullah Tonki (ra), and Mufti Kifayat-Ullah Dehlvi (ra) at Nomaniya Madrasa, Lahore. He passed the Munshi Fazil exam from Oriental College, Lahore.

He was a professor at Islamia College, Peshawar, for seven years. After his father's death, he returned to Birbal Sharif and promoted the Naqshbandiya Mujaddidiya method. He published a monthly magazine, "Salsabil," from Lahore.

The following are his other publications.

۱۔ انقلاب حقیقت

۲۔ طریقت کی حقیقت

۳۔ قرآنی نظریہ حیات

۴۔ سلوک و مقصدِ سلوک

۵۔ صراط المستقیم اور زنبیل عمر

He died on 9th Jumadi al-Awwal 1387AH / 26th August 1967AD and was buried in Birbal Sharif. His son Hazrat Khalid Saifullah (ra) is his patron.

3. Hazrat Maulana Muhammad Yar Khaliq Farooqi Naqshbandi Mujaddidi (ra)

Hazrat Maulana Muhammad Yar Khaliq Farooqi Naqshbandi Mujaddidi (ra) was the follower and caliph of Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra). He was born in 1825AD in Joda Kalan (Sargodha).

He obtained his certificate in Arabic and Persian from Madrasa Birbal Sharif (Sargodha). By swearing allegiance to Hazrat Khawaja Ghulam Murtaza Mujaddidi (ra), he set the standards of behaviour (Suluk) and became proud of the caliphate and permission. He began performing duties as a lecturer at Jamia Nomaniya in Lahore. Then, he became the moderator of Dar-ul-Istafta. He was appointed Naib Khatib at Badshahi Masjid (Lahore) and then Khatib at Sunhari Masjid. He has done much work against the fitnah deniers of Hadith. He also had a taste for poetry.

His Authors:

۱۔ سر الشہادتین

۲۔ نافع الصلوٰۃ

۳۔ مجموعہ خطباتِ خلیق

He began writing a commentary on the Qur'an, but he was unable to complete it.

He died at the age of 112 on 24th June 1937AD/1356 AH and was buried in the graveyard of Ichhra Mor, Lahore.

Astana Aliya Naqshbandiya Mujaddidiya, Lilla Sharif

Hazrat Maulana Ghulam Mohiuddin Kasuri (ra) (Khalifa Hazrat Shah Abdullah, *known as* Hazrat Ghulam Ali Shah Dehlvi ra)

1. Hazrat Maulana Ghulam Nabi Lillahi (ra)

Hazrat Maulana Ghulam Nabi Lillahi (ra) was the successor of Hazrat Maulana Ghulam Mohiuddin Kasuri (ra). He belonged to the Sanadha sub-branch of the Awan tribe.

He was born in 1234AH, corresponding to 1819AD, in Jhelum District, Punjab. His father's name was Qazi Ghulam Hussain (ra). He studied elementary education, grammar, and history with his father. Then he visited Peshawar and graduated from Hazrat Mufti Muhammad Ahsan (ra) and Hafiz Daraz (ra). After returning, he engaged in teaching. Then, the idea of finding a mentor arose in his heart. He met Hazrat Maulana Ghulam Mohiuddin Kasuri (ra) in Shahpur and pledged allegiance to him. He has fixed all the places of Mujaddidiya in a short period. The Shaykh praised him in particular regarding establishing the Khilafat and the Nisbat-e-Khaasa. He memorized the Qur'an in six months and eloquently recited it in the Tarawih. His Sheikh Hazrat Maulana Ghulam Mohiuddin Kasuri (ra) entrusted his followers with education and training before his death. Whoever came to him for education and training used to arrange his food, clothes, and books themselves.

It was his habit to get up at two o'clock at night, bathe, perform the Tahajjud prayer, and recite the Qur'an. He said that some Wali Allah is Ishrat (Pleasure) and some Wali Allah are (Uzlat) seclusion. Ishrat saints are famous, and Uzlat saints are anonymous. A murid complained to him about economic hardship. He said that it is strange that first, people come and pledge allegiance to a faqir and then complain about poverty. He told the seeker not to create an image of low-income people.

He passed away on 22nd Rabi-ul Awwal 1306AH, according to 1888AD.

The status of some of the caliphs of Hazrat Maulana Ghulam Nabi Lillahi (ra) has been briefly described.

1. Hazrat Hafiz Muhammad Maqbool-ul-Rasool (ra)
2. Hazrat Hafiz Muhammad Mahbub-ul-Rasool Allah (ra)
3. Hafiz Shahbaz Sidhu Wali (ra)
4. Hafiz Nuruddin Nali Wala (ra)
5. Hafiz Muhammad Azam (ra)
6. Maulana Ghulam Hasan (ra) (Dadaian Sharif)

7. Maulana Muhammad Allah Jawaya (ra)
8. Maulana Ghulam Murtaza (ra0 (Birbal Sharif)
9. Mian Abdullah Pakhli (ra)
10. Maulana Muhammad Ibrahim Chanan Wala (ra)
11. Maulana Muhammad Ibrahim Seethli (ra)
12. Mian Muhammad Imamuddin (ra), resident of Jammu
13. Mr. Noor Muhammad (ra), resident of Odharwal, Jhelum
14. Mr. Hafiz Fazl Muhammad (ra) (Lilla Sharif)
15. Maulvi Imam Din (ra) (Rata Sharif)
16. Hafiz Akram Uddin Bukhari (ra)
17. Hazrat Khan Muhammad Hasan Khan Bajnori (ra)
18. Hazrat Pir Ghulam Shah Bhairavi (ra)
19. Hazrat Maulana Muhammad Abdullah (ra)
20. Hazrat Mian Sultan (ra) (Lilla Sharif)
21. Hafiz Pir Muhammad (ra) (Lilla Sharif)
22. Mian Fateh Muhammad (ra) (Lilla Sharif)
23. Maulana Muhammad Ibrahim (ra) (Shaheedanwali)
24. Mian Luqman (ra) (Sidwell)
25. Maulana Hafiz Muhammad Din Sahib (Bhera)
26. Maulana Ahmed Din Sahib (ra) (Nain)
27. Hafiz Rukn-Uddin Sahib (ra) (Chakora)
28. Mian Bhola Sahib (ra) (Suya)
29. Qazi Ghulam Rasool (ra) (Katha)
30. Hafiz Maulvi Shamsuddin Sahib (ra) (Dhurrie)
31. Hazrat Maulana Muhammad Yar (ra) (Lakewal)
32. Hazrat Maulana Sheikh Ahmad (ra)

2. Hazrat Maulana Hafiz Dost Muhammad Lillahi (ra)

Hazrat Maulana Hafiz Dost Muhammad Lillahi (ra) was the son and caliph of Hazrat Ghulam Nabi Kasuri Lillahi (ra). He was born in 18th Jumadi al-Thani 1266AH, corresponding to 3rd May 1850AD in Lilla Sharif, Jhelum. After memorizing the Holy Qur'an and completing religious studies, he pledged allegiance to his beloved father and turned to inner behaviour. In three years, he has achieved all the perfections of Mujaddidiya. Hazrat Ghulam Nabi (ra) gave him Dastar-e-Khilafat on Sirhind Sharif.

After his father's death, Hazrat Maulana Ghulam Nabi Lillahi (ra) succeeded him in his post. He used to help the poor and needy a lot. He died on 18th Dhul-Hajjah 1317 AH, corresponding to 1900 AD, and was buried in Lilla Sharif (Punjab).

3. Sahibzada Muhammad Abdul Rasool Lillahi (ra)

Sahibzada Muhammad Abdul Rasool Lillahi (ra) was the son and caliph of Hazrat Maulana Hafiz Dost Muhammad Lillahi (ra). He was born in 1301AH, which corresponds to 1884AD. His father took him to Sirhind to swear allegiance and tied the dastar there. He memorized the Quran from Maulvi Hafiz Noor Ahmad Sahib (ra). He started his initial education in external sciences with Maulana Muhammad Ibrahim (Shaheedanwali). Then, he studied under Maulana Sabir Din Sahib (ra) and Maulana Ghulam Hasan Sahib (ra). He was sixteen years old when his father died, and he took over the responsibility of his Musnad Irshad.

He passed away at the age of 29 due to kidney disease on Saturday, 7th Ramadan Mubarak 1330AH, corresponding to 1912AD. He was buried at the monastery by his father's side. After him, his successor, Sahibzada Khawaja Muhammad Maqbool-ul-Rasul (ra), was appointed, but he also died young.

4. Hazrat Khawaja Maqbool-ul-Rasul Mujaddidi Lillahi ra

Hazrat Khawaja Maqbool-ul-Rasul Mujaddidi Lillahi (ra) was the son and caliph of Sahibzada Muhammad Abd-ul-Rasul Lillahi (ra). He was born on 1322AH / 1904AD in Lilla Sharif. His father entrusted him to Hazrat Maulana Ghulam Hasan (ra) (Khalifa Hazrat Khawaja Ghulam Nabi Lillahi ra) for education and training. He trained him outwardly and inwardly. He had a straightforward and friendly nature. He was proficient in Urdu and Persian.

He passed away on 14th Rabi al-Thani 1368AH / 13th February 1949AD and was buried in Lilla Sharif with his grandfather Hazrat Khawaja Ghulam Nabi Lillahi (ra). Among his sons are Hafiz Muhammad Matloob-ul-Rasoul (ra), Muhammad Maqsood-ul-Rasoul (ra), Muhammad Sibghatullah (ra), and Hafiz Muhammad Anwar (ra). Hafiz Muhammed Matloob-ul-Rasool Sahib was his Sajjadah Nasheen.

5. Hazrat Allama Muhammad Amin Naqshbandi Mujaddidi (ra)

Hazrat Allama Abu Saeed Muhammad Amin Naqshbandi Mujaddidi (ra) was the caliph of Hazrat Khawaja Maqbool-ul-Rasul Mujaddidi Lillahi (ra). He was born on 1346AH / 1927AD in Nawaz Abad, Lahore. His father's name was Maulana Ghulam Muhammad (ra). He belonged to the Bhatti family. After completing the external sciences, he appeared in Lilla Sharif and pledged allegiance to Hazrat Khawaja Maqbool-ul-Rasul Mujaddidi (ra) and established the behaviour of Naqshbandiya Mujaddidiya. His mentor blessed him with permission and a caliphate. After

receiving the caliphate, he taught and preached in Darul Uloom Aminiya Rizvia, Mohammadpur, and Faisalabad. He had the privilege of visiting Hajj Baitullah three times and visiting the shrine of Rasulullah ﷺ. His son, Maulana Muhammad Saeed Asad (ra), served as the moderator of the Naqshbandi World Islamic Mission.

His famous works:

۱۔ البراہین القاطعہ لرد الشمس البازغہ

۲۔ دعوت غور و فکر

۳۔ بائیکاٹ کا شرعی ثبوت

۴۔ داڑھی کی اہمیت

۵۔ الیواقیت والجواہر

۶۔ آب کوثر

۷۔ راہ نجات

6. Hazrat Maulana Muhammad Hasan Khan Mujadidi (ra)

Hazrat Maulana Muhammad Hasan Mujaddidi (ra) was the successor of Hazrat Ghulam Nabi Kasuri (ra). His father's name was Muhammad Atta Hussain Khan (ra). He was born on 12th Rajab 1272AH/1856AD in Kotla, Kiratpur, District Bijnor (UP, India). He received a religious education from his father. He pledged allegiance to Hazrat Khawaja Ghulam Nabi Lillahi Mujaddidi (ra) and started serving Hazrat Aqdas (ra) while staying in Astana. With the compassion and attention of Hazrat, he was honoured with the caliphate and permission. He returned to his homeland and got busy promoting and publishing the Naqshbandiya Mujaddidiya chain. His famous work, " مشائخ نقشبندیہ مجددیہ," was the first Urdu book on the Naqshbandiya. His second work was " مقاماتِ امام ربانی ".

7. Hazrat Hafiz Fazal Muhammad (ra)

Hazrat Hafiz Fazal Muhammad (ra) was the caliph of Hazrat Maulana Ghulam Nabi Lillahi (ra). He had perfection in Suluk Mujaddidiya. He had Kashf of places, graves, spirits, and great angels, the future and the past.

Astana Aliya Naqshbandiya Mujaddidiya. Rata Sharif (Chakwal)

1. Hazrat Maulana Mufti Atta Muhammad Naqshbandi (ra)

Hazrat Maulana Mufti Atta Muhammad Naqshbandi (ra) was the successor of Hazrat Ghulam Nabi Kasuri (ra). He was born in 1301AH / 1883AD in Ratta Sharif near Kallar Kahar (Chakwal). His father was also a follower and caliph of Hazrat Ghulam Nabi Kasuri Lillahi (ra). After memorizing the Holy Quran, he read religious and Persian books that his father had. Then, he received further education in Sargodha and Birbal Sharif. He only read from Maulana Hafiz Jamal-Ullah (ra) in Multan, the caliph of Hazrat Khawaja Shamsuddin Sialvi (ra). He also studied in Delhi and Rampur. Hazrat Maulana Fazal Haque Rampuri (ra) is among his teachers.

His father made him swear allegiance to Hazrat Ghulam Nabi Kasuri Lillahi (ra) in his childhood. On his return from Rampur, he attended his service and received blessings. After graduation, he started teaching in Rata Sharif (Chakwal). He was associated with this department for twenty years. He was the best speaker. In the last part of his life, he was engaged in worship, austerity, and the guidance of Allah's people.

He died on 10th Rajab 1386AH/1957AD in Ratta Sharif and was buried there. His younger son, Hazrat Maulana Mufti Abdul Quddus Hashmi (ra), graduated from Darul Uloom Hizb Al-Ahnaf, Lahore, and is a learned scholar. His successor is Hazrat Nasir Jameel Hashmi (ra).

Khanqah Naqshbandiya Mujaddidiya Habibiya, Chakwal, Punjab

Hazrat Ghulam Habib Naqshbandi (ra)

Hazrat Ghulam Habib Sahib (ra) is counted among the great caliphs of Hazrat Khawaja Abdul Malik Siddiqui (ra). He was born on 23rd Ramadan Mubarak 1322AH, corresponding to 2nd December 1904AD in Koradhi, District Khushab, (Punjab) Pakistan. His father's name was Hazrat Mohiuddin Awan (ra). His mother preferred to name him Habibullah, and his father Ghulam Habib.

His genealogy is as follows: Ghulam Habib bin Mohiuddin bin Qaim-Uddin bin Rukn-Uddin bin Muhammad Ajmal bin Muhammad Azim bin Atiqullah bin Abdul Ghani bin Hazrat Muhammad Masoom (grandfather of Masoom) Sulaiman Gul Ahmed bin Kunwar Saleem bin Amir Khusro bin Daulat Khan bin Karamullah Khan bin Ghulam Hyder bin Sultan Mahmud bin Rachad Khan bin Baba Radha bin Sajawal Khan bin Tahir Ali bin Sarang bin Syed Muhammad bin Muhammad Khan

bin Abdullah Golra bin Mir Qutb Haider Shah bin Abdullah Ali bin Al Hasan bin Zayd Tawil bin Jafar III Bin Abdullah bin Jafar al-Thani bin Abdullah bin Hazrat Jafar al-Asghar I bin Hazrat Muhammad al-Hanafiah bin Amir al-Momineen Syedna Ali al-Murtaza (RA).

He memorized the Quran and received his education from Qari Qamaruddin Sahib (ra). Then he received higher education from Hazrat Maulana Hussain Ali (ra) in Wan Bhachran, Mianwali; Hazrat Maulana Ubaidullah Sindhi (ra); Sheikh Hadith Hazrat Maulana Syed Amir (ra); and Sheikh al-Tafseer Hazrat Maulana Ahmed Ali Lahori (ra). While studying under Sheikh Al-Hadith Maulana Amir (ra), he heard him mention Hazrat Abdul Malik Siddiqui (ra). A desire arose in his heart to meet him. He requested his teacher to meet Hazrat Khawaja Abdul Malik Siddiqui (ra). Then, the two gentlemen travelled one day and reached Ahmedpur Sharqiyah (Bahawalpur district). Hazrat was residing there at that time. His teacher introduced him to Hazrat Siddiqui (ra). He was very impressed by the personality of Hazrat Khawaja Abdul Malik Siddiqui (ra) and requested him for allegiance. He pledged allegiance to him and told him the essential duties. He says that when Hazrat Khawaja Abdul Malik (ra) placed his finger on my heart, I felt something enter it. I could not sleep at night because of the tension in my heart. All night, my heart was saying Allah, Allah, Allah. Sometimes, I felt that I was saying Allah, Allah, with my tongue. When I stopped my tongue, I felt my heart was still doing Allah. After the Fajr prayer, I explained my situation to my teacher, but he remained silent.

He says that we were in the company of Hazrat Khawaja (ra) for some days, then he pointed with his index finger to other parts of my chest, called Lataef in the term of the Sufia Karam. Now, my condition had become such that I felt that I could not live without my Sheikh. Now, I had fallen in love with him so much. After meeting him, I often had a day while sleeping at night when I returned home. I used to feel that my Sheikh was with me, and then I would be startled from sleep, and even after waking up, I would think that the Sheikh was with me. This is the highest rank of *Fana-fi-al-Shaykh*. I was like a pet sheep before my Sheikh.

Hazrat Sheikh Ghulam Habib (ra) reached a high position in Tasawwuf and conducted due to his love for his Sheikh and adherence to routines and ethics. His Highness Sheikh Abdul Malik Siddiqui (ra) witnessed all these changes and his respectable circumstances and qualities. Then, one day, Hazrat Khawaja Abdul Malik Siddiqui (ra) went to Miskeenpur (Muzaffargarh) to meet his Sheikh, Hazrat Khawaja Fazal Ali Qureshi (ra).

Hazrat Khawaja Abdul Malik Siddiqui (ra) narrated to his Shaykh about his sincere, honest, devoted murid, Hazrat Ghulam Habib (ra), and requested that he bestow his caliphate upon him. Hazrat Khawaja Fazl Ali Qureshi (ra) engaged in deep

thinking and meditation for a few days, which led to his caliphate in four chains. Meanwhile, Hazrat Abdul Malik Siddiqui (ra) conferred the Caliphate upon him. It was on the 29th of Sha'ban 1352AH that Murshid-e-Islam received the caliphate from his Sheikh, Hazrat Abdul Malik Siddiqui (ra), and the great Sheikh, Hazrat Khawaja Fazl Ali Qureshi (ra).

He was given the title of Murshid-e-Alam because his caliphs are present throughout the world. He travelled all over the world to preach. Those who met him used to comment that we have not seen a greater Wali Allah and godly man in our lives than him. He was a very realistic, sincere, and humble person. His personality was also charming and inspiring. His face was fair and radiant. In his last age, all his hair had turned white, and even his eyebrows had turned white. He had the honour of visiting the Messenger of Allah ﷺ many times. He strictly followed the Sunnah of Rasulullah ﷺ. He was very hygienic. He always smelled good.

He always wore a white long kurta (Jubba). His kurta was always below the knees, and the shalwar was above the ankles. He used to wear a white turban. He used to wear a beautiful turban without standing in front of the mirror. He walked with a white handkerchief on his right shoulder and a cane. He used to go for long walks regularly every day.

His statements were based only on the Quran and hadith. He loved listening to, reading, and preaching the Quran. He was a Hafiz of the Quran. He had a vast knowledge and understanding of the Qur'an and Hadith. Great scholars and muftis testified to this. He used to say that knowledge, education, and training make man superior to other creatures. Madrasahs and Makatib are the centers where education is imparted; there should be no injustice, obscenity, un-Islamic customs, or harmful traditions.

In 1950 AD, a heretical cleric invited him to Chakwal to discuss his position. He sat on the pulpit, holding the Holy Quran, and began his speech, which did not please this heretic. He snatched the Quran from his hand and pulled it off the pulpit. At the same time, he prayed to Allah, saying, O Allah! Grant me the ability to preach Islam correctly so that I can teach people the correct Tawheed and the Sunnah of the Messenger of Allah ﷺ. He has decided to stay permanently in Chakwal. Havildar Haji Ghulam Muhammad Khairi-Wala and Havildar Haji Ameer Ali (Khadim-ul-Qum) helped him a lot. He began teaching the people the correct Qur'an and Sunnah and refuting the false and fabricated stories spreading among them. Many people came against him and began to trouble and harm him. First, he built and started a masjid behind the college on Rawalpindi Road, but later, he shifted to the present Jamia Masjid (Chakwal), which was small then. He used to give adhan alone, say Iqamah alone, and pray alone. The heretics called him

a Wahabi and an insolent apostle. They used to prevent the Muqtadi and their children from going to this masjid to read.

Hazrat Ghulam Habib (ra) would go to the villages with the Holy Qur'an and show people the verses of the Qur'an and tell them that these verses have made me a Wahabi. If you people don't want to cooperate with me, explain to me the meaning of these verses so that no one else can become a Wahabi. He installed loudspeakers at a high place and started reciting and translating the Holy Quran. Along with this, the page number, surah and verse number of these verses were also mentioned. After that, he slowly began to recite the Qur'an over the speaker. When people used to listen, they gradually started coming to his masjid and began participating in teaching and tafsir. Some people started sending their children to read the Quran to him. Due to his morals and hard work, the number of people in the masjid gradually increased. Then, he established a seminary, which later became known as Darul Uloom Hanafiah (Chakwal).

People who know him have started sending their children to Madrassas to study. He opened a clothing shop in Chapare Bazaar to support his livelihood, increase interaction with the local people, and facilitate preaching. He used to tell people about religion, even during business.

Murshid Alam Hazrat Hafiz Ghulam Habib (ra) performed the first Hajj in 1934 AD. A few years later, Allah Almighty allowed him to perform Hajj and Umrah abundantly. After a Hajj, when he came to Madinah Tayyaba, he started having diarrhea at night, due to which he became exhausted. When the followers inquired about why, he said he had eaten yogurt. Hazrat Tajdar Madinah ﷺ was visited in a dream. Rasool Allah ﷺ said! Ghulam Habib! Living in my city, complaining about the city's products, you stopped eating yogurt. If you want to live in my town, don't object to anything, accept everything you eat and drink wholeheartedly; otherwise, leave my city. Therefore, in a dream, Hazrat Murshid Alam sought forgiveness from Hazor Pur Noor ,ﷺ and he ﷺ forgave Hazrat Sheikh.

دربارِ نبی(ﷺ) ہے لے سانس بھی آہستہ کے

خطرہ ہے بہت سخت یہاں بے ادبی کا

(Tajaliat Murshid Alam: p. 108)

In 1953AD, when the movement for the Khatam-e-Nabuwat was started in Pakistan, he took full part in it. When the government started mass arrests, he also presented himself for arrest. During this movement, the people of the area realized that those whom we thought were arrogant, Rasulullah (ﷺ), were true lovers of Rasulullah (ﷺ) who were not hesitating even to sacrifice their lives for the honour

of Rasulullah (ﷺ). These were verbal expressions of love and practical acts of love and devotion. The number of children studying in his madrassa had increased; some came from distant villages and areas. He bought a house near the masjid with the help of those who had a relationship of cooperation and love with him. He built a hostel for children. In 1965AD, he bought another place and founded Jamia Ayesha Siddiqa. Where Quran memorization was arranged for girls. Over time, the education in other fields of religion continued to increase. His son, Maulana Abdul Rahim Qasmi (db), who would have been 18 or 19 years old at the time, was his helper with his studies and work. He was in charge of the house and the shop.

One of his followers, Colonel Fazl Elahi, says that I visited Chakwal in 1966 AD and met Hazrat Ghulam Habib (ra), who was then busy appointing a teacher. They were offered Rs. 130 per month, while the other teachers received Rs. 60 per month. Hazrat said that these are great scholars. Apart from him, Maulana Masood Ahmad Hazarvi (ra) and Maulana Shamsuddin (ra) were also appointed. Maulana Masood Ahmad Hazarvi (ra) was established at Rs. 60 per month. At the end of the month, when he did not receive his salary, he wrote a paper and sent it to Hazrat, saying that this was the only way for him to survive and pay his salary on time. Hazrat used to have tears in his eyes and would write apologetically that there was nothing to eat in my house, praying to Allah that the situation would improve. Then, gradually, with the grace of Allah, Darul Uloom's financial condition started to improve.

From 1954 to 1980 AD, there was good progress at Darul Uloom, and well-known and highly educated teachers from across the country began serving in its educational and technical fields. Hundreds of students graduated and are still graduating.

In March 1981AD, the second phase of the development of Darul Uloom began. Hazrat's personality was introduced to Islamic circles worldwide. His son and successor, Hazrat Abdul Rahim Qasmi (Damat Barakatahu), graduated from Jamia Ashrafia. He decided to open various centers in Chakwal to propagate Tawheed and Sunnah. In this regard, his brother, Hazrat Maulana Abdul Rahman Qasmi (Damat Barakatahu), provided much support and assistance. The construction of the main masjid and Darul Uloom Hanafiah also began, and it continued for nine years. A beautiful Ten-Marla building was built behind the masjid. A masjid (Masjid Hamza) and the Government Degree College were constructed at the central site.

The property of Darul Uloom and its value started to increase rapidly. Hazrat Abdul Rahman Qasmi (db) said to his father, Hazrat Ghulam Habib (ra), that for the further development of this institution, we should establish a trust so that financial

and management affairs can be done best. It can be run through mutual consultation. It was decided that a trust should be formed, and it was also named "Pir Ghulam Habib Trust Chakwal" through joint consultation. It was stipulated that all properties could neither be transferred nor sold. Hazrat's descendants will be responsible for the administrative affairs of this trust as long as they remain on the right path of the Akabars and the Deoband scholars.

Institutions under the supervision of the Trust:

* Al Habib University, Chakwal

This institution is located on Sargodha Road in Habib Abad. Its total value at the time of establishment was two crore rupees. A land of 80 Kanals was purchased for further expansion, and a plan was made to establish an Islamic University. After boring in the ground, the water was 500 feet below. Water is extracted from there. This great integrated education system, comprising Islamic and traditional curricula, was established at this University. The graduates of this university are well-versed in the fields of knowledge and skills, as well as religion. Until 1988AD, the teaching of memorization and recitation of the Qur'an was taught in Darul Uloom. Hazrat Murshid Alam ra) made much effort and started the series of Hadith teachings in 1989AD.

*Ayesha Siddiqa University, Chakwal

Women are next to men in the pursuit of knowledge. Hazrat Ghulam Habib (ra) founded this institution for Muslim daughters in his last days. Within a few years of its establishment, this institution's educational standards have become exemplary. The teaching method is designed with modern requirements kept in mind. His responsibility was entrusted to the wife of one of his close devotees, Dr. Mursal.

* Darul Uloom Gulshan Habib:

It comprises 13 Kanals of land on Lahore Road (Murshidabad), about five kilometres from Darul Uloom Chakwal. Justice Mehboob Ahmed laid the foundation stone. A grand masjid, Usman Masjid, has also been built at this place.

* Darul Uloom in Koradhi:

This Darul Uloom consists of 40 Kanals of land, which is being established in Koradhi-wadi (Khushab District). The purpose of this institution is to impart education and training in Islamic sciences and arts to the people of the region.

*** Jamia Masjid Darul Uloom Hanafiah:**

This beautiful masjid is a symbol of the greatness and righteousness of Islam. This masjid is the most beautiful in the Chakwal district.

Jamia Masjid Hamza:

Located next to the Government College of Chakwal, this masjid offers a peaceful environment for worshippers.

Jamia Masjid Al Habib:

* This masjid is located two kilometres from the city on the Sargodha Road.

***Jamia Masjid Habib-e-Khuda:**

This masjid will be built near the General Bus Stand in Chakwal. The land has been purchased for this project. A well has been dug for water, and construction will begin soon.

***Wali Masjid, Chakwal:**

This masjid is located in the commercial center of Chapar Bazar, Chakwal.

Hazrat Murshid Alam Ghulam Habib (ra) remained engaged in religious activities till the last days of his life. He has built a large community that follows him in developing and promoting this work. He passed away on 19th Safar-ul-Muzaffar 1410 AH, corresponding to 21st September 1989 AD, in Chakwal.

His children:

1. Hazrat Maulana Abdul Rahman Qasmi Sahib (ra)
2. Hazrat Maulana Abdul Rahim Sahib (db)
1. 3, Hazrat Maulana Abdul Rauf Sahib (db)
3. Hazrat Maulana Abdul Quaddus Sahib (db)

His great caliphs:

1. Hazrat Maulana Sulaiman Norgate (db) (Reunion)
2. Hazrat Maulana Muhammad Ismail Ahmad Wadi Sahib (db) (England)
3. Hazrat Maulana Saifullah Khalid Sahib (db) (Lahore)
4. Hazrat Maulana Munir Uddin Sahib (db) (Quetta)
5. Hazrat Maulana Mufti Habibullah Sahib (db) (Lucky Marwat)

6. Hazrat Hafiz Sheikh Wajih-Uddin Sahib (db) (Lahore)
7. Hazrat Pir Hafiz Zulfiqar Ahmad (db) (Jhang)
8. Hazrat Syed Afzal Hussain Shah Sahib (db) Hyderabad (Sindh)
9. Hazrat Maulana Hakeem Abdul Latif (db) (Jhang)
10. Hazrat Maulana Qari Noor Muhammad Sahib (db) (Karachi)
11. Hazrat Maulana Mufti Muhammad Shafi 9db) (Jahanian Mandi, Khanewal)
12. Hazrat Maulana Sahibzada Abdul Rahman Qasmi (db) (Chakwal)
13. Hazrat Maulana Qari Manzoor-ul Haque Sahib (db) (Hyderabad, Sindh)
14. Hazrat Maulana Muhammad Naeemullah Farooqui Sahib (db) (Lahore)
15. Hazrat Maulana Muhammad Sulaiman Mogalia Sahib (ra) (Reunion)
16. Hazrat Professor Abdul Hameed Asghar (db) (Washington, USA)
17. Hazrat Maulana Bashir Ahmad Shah Jamali Sahib (db) (Dera Ghazi Khan)
18. Hazrat Prof Muhammad Qasim Wadi Sahib (db) (Reunion)
19. Hazrat Maulana Ahmed Ali Panjguri Sahib (db) (Karachi)
20. Hazrat Maulana Syed Jamaluddin Sahib (db) (Kohat)
21. Hazrat Maulana Ghulam Murtaza (db) (Chakwal)
22. Hazrat Maulana Muhammad Ashraf Shad Sahib (db) (Multan)
23. Hazrat Maulana Sahibzada Abdul Rahim Sahib (db) (Chakwal)
24. Hazrat Maulana Syed Jalaluddin (db)
25. Hazrat Maulana Bashir Ahmad (db)
26. Hazrat Sheikh Ahmad Sulaiman (db)

1. Hazrat Maulana Muhammad Sulaiman Mogalia Sahib (db) (Reunion)

Hazrat Maulana Muhammad Suleiman Mogalia Sahib is the successor of Hazrat Pir Ghulam Habib (ra). He was born on August 11, 1949AD in Saint-Benoit, Reunion. His father's name was Ahmed Mogalia (ra). He studied in school till class 7. He was then engaged in business with his father. He became interested in religion. He completed the recitation of the Holy Quran from Hafiz Qasim Onia (ra). Whenever scholars visited his island, he used to attend their gatherings with great enthusiasm.

In 1973 AD, Hazrat Murshid Alam Pir Ghulam Habib Naqshbandi (ra) went on a preaching tour. He also got an opportunity to participate in a meeting. He did not know much about the pledge of allegiance, but he was inspired by the personality of Hazrat Murshid Alam (ra) and pledged allegiance to him. He got the opportunity to meet his Sheikh and Murshid again after seven years and got Umrah's blessing. This trip caused an excess in Sheikh's love.

During Umrah, he renewed his pledge of allegiance in Riyaz al-Jannah and never missed the customary Azkars again. He performed many Hajj and Umrah with Hazrat Murshid Alam (ra). Strangely, he did not know Urdu, and Murshid Alam (ra)

did not learn French. But, as "Dil Ko Dil Se Rah Hoti Hai," they automatically understood each other's hearts. He was naturally blessed with strong willpower. He rose to the position of *Fana-Fi-al-Sheikh* very quickly. After the death of Murshid Alam (ra), he once said! A wife can forget her husband after his death, and children can forget their parents, but I cannot forget my Murshid Alam (ra). Hazrat Murshid Alam (ra) used to stay in his house during the reunion visit. As much as he got an opportunity to serve, he devoted himself to the love of the Sheikh. He used to say that as soon as Murshid Alam (ra) returned from the reunion, we felt empty at home. In the room of my house where Hazrat used to stay, spiritual influences are felt even today. Due to his persistence in contact with the Sheikh, he was blessed with a state of absorption in the remembrance of Allah; even when he came home from his office, he would close the door and meditate. The divorce from the wife and children ended. When Murshid Alam (ra) found out about this situation, he wrote a letter from the Haram of Makkah, "Sulaiman, love your children." The third part is for remembrance and worship. Earlier, he thought that the only remembrance of Allah was worship. Then, from the letter of Hazrat Murshid Alam (ra), he understood that paying for his wife's and children's rights is also part of worship. He was blessed to see Prophet Muhammad ﷺ several times in his dream. He also had the opportunity to travel to Delhi, Gujarat, Dabhel, and Lajpur with Murshid Alam Hazrat Hafiz Ghulam Habib (ra).

2. Hazrat Maulana Ismail Ahmad Wadi Sahib (ra) (England)

Hazrat Maulana Ismail Ahmad Wadi Sahib (ra) is the successor of Hazrat Pir Ghulam Habib (ra).

His great caliphs:

1. Hazrat Maulana Muhammad Qasim Ismail Wadi Sahib (db) (Reunion)
2. Hazrat Mufti Muhammad Tahir Ismail Wadi Sahib (db) (England)
3. Hazrat Maulana Fazl-e-Haq Ismail Wadi Sahib (db) (England)
4. Hazrat Maulana Sanaullah Ismail Wadi Sahib (db) (England)
5. Hazrat Maulana Yusuf Ali Mukda Sahib (db) (England)
6. Hazrat Qari Abdul Rashid Ajmeri Sahib (db) (Randhir, India)
7. Hazrat Maulana Bashir Haddadi (db) (England)
8. Hazrat Sadiq Bayat Sahib (db) (England)
9. Hazrat Hafeez Yusuf (db) (England)
10. Hazrat Maulana Qari Ruhollah Sahib (db) (New York, USA)
11. Hazrat Professor Dr. Imtiaz Ahmed Abbasi Sahib (db) (Islamabad)

12. Hazrat Wali Bhai Engineer (db) (England)
13. Hazrat Dr. Ibrahim Dubat Sahib (db) (Reunion)
14. Hazrat Maulana Ahmed Khair Gami Sahib (db) (England)
15. Hazrat Mufti Habibur Rehman Petitioner (db) (Khanpur)
16. Hazrat Qari Hamad Ullah Shafiq Sahib (db) (Rahimyar Khan)
17. Hazrat Mufti Saleh Dhan Chora Sahib (db) (England)
18. Hazrat Qazi Abdul Razzaq Sahib (db) (Bhopal, India)
19. Hazrat Maulana Mufti Ikram-ul-Haq Sahib (db) (England)
20. Hazrat Abdul Sattar Kond-walker (db) (England)
21. Hazrat Maulana Abdul Waheed Mamoon (db) (Toronto, Canada)
22. Hazrat Mufti Sajid (db) (England)
23. Hazrat Mufti Shamsuddin Khan Afridi Sahib (db) (Bhopal, India)

2.11. Hazrat Dr. Imtiaz Ahmad Abbasi (db)

Dr. Imtiaz Ahmad Abbasi (Damat Barakatahu) was born on 19th Shawwal 1382 Hijri, corresponding to 15th March 1963, in Ghaziabad, a village of Tehsil Dhir Kot, District Bagh, Azad Kashmir. His paternal and maternal families played a prominent role in the Azad Kashmir movement. He is dear to (Mujahid I) Sardar Abdul Qayyum (former President of Azad Kashmir and Prime Minister of Azad Kashmir) and grandson of Hazrat Maulana Muhammad Bakhsh (ra) (Ghazi I). He received his MSc in Chemistry from Quaid-e-Azam University in 1985. In addition to taking a one-year course in chemistry at the University of Lausanne (Switzerland) in 1996, he obtained his PhD from Quaid-e-Azam University in 2006. From 1988 to 2008, he taught at various colleges, and from 2008 to 2016, he served as a senior scientist at the Atomic Energy Commission. During this time, he presented his research work in China, Italy, Saudi Arabia, Turkey, Egypt, Montenegro, Sri Lanka, and Australia. His research papers have been published in internationally renowned chemistry journals. He has also received awards and certificates of appreciation for his research work.

His teacher in Tafsir is Hazrat Maulana Syed Chirag-uddin Shah Sahib, the authorized caliph of Hazrat Maulana Abdul Malik Siddiqui (ra). He has been married twice, with four sons and four daughters. While a son and three daughters have died. (The son of Maulvi Umar Abdullah (ra) died after becoming a Hafiz and Scholar)

In 1975 (at the age of 12 years), he pledged allegiance to Murshid Alam Hazrat Maulana Hafiz Ghulam Habib (ra) in Murree and completed Lataef Sitta by 1988. Hazrat Murshid Alam (ra) visited Azad Kashmir in 1989. He hosed his travel.

He was in England on a one-year missionary journey after Hazrat Murshid Alam's (ra) demise in 1989. During the trip, he renewed his allegiance to Hazrat Maulana Ismail Wadiwala (ra), Khalifa Majaz of Hazrat Murshid Alam (ra), resident in Blackburn (England). Who graduated from Dabhel, Gujarat, also graduated from Deoband. Hazrat Wadiwala (ra) granted mercy and permission for the caliphate upon the completion of 16 lessons of Naqshbandiya, and during his studies (in Switzerland), he began the chain, to which Tunisian, Moroccan, and Algerian Arabs also pledged allegiance. Under the patronage of Hazrat Wadiwala (ra), the Mujaddidi lessons were completed in 2005 at the shrine of Hazrat Khawaja Baqibillah (ra).

Since 2002, she has been residing in Khanqah Mujaddidiya at F-6/1, Islamabad, and on Mondays, the Majlis Muraqabah is organized at Jamia Masjid Saad Bin Muaz. A one-day correctional meeting is also held every three months. By 2023, 55 meetings will have been saved. Constituencies have also been established in Gilgit-Baltistan, Kashmir, and Karachi. He used to make several visits, both domestically and abroad, in a year to share the benefits of Islam and Silsila.

In 2023, he was blessed to visit the holy shrine of Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) in Sirhind Sharif and repeated the lessons of Mujaddidiya.

The character of Dr. Imtiaz (db) is a model, especially for those who teach in modern institutions. He also completed Naqshbandiya and Mujaddidiya lessons and taught in all domestic and foreign institutions with an Islamic style. In addition to preaching in the Jamia Masjid and training pilgrims in the monastery, he continues to preach at home and abroad, blessing thousands of people. Also, millions of people are equipped with the spirit of faith and the spirit of religion through his mystical words.

(*Written by: Mufti Moaz*)

3. Hazrat Maulana Naeemullah Farooqui (ra) (Lahore)

Hazrat Maulana Naeemullah Farooqui Sahib (db) is the successor of Hazrat Pir Ghulam Habib (ra).

His great caliphs:

1. Hazrat Maulana Abdullah Kapria Sahib (db) (Canada)
2. Hazrat Maulana Abdul Rauf Sufi Sahib (db) (England)
3. Hazrat Sheikh Zahid Abdul Hameed Patel (db) (England)
4. Hazrat Maulana Salim Duret Sahib (db) (England)
5. Hazrat Maulana Hafiz Khursheed Ahmad Tijavri Sahib (db) (England)

6. Hazrat Maulana Bahauddin Syed Sahib (db) (England)
7. Sheikh Al-Hadith Hazrat Maulana Yakub Rabbani Sahib (db) (Pakistan)
8. Hafiz Al Bukhari Hazrat Maulana Muhammad Mushtaq Sahib (db) (Pakistan)
9. Hazrat Maulana Khursheed Ahmad Gangohi Sahib (db) (Pakistan)
10. Hazrat Maulana Sarfraz Ahmed Awan (db) (Pakistan)
11. Hazrat Maulana Wasif Ali Mukda Sahib (db) (England)
12. Hazrat Maulana Hafiz Mumtaz-ul Haq Malik (db) (England)
13. Hazrat Maulana Javed Bayat Sahib (db) (Maryland, USA)

4. Hazrat Prof Muhammad Qasim Wadi Sahib (ra) (Reunion)

Hazrat Professor Muhammad Qasim Wadi Sahib (db) is the successor of Hazrat Pir Ghulam Habib (ra).

His great caliphs:

1. Hazrat Hafiz Abdullah Kadjee Sahib (db) (Reunion)
2. Hazrat Maulana Mufti Muhammad Tahir Ismail Wadi Sahib (db) (Reunion)

5. Hazrat Maulana Sahibzada Abdul Rahim Sahib (ra) (Chakwal)

Hazrat Maulana Sahibzada Abdul Rahim Sahib (db) is the son and successor of Hazrat Pir Ghulam Habib (ra).

He was born on 22nd April 1955AD in Chakwal. He was five years old when his father, Hazrat Murshid Alam (ra), enrolled him as a student of Hazrat Hafiz Ahmadian Sahib to memorize the Holy Quran. Soon, he learned three Juz. He was admitted to Darul Uloom Hanafiah for convenience and started remembering the rest of the Juz with Hafiz Muhammad Jameel Sahib. After the completion, the president of the Ahl-e-Sunnah organization, Hazrat Allama Dost Muhammad Qureshi (ra), did his Dastarbandi. Then, he studied in school and passed the matriculation examination; later, he passed the FA examination. He studied Arabic in Darul Uloom Hanafiah, Chakwal, from Qari Masood Ahmad Sahib and Maulana Ghulam Rabbani Sahib. Then, he and Hafiz Muhammad Saeed Kashmiri were admitted to Jamia Madina, Lahore, for further studies. He read Dars-e-Nizami books from Maulana Karim-Ullah Sahib (Fazl Deoband) and studied recitation and Tajweed from Qari Saeed Sulaiman Ali Shah Sahib and Qari Abdul Rahman Sahib. He read Jalalain from Maulana Zahoor-ul-Haque Sahib. The book of philosophy ‘ Hadiya Saidiya ’was read by Qari Abd al-Rashid Sahib. From Maulana Fazal Haq Moradabadi (ra), a disciple of Maulana Sharifullah, he studied Shareh Jami and

Sindhi. His teacher had a stroke. He used to serve him immensely. He was admitted to Jamia Ashrafia, Lahore, for the Dura-e-Hadith. He read Bukhari Sharif from Hazrat Maulana Muhammad Malik Kandhalvi (ra). He studied Tirmidhi Sharif from Maulana Muhammad Rohani Bazi, Sunan Abu Dawud from Hazrat Maulana Sufi Sarwar Sahib, Tahavi Sharif from Hazrat Maulana Ubaidullah Sahib, who was the Chancellor of Jamia, and Muslim Sharif from Hazrat Maulana Abdul Rehman Ashrafi Sahib. After finishing there, he read Noorul Anwar by Maulana Musharraf Ali Thanvi Sahib, Sharh Waqayah by Hazrat Maulana Vakil Ahmad Sahib, and Salam-Uloom by Hazrat Maulana Noor Muhammad Sahib.

1974AD, he completed the Dura-e-Tafsir with Hazrat Maulana Ubaidullah Anwar Sahib (ra) and Hazrat Mufti Mahmood Sahib (ra). Hazrat Maulana Muhammad Ilyas Sahib did his Dastarbandi. He read a debate on Mirzaiyat from Hazrat Maulana Muhammad Hayat Sahib (Fatih Qadian). In 1980, he visited Imam Ahl-e-Sunnah Shaykh Hadith and Tafsir Maulana Sarfraz Khan Safdar again for Dura-e-Tafsir in Jame Nusrat al-Uloom. After that, he started teaching at Darul Uloom Hanafiah, Chakwal.

In 1983 AD, he visited Mauritius and Reunion with his father, Murshid Alam (ra), and stayed with Hazrat Sulaiman Meghalaya Sahib (ra). He has a very strong-willed personality and can accomplish anything he sets his mind to. He had the privilege of going to the Haramain Sharifain and performing Hajj twice with his father, Majid Murshid Alam (ra). Hazrat Murshid Alam (ra) appointed him as his successor during his lifetime, recognizing his abilities and devotion to religious work. He looks after all matters of Masajid, madrasas, and trusts.

He launched the monthly Tajaliat-e-Habib. He also continues to visit foreign countries for preaching. He is responsible for all the work of their organizations, as well as Jamiat Ulema-e-Islam and Muttahida Majlis-e-Amal.

The following organizations are serving under your patronage:

1. Habibiya Naqshbandiya Monastery, Chakwal
2. Jamia Al Habib Islamia, Chakwal
3. Jamia Masjid Faizan-e-Habib, Lahore
4. Jama Masjid Habib-e-Khuda, Chakwal
5. Jama Masjid Umar Farooq, Mohalla Farooq-e-Azam, Chakwal
6. Jama Masjid Hamza, Chakwal
7. Wali Masjid, Chakwal
8. Darul Uloom Gulshan Habib and Jama Masjid Usman, Murshidabad Sharif, Dub
9. Golestan-e-Habib Jama Masjid, Bhawan

10. Darul Uloom Maryam Habib and Eid Gah, Koradhi Sharif
11. Jamia Habib Islamia, Dera Ismail Khan
12. Jamia Habib Islamia, Nowshera Wadi Son Sakesar
13. Habib Islamia University, Jhang
14. Faizan Habib University, Moti Bazar
15. Jamia Masjid Maryam Habib, Nishat Colony, Chakwal

His great caliphs:

1. Hazrat Dr. Muhammad Mursal (db) (Islamabad)

6. Hazrat Pir Zulfikar Ahmed (Mudzillahu)

He is the successor of Hazrat Ghulam Habib (ra). He was born on 1st April 1953 AD / 16th Rajab 1372 in Jhang, in the Kharal family. His father's name was Allah Dutta (ra). His father used to teach children the Holy Qur'an (Nazara) for free, reciting three to five Juz in Tahajjud every day and night. He passed the matriculation exam in 1967 AD and the BSc in 1971 AD. He obtained a degree in Electrical Engineering from Lahore Engineering University in 1976. After completing his education, he got a job in a central institution of the country, but due to his religious commitments, he had difficulty balancing both jobs. That is why he left his career at 40 and focused on religious works. He has travelled to 70 countries on preaching tours.

He was married to the daughter of Hazrat Khawaja Abdul Malik Siddiqui (ra). He received the caliphate from Sheikh Murshid Alam Hazrat Ghulam Habib in 1983 AD. He established Darul Uloom Jhang in 1984AD. He found "Mahd al-Faqeer," where Dars Nizami was taught. There are specializations, the jurisprudence department, Dar-al-Iftah, the masjid, and other departments.

Hazrat Pir Zulfiqar Ahmad (Muadhullah) says that in his childhood, this humble person (Zulfiqar Ahmad) was admitted to a seminary by his parents to memorize the Qur'an. My teacher there was Qari Ghulam Rasul (ra). There was a masjid near our house. I learned a few Juz in the seminary, and the schools opened. The elder brother, Ahmed Ali Sahib (db), was a teacher at the school. He told his parents to send him to school, or he would fall behind his peers. My parents took me out of Madrassa and admitted me to school. My brothers used to explain to me that if you want to study religion, consider ten subjects instead of nine in your school: nine subjects and a tenth, religious knowledge. It would be best if you read it from

your spiritual teachers. Because my brother put this in my mind, I have been studying religion and the Quran from my teachers since my childhood. Our city had a big mufti, Waliullah Sahib (ra); he was also my elder brother's friend. My elder brother took me to him, and I started learning Farsi from him. I began with Panjnama and then read Gulistan, Bustan, and all other Persian books taught in madrasas. I got a chance to go to college after school. In the evening, I read books from Mufti Waliullah Sahib (ra). I regularly read Muslim Sharif and other books. Maulana Khalil Ahmed (ra) was a religious scholar in our city. He used to teach in the masjid after the Fajr prayer. We went to him along with twelve students from our college and requested that he teach us the translation and commentary of the Holy Quran. He filled the support and started teaching us. He taught us the entire Qur'an with commentary in about 2.5 years, one by one. We always attend every lesson, no matter how bad the weather or our health. Alhamdulillah, we used to arrive daily, and once, even with a 104-degree fever, I did not let this dawn lesson be missed. We used to tell our teacher on the day we had a holiday from college. That day, he also shared the points and details of the art of explanation. On that day, two or three hours of teaching were held. Mufti Waliullah Sahib (ra) corrected the mood of this humble man regarding jurisprudence. Alhamdulillah, we had teachers like Mufti Waliullah Sahib (ra) and Maulana Khalil Ahmad Sahib (ra), from whom we benefited greatly.

After that, we had to go to Lahore University. Next to the university was a neighbourhood called Begumpura, where there was a madrassa, Zia-al-Uloom. Instead of staying in the university hostel, we rented a house there because the house would be next to the seminary, so we could offer five prayers with the congregation and learn religious knowledge from the teachers. I was swamped in engineering, so there needed to be more time. We used to study at Madrasa Zia-al-Uloom, but we could only absorb some of our knowledge there because the administrator's beliefs differed from those of the Ulama of Deoband. He used to say he was a student of Maulana Ghulam Ullah Sahib (ra), but in reality, he had a different mind (*Mamati*) and tried to make every student the same. While teaching me tafsir, my teacher explained the details and boiled down the beliefs. He explained that you must live with the Akabars' Ulama of Deoband for your entire life. In this matter, we were already ripe. The series of reading books with the students in the Madrasa could not be done because of Muhtamim Sahib. Muhtamim Sahib used to love us; he used to say that you are an excellent young man, you live a life of holiness and follow the Sunnah of the Messenger of Allah ﷺ, and that is why I love you. The Mufti there, who belonged to Chitral, was a very good person, Ma-sha-Allah. He was very compatible with me. I read Tirmidhi Sharif separately from this mufti. I still have not been able to sit and study with the class in a regular Madrasah. But first of all, I read that book from my teacher. Meanwhile,

I read Tajweed books from one of our teachers, Qari Yamin Sahib (ra) (who belonged to Kashmir). I recited Tajweed with him and completed the remainder of my Qur'an memorization. A teacher, Maulana Jafar Sahib (ra), was the Hafiz of Bukhari Sharif. I requested that he teach me, Bukhari Sharif. He taught me the Bukhari Sharif, from beginning to end, with text and narration. Alhamdulillah

When I returned from doing this humble engineering, I built my seminary. At first, it had only the Department of Tahfeez, but later, the Department of Religious Education was also established. It was easy for me to be the servant of the madrasah teachers, and now I have become a student as well. It became easy for me to read different books. If I asked the teacher for the book I wanted to read, he would teach it. I could not get formal knowledge from any seminary, but I certainly got knowledge from teachers. In those days, the custom was also such that the teachers I used to study with said we had read different books from different teachers. We don't need any certificates, but we have to acquire knowledge. The teachers made up their minds like this. Otherwise, someone would have told me then that I had to study and take the Wafaq-al-Madaris examination, so it was a simple task for me. Alhamdulillah: I could have given the regular exam, but no one paid attention. On the contrary, my teacher used to say which federal certificates the people of the Wafaq-al-Madaris have. That's why I missed the national exam. Now, in this day and age, when I understand its importance, I wish I had taken the regular exam. Teachers would also be formally certified.

Jamia Rahmaniya, Jahanian Mandi, is a madrassa of Punjab; the teachers there were very loving and compassionate. They often call this humble person (me) to open or close the Bukhari Sharif. His Excellency (Muhtamim) once said to me that our committee has decided to issue you an honorary certificate as a reward for your academic services upon the end of Bukhari Sharif's teaching. I am not a regular scholar, but Alhamdulillah, the confirmation of scholars is available. I am happy that Allah Ta'ala has blessed me with the opportunity to spend my whole life as a student. Apart from this, Madrasa Qasim-al-Uloom in Multan also awarded me an honorary degree.

After that, there was the matter of permission to narrate hadith. Initially, I ignored the fact that I should get permission from the teachers for the hadith. I considered myself a student and not a scholar. So, I preferred not to collect documents. There was a great Muhaddith of Syria known as Muhaddith al-Duniya. He was considered the highest certificate in the world. He also met. If I had known at the time, I would have sought his permission for the Hadith. But I met a few gentlemen who permitted this humble person to narrate hadith. Among them was an Indian scholar, Maulana Ahmed Ali (ra), who spent his old age in England. He had come

on Hajj. The incident happened as I was sitting in Haram Sharif for prayer. I saw some students with white headscarves who are usually local students. They came, and they had books. They sat in a circle, and then a thin elderly scholar came and sat with them. A student recited a hadith of Bukhari Sharif in front of him. When he started reciting Terjuma-tul-Bab, I realized that he was reciting the first hadith of Bukhari Sharif. When he repeated the hadith, the teacher allowed all the students sitting in front of him to recite the hadith. I also had a desire in my heart to find out who these personalities were. Glory be to Allah; His servants were sitting near me. When he saw me, he asked someone about me, and when he found out my name, he started treating me very lovingly. He told me that I am Hazrat's servant, and that Hazrat is staying in my house. I already had an absent acquaintance with him. I wanted to meet him. I told him that you are the servant of Hazrat, so is it possible for me to recite Hadith in front of Hazrat, and Hazrat permits me to recite Hadith? He said that I speak now. When he talked to Hazrat, Hazrat stood up and hugged me. He said, "I give you permission for the hadith, but with one condition." I asked what the condition was, and he said, "The condition is that you will sit in the Haram and recite the words of allegiance to me, and then I will allow you to recite Hadith." Tears came to my eyes, and I cried. Hazrat, you are great; your certificate is excellent, and you are also the teacher of my teachers. What are you saying? He began by taking three oaths on Allah, Ballah, and Summa-Tallah. When I went on Hajj, I intended that if I met you on Hajj, I would recite the words of repentance to you. Since I went on the journey with this intention, you should first teach me the words, and then I will permit you. I had to obey his order and recite the words of repentance to him, and then I repeated the Holy Hadith in front of him, and he permitted me to recite the hadith. He signed his certificate and gave it to me. The Sanad that he had went to Hazrat Shah Waliullah Muhaddith Dehlvi (ra) through the mediation of Hazrat Maulana Fazlur Rehman Ganj Moradabadi (ra). Two of his teachers were very high teachers. Even through one or two connections, their credentials are connected with Hazrat Maulana Qasim Nanautavi (ra). He said that Hazrat Mufti Taqi Osmani (Damat Barakatahu) had come to England to get the hadith Sanad from me. When he mentioned Hazrat Mufti Sahib's (ra) name, I was even more satisfied that even the crowns of our heads are getting the authenticity of hadith from him, so he is indeed one of our elders. This was the first time that a significant scholar of hadith formally authorized me a hadith. Then, another incident happened when this humble person was sitting in Haram Sharif with his two sons, Habibullah (db) and Saifullah (db), after the Fajr prayer. At a distance of two rows, (Hazrat) Maulana Makki Hijazi (Damat Barakatahu) was sitting, one of the scholars of Pakistan and India whom Allah Ta'ala has blessed with the ability to teach the Qur'an and Hadith in the Haram. This is a significant distinction that Allah Ta'ala bestowed on his father and him. My younger son, Saifullah (db), said, "I am going to greet and pray to Hazrat." I said, "Go and do it."

When he went to greet him, he requested Hazrat Makki (db) to permit me to recite the Hadith. Hazrat Makki (ra) said it was perfect, so he called his elder brother, Habibullah (db), to him. Saifullah (db) took out his cell phone and read a hadith from Bukhari Sharif. I was watching from a distance. I also got up and went near them. When I got closer, I saw that he had recited the Holy Hadith, and Hazrat Makki (db) had permitted him. Similarly, the second son also took Hadith's permission. Habibullah (db) looked at me and said, "Abu, take permission for Hadith." As soon as he said this, Hazrat Makki (db) turned towards me and told me that if I wanted it, I would give you permission for the Hadith. Allahu Akbar! At that time, I felt a great desire in my heart that it was such a great relationship that he had the privilege of sitting in the Haram and teaching Hadith Sharif. I said, Hazrat, don't do it like this. I will sit beside you as a disciple and recite the blessed hadith, and then you will allow me to repeat the hadith. Alhamdulillah: I recited the Holy Hadith, and then Hazrat Makki Hijazi (Damat Barakatahu) permitted me to use the Hadith and also gave me a written document.

I got the third-highest certificate when I attended Deoband. Hazrat Maulana Salim Qasmi (Damat Barakatahu) of Darul Uloom Deoband (Waqf) invited me for dinner at his house. I had a meal there. After the meal, Hazrat Salim Qasmi (ra) said that the room in our house where Hazrat Maulana Qasim Nanautavi (ra) used to stay is still there. You have eaten, now you should take a nap there. I said perfect. He took me to this room. My son spoke to his son about the permission of the hadith. Hazrat Qasmi (ra) told me that Hazrat Qasim Nanautavi (ra) used to study in this room. You rest here, and in this room, I will also allow you to recite the Hadith. Alhamdulillah: He gave me permission for the hadith and signed the certificate. His credentials are also excellent.

The fourth incident happened in such a way that Dr. Taqiuddin Nadvi (ra) is a Muhaddith in Al-Ain, U.A.E. He has also received Khilafah in the Naqshbandiya chain from Hazrat Muhammad Ahmad Partab Gari (ra) and had the permission of Hadith from Sheikh Hadith Hazrat Maulana Zakaria (ra). He also did his doctorate on the order of Hazrat Sheikh Al-Hadith (ra). He also did a well-known work on Hadith. He also wrote the Bukhari Sharif and corrected mistakes in 3,000 books. That book has become very popular worldwide. He used to treat this humble person very lovingly and spoke his heart. He has five sons, all loyal to this humble man. Then, he and his wife also pledged allegiance to this humble man. He had a rare manuscript of Bukhari Sharif, which he showed me. Hazrat Mufti Taqi Usmani (Damat Barakatahu), Hazrat Mufti Rafi Usmani (Damat Barakatahu) and Hazrat Dr. Abdul Razzaq Iskandar (Damat Barakatahu) have also taken the permission of Hadith from Dr. Sahib (ra). He also allowed me to recite the Hadith.

1971AD Hazrat Pir Zulfiqar Ahmad (Mudzillahu) sent a letter to Hazrat Syed Zawar Hussain Shah Sahib (ra) to pledge his allegiance. He took the oath of allegiance in absentia. After graduating from engineering, he stayed in Miskeenpur for four months and then came to Karachi and benefited spiritually from Hazrat Syed Zawar Hussain Shah Sahib (ra). After the death of Hazrat Shah Sahib (ra), he renewed his allegiance to Hazrat Murshid Alam Hafiz Ghulam Habib (ra) in Chakwal, and after completing the ritual, he was honoured with permission and caliphate. He has preached in Saudi Arabia, Singapore, Thailand, Egypt, India, Malaysia, Indonesia, Nepal, Bangladesh, Sweden, Australia, Denmark, France, 22 states of America, nine states of Russia, Ukraine, Uzbekistan, Kyrgyzstan, Traveled to Kazakhstan, Finland, Tajikistan, Afghanistan, Turkey, Hungary, Great Britain, Italy, Germany, Turkmenistan, Norway and South Africa.

Institutions under his patronage:

1. Aas Academy. Lahore

It is a religious training institution that provides spiritual and educational services under the supervision of Khalifa Dr. Maulana Shahid Owais (db).

2. Jamia Ayesha Academy, Lahore

3. Madrasah Taleem-e-Islam, Faisalabad

4. Jamia Islah al-Banat, Islamabad

5. Maktaba al-Faqeer: The publishing house of books was established in 1999AD.

His Famous Works:

1۔ عشقِ الٰہی

2۔ عشقِ رسول (ﷺ)

3۔ تصوف اور سلوک

4۔ باادب بانصیب

5۔ خواتین اسلام کے کارنامے

6۔ خطباتِ فقیر

7۔ مجالس فقیر

8۔مکتوباتِ فقیر

9۔ شجرہ طیبہ

10۔حیاتِ حبیب

11۔رہے سلامت تمہاری نسبت

12۔قرآم مجید کے ادبی اسرار ورموز

13۔قرآن مجید کی تاثیر وفوائد

14۔ موت کی تیاری

15۔پیارے رسول ﷺ کی پیاری باتیں

16۔دعاؤں کے قبول نہ ہونے کی وجوہات

17۔لاہور سے تابخاک بخارہ وسمرقند

18۔دوائے دل

19۔ خواتین کے تربیتی بیانات

20۔ پریشانیوں کا حل

21۔ کتنے بڑے ہیں حوصلے پروردگار کے

22۔اللہ کی بخشش کے بہانے

23۔ ہم کیسے مسلمان ہوئے

24۔ نماز کے اسرار ورموز

25۔ان کے علاوہ دیگر کتب بھی ہیں

There are 150 caliphs, including his two sons.

The names of some of the caliphs are as follows:

2. Hazrat Maulana Habibullah (db) (Sahibzada)
3. Hazrat Maulana Saifullah (db) (Sahibzada)
4. Mufti Abu Lababah Shah Mansoor (db) (Karachi)
5. Hazrat Hafiz Munir Ahmad (db) (Karachi)
6. Maulana Sheikh Azhar Iqbal (db) (Karachi)

7. Hazrat Maulana Ilyas (db) (Karachi)
8. Hazrat Maulana Sajid Usman (db) (Karachi)
9. Sheikh Hadith Hazrat Mufti Muhammad Yusuf (db) (Karachi)
10. Hazrat Hafiz Khurshid Ahmad (db) (New York, USA)
11. Hazrat Hussain Abdul Sattar (db) (Chicago, USA)
12. Hazrat Maulana Sheikh Khalid Abdul Sattar (db) (USA)
13. Hazrat Dr. Nadeem Qureshi (db) (New York, USA)
14. Hazrat Sheikh Muhammad Mushtaq Sahib (db) (Virginia, USA)
15. Hazrat Dr. Umar Sahib (db) (Virginia, USA)
16. Hazrat Mufti Muhammad Sharif Fani Sahib (db) (Atlanta, USA)
17. Hazrat Sheikh Ahmed Arshad (db) (New York, USA)
18. Hazrat Maulana Dr. Muhammad Usman Hussaini (db) (USA)
19. Hazrat Dr. Nadeem Qureshi (db) (USA)
20. Hazrat Sheikh Moeez Hussain (db) (USA)
21. Hazrat Sheikh Hafiz Abdul Rasheed (db) (Canada)
22. Hazrat Maulana Sheikh Faqir Muhammad Khokhar (db) (USA)
23. Hazrat Maulana Hafiz Abdul Rasheed (db) (Canada)
24. Maulana Imam Shamil (South Africa)
25. Hazrat Maulana Sulaiman Choksi Sahib (South Africa)
26. Hazrat Maulana Andalus Sahib (db) (South Africa)
27. Hazrat Maulana Hafiz Junaid Mulla Sahib (db) (South Africa)
28. Hazrat Maulana Hafiz Muhammad Meyyan (db) (South Africa)
29. Hazrat Maulana Musa Akori (db) (South Africa)
30. Hazrat Maulana Abdullah Sahib (db) (Russia)
31. Hazrat Maulana Jan Muhammad Sahib (db) (Russia)
32. Hazrat Tasha Baba (db) (Russia)
33. Hazrat Maulana Ahmad Jan (db) (Russia)
34. Hazrat Maulana Hakim Jan (db) (Russia)
35. Hazrat Maulana Ravil Tajuddin (db) (Russia)
36. Hazrat Maulana Abdul Halim (db) (Russia)
37. Hazrat Maulana Umar Khan (db) (Russia)
38. Hazrat Maulana Abdullah Safar Nama (db) (Russia)
39. Hazrat Maulana Sheikh Usman Dagestani (db) (Russia)
40. Hazrat Maulana Mufti Habib-ur-Rehman (db) (India)
41. Hazrat Mufti Inam-ul-Haque (db) (India)
42. Maulana Khalil Ahmad Sajjad Naumani (db) (Lucknow, India)
43. Hazrat Maulana Muhammad Shafi Nadvi (db) (India)
44. Hazrat Maulana Mufti Shakeel (db) (India)
45. Hazrat Maulana Abdul Momin (db) (Sambal, India)
46. Hazrat Maulana Mufti Abdul Rahman (db) (India)
47. Hazrat Maulana Salahuddin Saifi (db) (India)

48. Hazrat Maulana Qari Kaleem-Ullah (db) (India)
49. Hazrat Maulana Qutbuddin Mulla (db) (India)
50. Hazrat Maulana Syed Muhammad Talha Qasim (India)
51. Hazrat Maulana Yunus Palanpuri (db) (Palanpur, India)
52. Hazrat Maulana Muhammad Ayub Surti (db) (England)
53. Hazrat Maulana Ibrahim Kidwai (db) (Madinah Munawara)
54. Hazrat Khalid (db) (Madinah)
55. Hazrat Maulana Abu Bakr (db) (Madinah)
56. Hazrat Maulana Dr. Hamad Tufail (db) (Taif, Saudi Arabia)
57. Hazrat Maulana Syed Kashif Karim (db) (Riyadh, Saudi Arabia)
58. Hazrat Maulana Mufti Latif-ur-Rehman Qasmi (db) (Makkah)
59. Hazrat Sheikh Al-Hadith Taqiuddin Nadwi (db) (Al Ain, UAE)
60. Hazrat Maulana Sheikh Tauqeer (db) (Dubai)
61. Hazrat Maulana Dr. Tariq Bhatti (db) (Dubai)
62. Hazrat Maulana Haji Abdul Qayyum (db) (Dubai)
63. Hazrat Maulana Sheikh Muhammad Sharif Irani (db) (Iran)
64. Hazrat Maulana Mufti Abdul Khaliq (db) (Burma)
65. Hazrat Maulana Muhammad Bilal (db) (Kenya)
66. Hazrat Maulana Ayub (db) (Zimbabwe)
67. Hazrat Maulana Andalib (db) (Zimbabwe)
68. Hazrat Sheikh Abdulkader (db) (Nigeria)
69. Hazrat Maulana Dr Umar (db) (Zambia)
70. Hazrat Maulana Nazir (db) (Mozambique)
71. Hazrat Maulana Mufti Hammad (db) (Lahore)
72. Hazrat Maulana Sheikh Arsalan (db) (Lahore)
73. Hazrat Maulana Sardar Shah (db) (Lahore)
74. Hazrat Maulana Sajjad Ahmad (db) (Lahore)
75. Hazrat Maulana Hafiz Muhammad Sohail Irfan (db) (Lahore)
76. Hazrat Maulana Sajjad Sakhira (db) (Lahore)
77. Hazrat Maulana Dr Shahzad Owais (db) (Lahore)
78. Hazrat Maulana Mufti Hafiz Atif (db) (Lahore)
79. Hazrat Maulana Umar Aziz Babar (db) (Lahore)
80. Hazrat Maulana Mufti Abdul Hafeez (db) (Lahore)
81. Hazrat Maulana Faisal Mirza (db) (Lahore)
82. Hazrat Maulana Mufti Kamaluddin Ahmad (db) (Lahore)
83. Hazrat Maulana Mufti Muhammad Yusuf (db) (Lahore)
84. Maulana Dr Shahid Owais (db) (Lahore)
85. Hazrat Sheikh Kamaluddin Ahmad Sahib (db) (Lahore)
86. Hazrat Dr. Muhammad Salim Sahib (db) (Lahore)
87. Hazrat Abdul Rahman (db) (Lahore)
88. Hazrat Maulana Islam Puri (db) (Lahore)

89. Hazrat Maulana Muhammad Amjad (db) (Lahore)
90. Hazrat Hafiz Muhammad Ibrahim (db) (Lahore)
91. Hazrat Atif Khan (db) (Lahore)
92. Sheikh Hadith Hazrat Maulana Habibullah (db) (Jhang)
93. Hazrat Maulana Hafiz Al Hadith Muhammad Jafar (db) (Jhang)
94. Hazrat Maulana Mufti Abdul Wahab (db) (Jhang)
95. Hazrat Maulana Qari Abdul Rahman (db) (Jhang)
96. Hazrat Maulana Dr. Muhammad Mohsin (db) (Jhang)
97. Hazrat Maulana Muhammad Hussain Azad (db) (Multan)
98. Hazrat Maulana Jafar Sahib (db) (Multan)
99. Hazrat Qari Abdullah Sahib (db) (Multan)
100. Hazrat Maulana Qari Muhammad Abdullah Multani (db) (Multan)
101. Hazrat Maulana Hammad Mahmood (db) (Islamabad)
102. Hazrat Maulana Qasim Mansoor (db) (Islamabad)
103. Hazrat Maulana Dr Nasir Ahmad (db) (Islamabad)
104. Hazrat Maulana Professor Naseeruddin (db) (Islamabad)
105. Hazrat Maulana Qasim Sahib (db) (Islamabad)
106. Hazrat Maulana Tahir Muawiya (db) (Islamabad)
107. Hazrat Professor Aslam Sahib (db) (Rawalpindi)
108. Hazrat Maulana Hafiz Naseer Ahmad (db) (Rawalpindi)
109. Hazrat Maulana Shafiq-ur-Rehman (db) (Rawalpindi)
110. Hazrat Maulana Mufti Muhammad Aslam (db) (Rawalpindi)
111. Hazrat Maulana Mufti Khaliq Yar (db) (Wazirabad)
112. Hazrat Saifur Rahman Qasim (db) (Gujranwala)
113. Hazrat Hafiz Inam-Ullah Javed (db) (Gujranwala)
114. Hazrat Maulana Haji Muhammad Saeed (db) (Gujranwala)
115. Hazrat Maulana Zahid-ul-Rashidi (db) (Hasilpur)
116. Hazrat Maulana Abdul Wahab Shah (db) (Hasilpur)
117. Hazrat Maulana Khalilur Rahman Sahib (db) (Faisalabad)
118. Hazrat Sheikh Zafar-ul-Islam (db) (Faisalabad)
119. Hazrat Maulana Mufti Shakir-ur-Rehman (db) (Faisalabad)
120. Hazrat Maulana Haji Muhammad Siddique (db) (Samundri)
121. Hazrat Maulana Saifur Rehman Petitioner (db) (Rajanpur)
122. Hazrat Maulana Qari Muhammad Yasin (db) (Sadiq Abad)
123. Hazrat Maulana Ghulam Muhammad (db) (Layyah)
124. Hazrat Maulana Farooq (db) (Sargodha)
125. Hazrat Maulana Abdul Wahid Sahib (db) (Bahawalpur)
126. Hazrat Maulana Ehsanul Haque (db) (Bahawalpur)
127. Sheikh Hadith Hazrat Maulana Abdul Rahman Shah (db) (Bahawalpur)
128. Hazrat Maulana Mufti Muhammad Asim (Bahawalnagar)
129. Hazrat Sahibzada Abdul Quaddus (db) (Chakwal)

130. Hazrat Maulana Ahmed Din (db) (Ghotki)
131. Hazrat Maulana Qari Attaullah (db) (Mamoon Kanjan, Pakistan)
132. Hazrat Maulana Mufti Abdul Wahab (db) (Rohri)
133. Hazrat Mufti Afaq (db) (Attock)
134. Hazrat Maulana Hafiz Mudassar Irfan (db) (Dera Ghazi Khan)
135. Hazrat Maulana Zafar Iqbal (db) (Dera Ismail Khan)
136. Hazrat Maulana Saadullah (db) (Bannu)
137. Hazrat Maulana Saifullah Jan (db0 (Bannu)
138. Hazrat Maulana Sulaiman (db) (Bannu)
139. Hazrat Maulana Gul Raz Sahib (db) (Bannu)
140. Hazrat Maulana Abdul Razzaq Sahib (db) (Bannu)
141. Hazrat Maulana Khwaja Fazl Wali Shaheed (db) (Bannu)
142. Hazrat Maulana Gul Rais Khan (db) (Bannu)
143. Hazrat Maulana Qari Muhammad Yusuf (db) (Bannu)
144. Hazrat Maulana Maqsood Aslam (db) (Karak, Pakistan)
145. Hazrat Maulana Mufti Aman (db) (Kohat)
146. Hazrat Maulana Mufti Ali (db) (Mardan)
147. Hazrat Maulana Qari Shabbir (db) (Chitral)
148. Hazrat Maulana Rahmatullah (db) (Occupied Kashmir)
149. Hazrat Maulana Mufti Ayub Kashmiri (db) (Srinagar)
150. Maulana Mufti Ghulam Rasool (db) (Muzaffarabad, Azad Kashmir)
151. Hazrat Maulana Mufti Muhammad Tayyab (db) (Bagh, Azad Kashmir)
152. Hazrat Maulana Mufti Ghulam Rasool (db0 (Muzaffarabad)
153. Hazrat Maulana Abdul Mutakabir (db) (Laura Lai)

7. Hazrat Pir Saifullah Khalid (ra)

Hazrat Pir Saifullah Khalid (ra) was the successor of Hazrat Pir Ghulam Habib (ra). He was born in 1945AD in Hoshiarpur (India). His father's name was Muhammad Ali (ra). After creating Pakistan, he migrated and settled in Satharja, District Khairpur, Sindh. He received Quranic Nazra and early education from Maulana Muhammad Deen Sahib (ra). After that, get admission into Jamia Rashidiya Sahiwal and study books up to the 4th grade. Then he was admitted to Darul Uloom Eid Gah Kabir-Wala and studied books by Shaykh Hadith Maulana Abdul Majeed Sahib (ra), Maulana Zahoor-ul-Haque Sahib (ra), and Maulana Manzoor-ul-Haque Sahib (ra) for one year.

After that, he entered Darul Uloom Karachi and studied Mishkout Sharif from Ustaz-ul-Ulama Hazrat Sahban Mahmood (ra). He got further education there from Hazrat Mufti Muhammad Rafi Usmani Sahib (ra), Hazrat Mufti Taqi Usmani Sahib

(ra), and Hazrat Maulana Ashiq Elahi Sahib (ra). Then, he was admitted to Khair-ul-Madaris Multan. He read Bukhari Sharif from Hazrat Khair Muhammad Sahib (ra), Tirmidhi Sharif, and Abu Dawood Sharif from Hazrat Muhammad Sharif Kashmiri Sahib (ra). He read Muslim Sharif from Hazrat Maulana Abdullah (ra) and had the privilege of rereading the Holy Quran with a translation from Mufti Faqir-ullah. In 1966AD he completed the tour of Hadith.

He was the Honourable Member of Jamia Manzoor-ul-Islamia, Lahore. The foundation of this institution was laid on 1st Shawwal 1406AH / 7th June 1986AD. He passed away on Wednesday, 14th, 2017AD, in Lahore.

8. Hazrat Syed Afzal Hussain Shah Sahib (db) Hyderabad (Sindh)

Hazrat Syed Afzal Hussain Shah (db) was the successor of Hazrat Pir Ghulam Habib (ra). His father's name was Syed Hadi Hasan (ra). He was born on 15th May 1940AD. From childhood, he had the essence of intelligence and wisdom. He studied science till his B.Sc. When Hazrat Murshid Alam (ra) visited Hyderabad on a preaching tour in 1969 AD, he obtained the blessing of allegiance. Gradually, he gained a distinguished position in the Shaikh's.

He had the privilege of attending Haramain Sharifain twice with Murshid Alam Hazrat Ghulam Habib (ra) and Hazrat Abdul Malik Siddiqui (ra). He took care of lessons in Tasawwuf and behaved with great enthusiasm. He flew with piety and steadfastness and crossed the paths of Fana fi Allah and Baqa Billah. 1982AD on Friday in Dhul-Hajjah, he ascended to the Caliphate before the Friday prayer in Masjid-e-Nabavi, Madinah. Hazrat Murshid Alam (ra) wore his turban, placed it on his head, and put a cap on it. A strange feeling came over him. He asked Hazrat Murshid Alam (ra)! Hazrat, I am not capable of this. Hazrat (ra) said with a slight degree of anger! It is not something of my home, but I have a trust (Amanat).

”ان اللّٰہ یامرکم أن تؤدوا الامانات الی اھلھا“

(Indeed, Allah Ta'ala orders that you entrust trusts to people who are worthy of them)

Given this verse, I am obliged to convey this trust to the people.

Astana Aliya Naqshbandiya Mujaddidiya, Kasur Sharif

Hazrat Maulana Ghulam Mohiuddin Kasuri (ra)

(*Khalifa* Hazrat Shah Abdullah, *known as* Hazrat Ghulam Ali Shah Dehlvi ra)

1. Hazrat Maulana Abdul Rasool Kasuri (ra)

Hazrat Maulana Abdul Rasool Kasuri (ra) was the son, caliph, and successor of Hazrat Ghulam Mohiuddin Kasuri (ra). He was born in 1235AH, which corresponds to 1821AD. He learned the memorization and interpretation of the Holy Qur'an, the teaching of external sciences, and internal behaviour from his beloved father. He had a generous disposition, never letting the questioner go empty-handed. He was very hospitable. He did not like his praise. He was the Qutb of his time. He has a daughter among his children. Hazrat Mian Badruddin Chohang (ra) is included among his successors.

He died on Tuesday, 21st Muharram 1294AH, corresponding to 5th February 1878AD. Maulana Ghulam Dastgir Kasuri (ra) led the funeral prayer and was buried in Kasur.

2. Hazrat Ghulam Dastgir Qureshi Kasuri (ra)

Hazrat Ghulam Dastgir Qureshi Kasuri (ra) was the nephew, son-in-law, and caliph of Hazrat Maulana Ghulam Mohiuddin Kasuri (ra). He was born in Mahalla Bibiyan, inside Mochi Darwaza, Lahore.

He took the knowledge of Hadith and Tafsir from Hazrat Shah Abdul Aziz Dehlvi (ra). In 1890AD, he was honoured by visiting Hajj Baitullah and the shrine of Rasulullah ﷺ. He used to recite the Holy Quran very cheerfully. Maulana Nabi Bakhsh Halwai (ra) was his caliph.

Some of his works:

۱۔ مخرج عقائد نوری

۲۔ رجم الشیاطین

۳۔ تحقیقات دستگیریه

۴۔ فتح الرحمانی به دفع کید قادیانی

۵۔ ہدایۃ الشیعین

۶۔ تقدیس الوکیل

۷۔ تحفه دستگیریه

He died in 1315AH / 1897AD and was buried in Kasur. Maulana Abdul Rehman (ra) and Maulana Ghulam Abu Bakr (ra) are among his descendants.

Astana Aliya Naqshbandiya Mujaddidiya, Kot Abdul Khaliq Sharif

Hazrat Maulana Muhammad Sharif (ra)

(Khalifa Hazrat Shah Abu Saeed Ahmad Farooqi ra)

1. Hazrat Haji Hafiz Mahmood Naqshbandi Mujaddidi (ra)

Hazrat Hafiz Mahmood (ra) was the caliph of Hazrat Khawaja Muhammad Sharif (ra). He was a resident of Dera Ghazi Khan. He went on Hajj with his family at the age of twenty-two. After returning home, he pledged allegiance to Hazrat Maulvi Muhammad Sharif (ra) (Khalifa Hazrat Shah Abu Saeed ra). By setting standards of conduct (Suluk), he was blessed with the caliphate and permission. His grace has reached far and wide.

Among his caliphs are the following elders:

1. Khawaja Qadir Bakhsh Jahan Khailey (ra)
2. Haji Muzaffar Ali Khan Moradabadi (ra)
3. Maulvi Muhammad Jamal Feroze Puri (ra)
4. Maulvi Rahim Bakhsh Sialkoti (ra)
5. Hafiz Anwar Ali Rohtak (ra)
6. Faqir Shahabuddin Lahori (ra)
7. Khawaja Abdul Khaliq Jahan Khaili (ra)
8. Sher Muhammad (ra)
9. Dost Muhammad (ra)
10. Maulvi Ahmad Ali (ra)

At the end of his life, he had a stroke. He died on 8th Rabi Al-Awwal 1306AH / 1888AD and was buried in Basti Sheikh's graveyard in Jalandhar.

2. Hazrat Khawaja Qadir Bakhsh Jahan Khaili Mujaddidi (ra)

Hazrat Khawaja Qadir Bakhsh Jahan Khaili Mujaddidi (ra) was the caliph of Hazrat Haji Hafiz Mahmood Naqshbandi Mujaddidi (ra). His father's name was Deder Baksh (ra). His ancestor, Misri Khan (ra), lived in Ghazni and was a senior member of the Sultanate of Ahmad Shah Durrani. He was born on Monday, the 17th Shawwal, 1237AH / 1823AD. He had completed the Nazra Qur'an at the age of seven. In those days, his father died. His shrine is in Kashmir and is known as "Punjabi Peer." He pledged allegiance to a dervish, Gulzar Muhammad Khan (ra) Qum Mohmand-Zai, in the Qadriya line. Then he pledged allegiance to Shah Sulaiman Taunsvi (ra) in the Chishtiya chain and was elevated to the caliphate. He went to Kashmir, pledged allegiance to the Suhrawardya chain, and then came to

Jalandhar. There, after him, he pledged allegiance to Hafiz Mahmud (ra) and engaged in the practice of Naqshbandiya. After completion, Hazrat Hafiz Mahmood (ra) awarded him the Caliphate. After receiving the caliphate, he published and promoted the Naqshbandiya series. He had reached perfection in dispositions. He was popularly known as Shamsul Irfan. He was staying in Kot Abdul Khaliq. Hazrat Shah Balaqi (ra), Hazrat Imam Bakhsh (ra), Hazrat Alam Shah (ra), Hazrat Beigey Shah (ra), and Hazrat Noor Ahmad (ra) were his caliphs.

He died in 1272AH / 1956AD after being crushed by a falling roof. His Caliph, Rang Ali Shah (ra), was also martyred with him. His mausoleum is within the enclosure of Aqdas Orphanage Khaliqiya High School, Kot Abdul Khaliq, District Hoshiarpur (India).

3. Hazrat Khawaja Abdul Khaliq Mujaddidi (ra)

Hazrat Khawaja Abdul Khaliq Mujaddidi (ra) was the caliph of Hazrat Haji Hafiz Mahmood Naqshbandi Mujaddidi (ra). He was the son of Hazrat Khawaja Qadir Bakhsh Jahan Khaili Mujaddidi (ra). He was born on 1270AH in Kot Abdul Khaliq. His father died when he was three years old. He was entrusted to Maulvi Pir Muhammad (ra) (resident of Bangla) for education. Then Hazrat Khawaja Tawakul Shah Ambalvi (ra) took him to Ambala. He learned Hadith from Maulana Ahmed Ali Saharanpuri (ra). His classmates were Maulana Ahmed Hasan Kanpuri (ra) and Pir Meher Ali Shah Golravi (ra).

After the completion of the external sciences, he pledged allegiance to Hazrat Haji Hafiz Mahmood Naqshbandi Mujaddidi (ra). He established the Mujaddidiya behaviour and became proud of the caliphate and permission. He returned to his homeland and got busy publishing and promoting the series.

He built an orphanage in Kot Abdul Khaliq in 1324AH, which he managed himself. Madrasa Taleem-al-Qur'an was established and registered with the government to educate orphans, which later became a primary, middle, and high school. He died in an accident on 17th Muharram 1350AH / 5th June 1931AD in Ambala. His grave is in Kot Abdul Khaliq.

4. Hazrat Qari Ahmad Hussain Mujaddidi Firozpuri (ra)

Hazrat Qari Ahmad Hussain Mujaddidi Firozpuri (ra) was the caliph of Hazrat Khawaja Abdul Khaliq Mujaddidi (ra). His father's name was Abdul Samad (ra). He was born in Mauza Gomti Tehsil, Jhajjar District, Rohtak (India) in 1333AH / 1941AD.

His lineage goes back to Hazrat Abu Bakr Siddiq (RA). As a child, the shadow of his parents rose from his head. He read elementary educational books and Dars Nizami in his area, then went to Delhi and read books on jurisprudence, syntax, and logic from Maulana Sabir Hussain Sahib (ra). He practiced tajwid and recitation from Delhi's Qari Shabbir Hussain (ra).

He pledged allegiance to Hazrat Khawaja Abdul Khaliq Mujaddidi (ra), completed a spiritual journey, and ascended to the Caliphate with permission. He used to call himself Khaliqi. He was an imam and preacher in Masjid Kasabaan Ferozepur. He died on 3rd Duel-Qadah 1379AH/30th April 1960AD and was buried in Gujrat (Pakistan).

Astana Aliya Naqshbandiya Mujaddidiya, Saida Sharif

Khwaja Tawakul Shah Ambalvi (ra) (Khalifa Hazrat Maulana Muhammad Sharif ra

1. Hazrat Maulana Mehboob Alam Mujaddidi Gujrati (ra) (Syedah Sharif)

Hazrat Maulana Mahbub Alam Mujaddidi Gujrati (ra) was the successor of Hazrat Khawaja Tawakul Shah (ra). His father's name was Khawaja Rukn Alam (ra). He was born in Syedah Sharif, Gujrat. His father pledged allegiance to Hazrat Khawaja Ghulam Nabi (ra), Lillahi Naqshbandi.

He got his early education from his father. He was then completed with Maulana Sultan Mahmood Naqshbandi Lillahi (ra) in Sargodha. In Darul-Uloom Deoband from Shaykh Al-Hind Maulana Mahmood Al-Hasan (ra) in narrative and reasonable sciences, and received a certificate. Hadith obtained from Maulana Rashid Ahmad Gangohi (ra). Nawab Kalb Ali (Rampur Governor) appointed him Naib Mufti in Rampur.

In those days, he fell victim to the gaze of a Majzoob in Rampur, and the love of the people of Allah was praised in his heart. He resigned from his post and went on a journey to Islamic countries. He joined the jihad on the Sultan's Turkish side. When he returned from there, he reached Delhi and ran to Karnal. After hearing about the fame of Hazrat Khawaja Tawakul Shah Mujaddidi Ambalvi (ra), he went to Ambala and pledged allegiance to him. He remained in his service for eleven years and was honoured with the caliphate and permission. After the death of his Sheikh, he visited the shrine of Hazrat Sheikh Abdul Qadir Jilani (ra) in Baghdad. From there, he returned to his native Syedah Sharif and began preaching the religion. He was also related to Hazrat Mian Sher Muhammad Sharqpuri (ra). He

died on Friday, 21st Ramadan Mubarak 1335AH/1917AD and was buried in Syedah Sharif.

His Authors:

۱۔ ذکر خیر

۲۔ خیر الخیر

۳۔ تنو الابصار

۴۔ اسرار جمیل الیٰ رب الجلیل المعروف شب حسین بر عرش بریں

Khanqah Aliya Naqshbandiya Mujaddidiya, Wan Bhachran (Mianwali)

Hazrat Maulana Hussain Ali (ra) (Khalifa Hazrat Haji Usman Damani (ra)

1. Hazrat Maulana Ghulam Rasool, known as Baba Anihwala (ra) (Mandi Bahauddin)

Hazrat Maulana Ghulam Rasool, known as Baba Anihwala, was the successor of Hazrat Maulana Hussain Ali (ra). He was born in Phaliya, Mandi Bahauddin. He studied at Maulana Sultan Ahmad Madrasa (Attock). He established Madrasa Hussainiya on his land in his native village, "Anih." He used to farm and give free education to students. After graduating from his madrassa, the students used to go to Darul Uloom Deoband to visit the Hadith.

He died in 1351AH / 1933AD and was buried there. Hazrat Maulana Ghulam Rasool (ra) was his disciple, murid and caliph.

2. Sheikh Hadith Hazrat Maulana Naseeruddin Ghorghushtivi (ra)

Sheikh Al-Hadith Hazrat Maulana Naseeruddin Ghorghushtivi was the caliph of Hazrat Maulana Hussain Ali (ra). He was born in Ghorghushti in 1295 AH/1878 AD. His father's name was Saaduddin bin Sheikh Muhammad Musa (ra). He was a religious scholar, an ascetic, pious, and a Sufi elder. He belonged to the Kakar tribe of Afghanistan. His father was also a religious scholar. He was fourteen years old when his father died. He studied syntax, meanings, and logic in Multan. He completed Dura-tul-Hadith from Qazi Qamaruddin Chakralvi (ra). Pashto and Persian-speaking students used to study with him in large numbers.

He pledged allegiance to Hazrat Khawaja Muhammad Sirajuddin (ra), renewed his allegiance to Hazrat Maulana Hussain Ali (ra) after his departure, and obtained the status of caliphate and permission. He endured the hardships of imprisonment in the Attock and Sahiwal jails for 10 months during the Tehreek Khatam-e-Nabuwat (1953AD).

He died on 4th Duel-Qadah 1388AH / 23rd January 1969AD. Sahibzada Maulana Rukn-Uddin led his funeral prayer and was buried in Ghorghushti.

His Authors:

۱۔ حاشیہ مشکوٰۃ المصابح

۲۔ حاشیہ ابو داؤد

۳۔ حاشیہ جامع ترمذی

His children:

1. Maulana Rukn-Uddin Sahib (db)
2. Maulana Fakhruddin Sahib (db)
3. Maulana Muhammad Ibrahim Sahib (db)
4. Mr. Sadruddin (db)
5. Muhammad Ismail (db)

3. Hazrat Maulana Qazi Noor Muhammad (ra)

Hazrat Maulana Qazi Noor Muhammad (ra) was the caliph of Hazrat Maulana Hussain Ali (ra). He was born in 1313AH / 1896AD in Tehsil Pindi Gheb (Attock). His father's name was Maulvi Sher Muhammad bin Zainul Abidin (ra). He belonged to the Awan community. He read all the books of Dars Nizami from Hazrat Maulana Ghulam Rasool (ra). Read the Holy Quran's hadith, translation, and commentary from Hazrat Maulana Hussain Ali (ra). Hadith read from Hazrat Maulana Anwar Shah Kashmiri (ra) in Dabhil and got the Sanad virtue. He settled in Gujranwala and founded Madrasa Muhammadiyah. He was engaged in teaching, writing, and preaching work. His Quran teachings and sermons were very practical. He was the first Ameer of Jamiat Publication Al-Tawheed wa Al-Sunnah.

He died on 22nd Muharram 1382AH / 26th June 1962AD. Hazrat Qari Muhammad Tayyab (ra) (Muhtamim Darul Uloom Deoband) led his funeral prayer. His son, Maulana Qazi Ismatullah Sahib (db), is his successor.

His Authors:

۱۔ صاعقة الرحمٰن (دو جلدیں)

۲۔ صلوٰۃ رسول ﷺ (فقه حنفی کی روسے مسائل نماز کا بیان)

۳۔ ازالة الرین عن مسئله رفع الیدین

۴۔ ازالة الاوہام عن عدم الفاتحه خلف الامام

۵۔ ازالة الستر عن عدد رکعت التراویح و الوتر

4. Hazrat Maulana Qazi Shamsuddin (ra)

Hazrat Maulana Qazi Shamsuddin (ra) was the caliph of Hazrat Maulana Hussain Ali (ra). He was the younger brother of Qazi Noor Muhammad (ra). He was born in 1328AH / 1910AD. He received his initial education from the scholars of his region. Then he studied with Maulana Ghulam Rasool Baba Anihwala (ra) and Maulana Wali Allah (ra) in Madrasah Hussainiya Anih, Tehsil Phaliya, District Mandi Bahauddin. Later, he studied under Maulana Hussain Ali (ra) in Wan Bhachran. He acquired the knowledge of Hadith, Fiqh, Hidayah, Masnavi, Tasawwuf and the Holy Quran. Then he went to Darul Uloom Deoband, where he learned Hadith from Hazrat Anwar Shah Kashmiri (ra) and Hazrat Maulana Shabbir Ahmad Usmani (ra). After graduation, he engaged in teaching at Pindi Gheb (Attock). He was honored with the titles of Raees al-Fiqh and Raees al-Munazreen. He was in Madrasa Ishat-al-Uloom Faisalabad for many years and then moved to Gujranwala. He taught Hadith in Madrasa Anwar Uloom and Madrasa Ashraf Uloom. He established Jamia Siddiqa, a religious school in Gujranwala, and he was Sheikh Al-Hadith in it. He also taught at Nusrat Al-Uloom Madrasa for some time. He was the Deputy Amir of the Jamiat Al-Tawheed Wal-Sunnah. He was considered to be the Grand Mufti of Punjab. He pledged allegiance to Hazrat Maulana Hussain Ali (ra) and got permission and caliphate in the Naqshbandiya Mujaddidiya chain. He was a learned scholar and a Sufi. He used to organize a lot of Nafil prayers.

His articles:

۱۔ تفسیر تیسیر القرآن (اردو)

۲۔ الباری تعلیقات بخاری (عربی)

۳۔ تفسیر قرآن بطرز جلالین

۴۔ الہام الملہم شرح صحیح مسلم (عربی)

۵۔ کشف الودود شرح سنن ابی داؤد (عربی)

۶۔ شرح مشکوٰۃ

۷۔ شرح عبد الرسول

He died after a short illness on 11th Ramadan 1405AH / 21st May 1985AD. Hazrat Maulana Inayatullah Shah Bukhari (db) led his funeral prayer. Gujranwala is his final resting place.

5. Hazrat Maulana Muhammad Sarfaraz Khan Safdar (ra)

Hazrat Maulana Muhammad Sarfaraz Khan Safdar (ra) was the successor of Hazrat Maulana Hussain Ali (ra). He was born in 1332AH / 1914AD in Mauza Dhaki Cheral area of Konish District, Mansehra (Hazara). He was Swati Pathan. He got his initial education from Hazrat Ghulam Ghous Hazarvi (ra). He received further education at the madrasas in Multan and Sialkot. His teachers included Hazrat Sheikh Ishaq Rahmani (ra). He studied under Allama Abdul Qadir Khan Campbell Puri (ra) (Attock) and Maulana Syed Anwar Shah Kashmiri (ra) in Jamia Anwar Uloom Gujranwala.

Then he went to Darul Uloom Deoband with his younger brother, Sufi Abdul Hameed Khan Swati (ra), and studied Hadith from Maulana Hussain Ahmad Madani (ra). He gave him the title of Safdar. A teacher at Darul Uloom Deoband heard his speech and said it was Abul Kalam Azad (ra) of Frontier Province. Among his other teachers in Darul Uloom Deoband were Maulana Azaz Ali (ra), Allama Ibrahim Balyavi (ra), Mufti Muhammad Shafi Usmani (ra), Hazrat Abdul Haq Nafi Gul (ra), Mufti Zainuddin (ra), Maulana Abdul Shakoor Farangi Mahal (ra), and Maulana Abu-al-Wafa Shahjahanpuri (ra).

He studied the interpretation of the Holy Quran from Hazrat Maulana Hussain Ali (ra) in Wan Bhachran. In the last days of his life, he pledged allegiance, obtained

spiritual blessings, and was honoured with the caliphate and permission. He graduated from Darul Uloom Deoband in 1941AD. He was the author of more than thirty books. He started teaching Hadith at Madrasah Nusrat-ul-Uloom, Gujranwala, in 1955 AD and attained the position of Sheikh Hadith. He used to lecture on the Quran at Jamia Masjid Gakhar. He was well-versed in hadith, tafsir, jurisprudence, and Asma-e-Rijal. He was given the title of Hafiz al-Hadith. His political affiliation was with Jamiat Ulema-e-Islam. He also endured the hardships of imprisonment in the Katam-e-Nabuwat movement. Hazrat Mufti Wali Hasan Tonki (ra), Hazrat Yusuf Ludhianvi Shaheed (ra), Mufti Nizamuddin Shamozai Shaheed (ra), Mufti Muhammad Jameel Khan Shaheed (ra), Mufti Zār Wali Khan (ra), Mufti Muhammad Naeem (ra), Maulana Muhammad Aslam Sheikhupuri Shaheed (ra) used to call him "Imam of Ahl-e-Sunnah."

He died on May 5, 2009AD, at the age of 98.

His Children:

1. Hazrat Allami Zahid Al-Rashidi Sahib (db)
2. Hazrat Maulana Abdul Quaddus Qarn Sahib (db)
3. Hazrat Maulana Abdul Haq Bashir Sahib (db)
4. Hazrat Maulana Rashid ul Haq (db)

Names of some of his works:

1۔ خزائن سنن (دو جلدیں)

2۔ راہ سنت

3۔ آنکھوں کی ٹھنڈک

4۔ شوق حدیث

5۔ بانی دارالعلوم

6۔ تبلیغ اسلام

7۔ راہ ہدایت

8۔ جنت کے نظارے

9۔ دل کا سرور

10۔ مسئلہ قربانی

11۔ صرف ایک اسلام

12۔ چالیس دعائیں

13۔ الکلام المفید فی اثبات التقلید

14۔ تسکین الصدور فی تحقیق احوال الموتہ فی برزخ والقبر

15۔ ازالۃ الریب العقیدہ علم الغیب

16۔ تبرید النوادر

17۔ آئینہ ئ محمدی

18۔ طائفہ منصورہ

19۔ ارشاد الشیعہ

20۔ درود شریف پڑھنے کا شرعی طریقہ

21۔ عباراتِ اکابر

22۔ گلدستہ ئ توحید

23۔ حدیث المرتب الیٰ طریق الثواب فی تحقیق المعجزات

24۔ یانبی

25۔ ذوالسراج فی تحقیق المعراج

26۔ عیسائیت کا پش منظر

27۔ مقالہ ختم نبوت

28۔ مسلکِ منصور فی رد الکتاب المستور

29۔ اتمام البرہان فی رد تھدی البیان

30۔ حلیۃ المسلمین

31۔ تھدی المرام فی نزول المسیح

32۔ ملا علی قاری اور مسئلہ علم الغیب

33۔ تنقیدِ متین فی النزول المسیح

34۔ بابِ جنت

35۔ مودودی صاحب کا ایک غلط فتویٰ

36۔ مسئلہ نور و بشر

37۔ تفریح الخواطر

38۔ عمدۃ الاساس

39۔ الشہاب المبین

40۔ اظہار العیب فی کتاب اثبات علم الغیب

41۔ سماع الموتہ

42۔ چہل مسئلہ حدیث بریلویہ

43۔ مقام ابی حنیفہؒ

44۔ حکم ذکر بالجہر

45۔ شوقِ جہاد

46۔ عتیب الکلام

47۔ انکارِ حدیث کے نتائج

48۔ مرزائی کا جنازہ اور مسلمان

49۔ اخفیٰ الذکر

50۔ خطبات امام اہل سنت

51۔ تفسیر القرآن (۸ جلدیں)

6. Hazrat Maulana Abdul Aziz (ra)

Hazrat Maulana Abdul Aziz (ra) was the successor of Hazrat Maulana Hussain Ali (ra). He was born in the Sohal district of Attock. His father's name was Maulana Muhammad Noor (ra). He received his religious education in the Madrasah of Maulana Ghulam Rasool (ra), district Attock. Then he visited Darul Uloom Deoband. He read the books of Hadith Sharif from Shaykh Al-Hind Hazrat Maulana Mahmood Al Hasan (ra). He also studied under Maulana Khalil Ahmad Muhajir Madani (ra) and Maulana Hussain Ali (ra). He became the disciple of Maulana Hussain Ali (ra) and set the standards of behaviour (Suluk). He blessed him with a caliphate and permission. He was a teacher at the Muslim High School in Gujranwala. Later, he became an imam and khatib in Masjid Siranwali Bagh, Gujranwala, and became the Muhtamim of Madrasa Anwar Uloom attached to the masjid. He passed away on Ramadan 1359AH / October 1940AD and was resting in Sohal.

His Authors:

۱۔ صحیح بخاری شریف کا انڈیکس اور حاشیہ نصب الرایہ

۲۔ فہرست مسند امام احمد بن حنبل

۳۔ حاشیہ علیٰ طحاوی ؒ

۴۔ اظہار الحق

۵۔ مسئلہ تقلید

۶۔ بلغۃ الالمعی

7. Hazrat Maulana Ghulam Nabi (ra)

Hazrat Maulana Ghulam Nabi (ra) was the successor of Hazrat Maulana Hussain Ali (ra). He read religious and Persian books from Hazrat Maulana Hussain Ali (ra). On the recommendation of Hazrat Maulana Hussain Ali (ra), he began to read the verses from Hazrat Maulana Ghulam Rasool (ra). In 1927 AD, he came to read the Holy Quran, Masnavi Maulana Rum, Muslim Sharif, and Tirmidhi Sharif from Hazrat Maulana Hussain Ali (ra). At the same time, he started to set standards of behaviour (Suluk) by pledging allegiance to him. He got the honour of the caliphate and permission by completing Tasawwuf and Suluk.

He passed the Maulvi Fazil and Munshi Fazil exams from Punjab University. He has worked in the Education Department.

8. Hazrat Hafiz Shah Noor Muhammad (ra)

Hazrat Hafiz Shah Noor Muhammad (ra) was the caliph of Hazrat Maulana Hussain Ali (ra). He was a resident of Kashmir. His father was a Zamindar and Namberdar. He was the particular disciple and Caliph of Hazrat Maulana Hussain Ali (ra). He served his Sheikh for a long time. Langer Khana's management was his responsibility. He was a very pious person. He died in 1376AH / 1987AD and was buried in the Dera of Hazrat Maulana Hussain Ali (ra).

9. Hazrat Maulana Syed Ahmad Raza Bajnori (ra)

Hazrat Maulana Syed Ahmed Raza Bajnori (ra) was the successor of Hazrat Maulana Hussain Ali (ra). He was born in Dhul-Hajjah 1325 AH / January 1907AD in Bijnor (India). His father was dear Sheikh Tariqat Pir Jee, a scholar of ancient and modern sciences. He was a student of Hazrat Muhammad Anwar Shah Kashmiri (ra) and Maulana Hussain Ahmad Madani (ra). He studied at Bijnor, Sheohar, Hasanpur, and Deoband. He visited Darul Uloom Deoband in Hadith in 1926 AD. He was the secretary of Majlis-e-Amal Dabhil (Gujarat, India) from 1926AD to 1945AD. He passed the Maulvi Fazil and Munshi Fazil exams from Punjab University. He was proficient in Arabic and English. He was privileged to learn from Egypt's famous Muhaddith and Commentator, Hazrat Allama Zahid Al-Kawthari (ra).

He was the son-in-law of Hazrat Muhammad Anwar Shah Kashmiri (ra). He got the caliphate by pledging allegiance to Hazrat Hussain Ali (ra). After his departure, he renewed his allegiance to Hazrat Abu Al-Saad Ahmad Khan (ra), the caliph of Hazrat Muhammad Abdullah Ludhianvi (ra). After that, he pledged allegiance to his caliph and successor, Hazrat Abu Khalil Khan Muhammad Sahib (ra), and gave him the caliphate and permission. He died on 22nd Ramadan 1418AH / 21st January 1998AD.

Astana Aliya Naqshbandiya Mujaddidiya, Swag Sharif (Layyah)

Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra)

(Khalifa Hazrat Haji Usman Damani ra)

1. Hazrat Maulana Sahibzada Faqir Muhammad (ra)

Hazrat Maulana Sahibzada Faqir Muhammad (ra) was the son of Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra) and one of the great caliphs. He read early books from Maulana Fateh Muhammad Sahib Ratira-Wala (ra). He has completed his education in Dars Nizami. Among his teachers were Hazrat Abdul Karim (ra) (Khalifa Hazrat Ghulam Hasan ra), Maulana Jan Muhammad Pilani (ra), Maulana Ahmad Yar (ra), Hafiz Muhammad Ramzan (ra), Maulvi Fazl Haq Kadi Shamozai (ra), Maulana Hamidullah Ghotvi (ra) and Maulana Murid Ahmad (ra). He had great expertise in the issues of Fiqh Hanafiah.

He died on 13th Rabi Al-Awwal 1346AH/10th September 1927AD and was buried in Khanqah Hasan Abad.

2. Hazrat Maulana Sahibzada Ghulam Muhammad (ra)

Hazrat Maulana Sahibzada Ghulam Muhammad (ra) was the son of Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra) and one of the great caliphs. He read the Quran Majeed and Persian books from Maulana Ghulam Mohiuddin Chenabi (ra). Read the rest of Dars Nizami's books from Hazrat Maulvi Abdul Kareem (ra). His caliphate was inaugurated on 12th Rabi al-Awwal 1356 AH / 23rd May 1937 AD. He took a part in promoting and publishing Silsila Aaliya Naqshbandiya Mujaddidiya. He expanded Khanqah Swag Sharif. He built a shaded pool near the masjid and rooms for pilgrims and dervishes.

His great caliphs:

1. Hazrat Hafiz Syed Muhammad Shah (ra) (Ajnala, Sargodha)
2. Hazrat Sahibzada Sirajuddin (ra) (Chicky Sharif, Mianwali)
3. Hazrat Jalal Khan (ra) (Lower Peak, Dera Ghazi Khan)
4. Hazrat Haji Tasaduq Khan (ra) (Dera Ismail Khan)
5. Hazrat Hafiz Abdul Ghafoor (ra) (Deriya Sharif, Attock)
6. Hazrat Khan Muhammad Sahib (ra) (Basti Buzdar, Dera Ghazi Khan)
7. Hazrat Haji Noor Muhammad (Hasanabad, Jhang)

8. Hazrat Faqir Muhammad Bakhsh Sindhi (ra) (Daria Khan, Mianwali)
9. Hazrat Mian Fazal Din Sahib (ra) (Sheikhupura)
10. Hazrat Mian Abdul Rahim Lohar ((ra) Loralai, Balochistan)
11. Hazrat Maulana Hakeem Karim Baksh (ra) (Ara Akbar Shah, Muzaffargarh)
12. Hazrat Hafiz Abdul Rahman Sahib (ra) (Ari Lal Khan, Muzaffargarh)
13. Hazrat Sheikh Noor Muhammad Sahib (ra) (Muryali, Dera Ismail Khan)
14. Hazrat Maulana Abdullah Sahib (ra) (Jhang)
15. Hazrat Bahauddin Qureshi (ra) (Silwan, Mianwali)
16. Hazrat Sheikh Qadir Bakhsh, known as Dora Sheikh (ra) (Kaluwala, Dera Ghazi Khan)
17. Hazrat Maulana Qazi Kaleem Ullah Sahib (ra) (Bhakkar, Mianwali)
18. Hazrat Sufi Noor Muhammad Sahib (ra) (Qalandrani, Muzaffargarh)
19. Hazrat Sher Shah ((ra) Lodhran, Multan)
20. Hazrat Ahmad Khan Zangira (ra) (Sekdi Shah Matwala, Dera Ismail Khan)

3. Hazrat Sahibzada Ghulam Hussain (ra)

Hazrat Sahibzada Ghulam Hussain (ra) was the son and caliph of Hazrat Maulana Sahibzada Ghulam Muhammad (ra). He read the Quran Majeed and Persian books from Maulana Ghulam Mohiuddin Chenabi (ra). Read the rest of Dars Nizami's books from Hazrat Maulvi Abdul Kareem (ra). He passed away on Friday, 21st Dhul-Qadah 1357AH / 2nd January 1939AD, and his father's side buried him in Khanqah Sarajiya Hasanabad.

4. Hazrat Sahibzada Muhammad Hasan (Mudzillahu)

Hazrat Sahibzada Muhammad Hasan (Mudzillahu) is the son and caliph of Hazrat Sahibzada Ghulam Hussain (ra). He is currently the Sajjadah Nasheen of Khanqah Sarajiya Hasnia Naqshbandiya Mujaddidiya, Hasanabad. He does a zikr circle and meditation in the monastery. His younger brother, Hazrat Sahibzada Ahmad Hasan (db), is helping him with his work.

5. Hazrat Maulana Gul Hasan (ra)

Hazrat Maulana Gul Hasan (ra) was one of the great caliphs of Hazrat Khawaja Ghulam Hassan Swag Naqshbandi (ra). He was a resident of Murshidabad Junjun (Mianwali). He was born in 1282AH / 1866AD. He read textbooks from his father. He first pledged allegiance to a senior among the descendants of Hazrat Sultan Bahu (ra). Later, he appeared in the service of Hazrat Ghulam Hasan Swag (ra) and

took allegiance; after completing the lessons of Suluk, he honoured the Caliphate. He was a great warrior.

Late in life, he was diagnosed with diabetes. He passed away in Masjid Syed Juma Shah (Dera Ismail Khan) at Maghrib Jumadi al-Thani 1365AH / August 1983AD.

6. Hazrat Malik Muhammad Murad Bakhsh Multani (ra)

Hazrat Malik Muhammad Murad Bakhsh Multani (ra) was one of the great caliphs and companions of Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra). He was born in 1884 AD. His father's name was Malik Muhammad Bakhru (ra). After studying the Quran, he got a higher education and held high positions. He received religious education up to the Dars Nizami level. He first pledged allegiance to Hazrat Maulana Abdul Rehman Chishti Multani (ra), and after his departure, he pledged allegiance to Hazrat Ghulam Hasan (ra) and obtained the honour of the caliphate and permission after his behaviour (Suluk).

7. Hazrat Malik Muhammad Khuda Baksh (ra)

Hazrat Malik Muhammad Khuda Baksh (ra) was one of the great companions and caliphs of Hazrat Khawaja Ghulam Hasan Swag Naqshbandi (ra). He was born in 1898 AD. His father's name was Malik Muhammad Murad Bakhsh (ra). After studying the Quran, he got a higher education and held high positions. He received religious education up to the Dars Nizami level. He first pledged allegiance to Hazrat Syed Qutb Ali Shah (ra) and prayed and meditated. After his separation, he pledged allegiance to Hazrat Ghulam Hasan (ra) and, after earning his reward, obtained the honour of the caliphate and permission.

Astana Aliya Naqshbandiya Mujaddidiya, Baghar Sharif (Kahuta)

Hazrat Maulana Muhammad Hashim (ra) (Khalifa Hazrat Haji Usman Damani ra)

1. Hazrat Maulana Abdul Rehman Bagharvi (ra)

Hazrat Maulana Abdul Rahman Bagharvi (ra) was the son and caliph of Hazrat Maulana Muhammad Hashim (ra). He was born on January 1, 1875 AD, in Baghar Sharif. His father entrusted him to Hazrat Khawaja Muhammad Usman Damani (ra). He placed the responsibility for his education and training on Hazrat Maulana Mahmood Shirazi (ra). Apart from him, he also received spiritual blessings and blessings from Hazrat Khawaja Muhammad Sirajuddin (ra). After his father's death, he had taken up permanent residence in Musa Zai. He used to serve Hazrat Khawaja Muhammad Sirajuddin (ra) a lot. Hazrat Khawaja Muhammad Sirajuddin (ra) also honoured him with caliphate and permission.

He returned to Baghar Sharif and started publishing and promoting the Silsila Aliya Naqshbandiya Mujaddidiya. In the Murree region and Azad Kashmir, he significantly boosted the Silsila. He died on 17th Rabi al-Awwal 1362AH/22nd April 1943AD and was buried in Khanqah Baghar Sharif next to his father.

Among his sons were Maulana Muhammad Sadiq (ra), Maulana Hafiz Muhammad Habib (ra), and Maulana Muhammad Yaqub (ra).

2. Hazrat Maulana Muhammad Yaqub (ra)

Hazrat Maulana Muhammad Yaqub (ra) was the son, successor, and caliph of Hazrat Maulana Abdul Rahman Bagharvi (ra). He was born in 1919AD in Baghar Sharif. In elementary education, Nazra Quran read the books Golestan, Bustan, and Sikandar Nama from his dear father. He received further education from Maulana Noor Muhammad (ra), including books of jurisprudence such as Hidayah, Kunz-ud-Daqaiq, and Qaduri. Later, he entered Jamia Islamia, Bahawalpur, and studied under Hazrat Ghulam Muhammad Ghotvi (ra). Then, he looked at Jamia Amenia, Delhi. During this time, he read Hadith and Tafsir books from Maulana Muhammad Sharif (ra) in Rawalpindi. In 1946AD, he married the daughter of Subedar Muhammad Hasan Sahib (ra). He also had the privilege of visiting Hajj Bayt-Ullah and the shrine of Rasulullah (ﷺ).

He died on 9th Dhul-Hajjah 1419 AH / 7th April 1998AD. His son, Dr. Sajid-ur-Rehman (db), led the funeral prayer and was buried in Khanqah Baghar Sharif next to his father.

3. Hazrat Dr. Sahibzada Sajidur Rahman Sahib (db)

Hazrat Dr. Sahibzada Sajid-ur-Rehman Sahib (db) was the son, successor, and caliph of Hazrat Maulana Muhammad Yaqub (ra). He was born on January 8, 1951AD. He received his doctorate in Islamic Studies from the Islamic University, Bahawalpur. He was appointed Research Associate Professor at the Institute of Islamic Research, International University, Islamabad, in September 1975AD.

His articles:

۱۔ سیرتِ رسول اکرم ﷺ

۲۔ اسلامی معاشرے کی تاسیس و تشکیل

۳۔ سلسلہ نقشبندیہ مجددیہ کے امین، حضرت محمد یعقوبؒ بگھار شریف

۴۔ پیغمبرِ اخلاق

۵۔ قصاص و دیت

۶۔ اندلس کی اسلامی میراث

۷۔ کلمات، بگھار شریف

4. Maulana Abdul Rahman Bagharvi (ra)

Maulana Abdul Rahman Bagharvi's (ra) father was Hazrat Maulana Muhammad Hashim Bagharvi (ra), who was the successor of Khawaja Usman Damani (ra). He did much work to propagate and promote Islam and Silsila Naqshbandiya in the Kahuta area of Rawalpindi. He also established a monastery there. Finally, with the kindness of his sheikh, he was honoured with the caliphate by establishing the places of Tariqat. The Silsila Sharifa was widely practiced in the Murree and Azad Kashmir mountains.

Khanqah Sarajiya Sadia, Kundian Mianwali
Maulana Muhammad Abdullah Ludhianvi (ra)

Maulana Muhammad Abdullah Ludhianvi was the caliph and successor of Hazrat Abu Saad Ahmad Khan (ra). His father, Hazrat Mian Noor Muhammad (ra), was a middle-class zamindar of his village. He was born on 22nd Rajab 1322AH/ 5th October 1904AD in Salempur, Ludhiana. His home environment was Islamic. Ramadan Mubarak was respected; Zakat and charity were organized a lot. He received his initial religious education from the masjid and seminary of his area. He visited Darul Uloom Deoband in 1344AH. There, he read all the books of sciences and arts up to Dars-e-Nizami and Hadith. Among his teachers were Hazrat Allama Syed Anwar Shah Kashmiri (ra), Hazrat Asghar Hussain Shah (ra), Hazrat Maulana Murtaza Hussain (ra), Mufti Azizur Rehman (ra), Allama Shabbir Ahmed Usmani (ra), Maulana Muhammad Aizaz Ali (ra), Maulana Muhammad Idris Kandhalvi (ra), Maulana Muhammad Rasool Khan (ra) and Maulana Muhammad Ibrahim Balyavi (ra). During his student days, he was honoured to pledge allegiance to the Naqshbandi method under Hazrat Maulana Mufti Azizur Rahman Naqshbandi Mujaddidi (ra). He also received spiritual blessings from other great scholars and Auliya Allah. In the month of Shaban 1345AH, he graduated from Darul Uloom Deoband and returned to his homeland. Here, he met Hazrat Abu Saad Ahmad Khan (ra) and was greatly impressed by his personality. He wrote to his Sheikh, Hazrat Mufti Azizur Rehman (ra), regarding him, asked for his permission, and pledged allegiance. He spent fifteen years in the service of his Sheikh. He would have stayed with him on his travels and in his presence, benefiting from inner perfections. Hazrat Murshid (ra) blessed him with caliphate and permission. He liked it so much that his Sheikh was in such a way that in this long period, he would have gone to his homeland, Salempur Ludhiana, only once or twice to meet his parents and family members.

Hazrat Abu Saad Ahmad Khan Sahib (ra) bequeathed the monastery's management to him. He appointed the imam of prayer in front of him. He also entrusted the matters of dhikr, Azkars, and other rituals, as well as the spiritual training of the followers.

He passed away on Thursday, 27th Shawwal 1376AH, corresponding to 7th June 1956AD. He was buried at the Sarajiya Monastery in Kundian (Mianwali) beside his mentor. His son was Hazrat Hafiz Muhammad Abid (ra), who died in 1999AD.

Names of the great caliphs:

1. Hazrat Abu Khalil Khan Muhammad (ra) (Successor)
2. Hazrat Haji Mian Jan Muhammad (ra) (Multan)
3. Hazrat Pir Abdul Latif Shah (ra) (Ahmedpur Syal, Jhang)
4. Hazrat Qazi Shamsuddin (ra) (d. 3rd June 1991) (Haripur, Hazara)
5. Hazrat Abdul Khaliq (ra) (Kabir Wala, Multan)
6. Hazrat Hafiz Muhammad Amanullah (ra) (Multan)
7. Hazrat Mufti Atta Muhammad (ra) (Dera Ismail Khan)
8. Hazrat Maulana Muhammad Makrani (ra)
9. Hazrat Hafiz Muhammad Saadullah Khan Khakwani (ra)
10. Hazrat Hakeem Abdul Majeed Ahmad Saifi (ra) (Lahore)

2. Hazrat Syed Abdullah Shah (ra)

Hazrat Syed Abdullah Shah (ra) was a resident of Ahmedpur Sial District, Multan. First, he pledged allegiance to Hazrat Khawaja Sirajuddin (ra) (Musa Zai). He sent him to Hazrat Abu Saad Ahmad Khan Sahib (ra) for training. He was very pious and possessed good qualities. He received a caliphate from him and became a master of excellence. After receiving the caliphate, he came back to Multan. There, many people pledged allegiance and grace to him. He died at the age of forty in the lifetime of his Sheikh.

3. Hazrat Haji Mian Jan Muhammad (ra)

Hazrat Haji Mian Jan Muhammad (ra) was given the caliphate by Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). He was a prominent member of the Zamindar family of Baghar Sargana, Multan district. He was counted among the most sincere and gifted followers of Hazrat Muhammad Abdullah Ludhianvi (ra). Hazrat Aqdas (ra) used to train and supervise him with great compassion. After determining the locations of the Wilayat, permission from the Naqshbandiya was granted. He became the source of blessings for the Silsila Alia Naqshbandiya in the Baghar and Multan area.

After the departure of Hazrat Muhammad Abdullah Ludhianvi (ra), he pledged allegiance to Hazrat Abdullah (ra), learned the lessons of conduct afresh, and received the caliphate from him in the four chains of Tariqat. After his Sheikh Hazrat Abdullah (ra) departure, he renewed his allegiance to Hazrat Maulana Abu Khalil Khan Muhammad (ra). When people asked about renewing allegiance, he said,

"I want to keep my soul bound instead of leaving it free." He considered himself a follower of Hazrat Khan Muhammad Sahib (ra).

4. Hazrat Maulana Syed Abdul Salam Ahmad Shah (ra)

Hazrat Maulana Syed Abdul Salam Ahmad Shah's (ra) father, Hazrat Syed Barkat Ali Shah (ra) (d. 1345AH), Hazrat Khawaja Muhammad Usman (ra), and Hazrat Khawaja Sirajuddin (ra) were authorized in all the chains of Tariqat. He was born in the month of Shaban 1327AH in Calcutta. He studied Urdu, Persian, and Arabic at Khanaqah Barkatiya, College Square, Calcutta, India. After his father's death, he visited Aligarh. Then he appeared in the Hazrat Abul Saad Ahmad Khan Sahib (ra) service in Khanqah Sarajiya, pledged allegiance to the Naqshbandiya method, and completed the Suluk-e-Mujaddidiya. He stayed in Delhi for some time. He continued his education in Madrasa Abdur Rab, Kashmiri Gate, and also mastered the art of literature. Then he again came to Sarajiya Monastery, stayed for many years, and was declared the authority of the Caliphate. From 1932AD to 1950AD, he promoted the Naqshbandiya Mujaddidiya method in Calcutta. Later, he stayed in Dhaka. He remained in Kohlu Tola for a few days and built his monastery in Mohalla Naranda. People came to him from different parts of Calcutta, Jessore and Dhaka. He passed away on 11th Shawwal ul Mukarram 1386AH, corresponding to 1976AD.

5. Hazrat Maulana Mufti Abdul Ghani (ra)

Hazrat Maulana Mufti Abdul Ghani (ra) was a resident of Malir Kotla, India. He was one of the successors of Hazrat Abul Saad Ahmad Khan Sahib (ra). He was a scholar of jurisprudence and hadith. He was among the extraordinary disciples of Maulana Mufti Khalil Ahmed (ra), Mufti of the State of Malir Kotla. He was a preacher and imam in the masjid of Mohalla Khadian. Then, he was appointed as a professor of Arabic at Inter College Malir Kotla. After the death of Mufti Khalil Ahmed Sahib (ra), the post entrusted to him was abdicated.

When Hazrat Abul Saad Ahmad Khan Sahib (ra) came to Malir Kotla, he visited him, pledged allegiance, and joined his circle of editors—overwhelmed by his first attention. He came to Khanqah Sarajiya, stayed with his Sheikh, established the standards of behaviour (Suluk), and was honoured with permission and a caliphate. He returned to Malir Kotla and began teaching Hadith according to his Sheikh's instructions. He also held the position of oratory and Iftah in Patiala and

established a seminary to teach Hadith. Established a Madrasa Arabia in Masjid Tawakuli.

He died in 1941 AD and was buried in Malir Kotla.

6. Hazrat Maulana Mufti Muhammad Shafi (ra)

Hazrat Maulana Mufti Muhammad Shafi (ra) bin Qazi Muhammad Amin (ra) was born in 1894 AD in Mouza Doaba, District Mianwali, on the west bank of the Jhelum River. His forefathers were scholars of knowledge and authorship. He was among the successors of Hazrat Maulana Abul Saad Ahmad Khan (ra). He memorized the Holy Quran in 34 days. His sheikhs loved him like sons. One day, the Sheikh told him that behaviour education would only continue with knowledge. He said that now, at twenty-five or thirty, where will I go and study, and how will I learn? Hazrat said! Allah Ta'ala has written on your forehead the inner knowledge as well as the outer knowledge. So, he reached Lahore and started looking in Madrasah Rahmaniya Nila Gumbad (Lahore), but he wanted more. From there, he went to Amritsar Madrasah Naumania and learned some books from Maulana Muhammad Naeem Ludhianvi (ra) and Mufti Muhammad Hasan Attocki (ra). During this time, he met Hazrat Maulana Muhammad Anwar Shah Kashmiri (ra) and, at his request, went to Madrasah Aminiya, Delhi, where he studied Sahih Bukhari and Jami Tirmidhi from Hazrat Mufti Kifayat-Ullah Dehlvi (ra). He completed the tour of Hadith with Hazrat Maulana Anwar Shah Kashmiri (ra). During this time, he also led the Deoband masjid. After graduating, he continued to teach the sons of Hazrat Sheikh Aqdas (ra) for one year at the Madrasa Sadia Khanqah Sarajiya Sharif Kandyan in Mianwali district, and at the same time, he completed his education and became proud of the caliphate.

Later, he began teaching and preaching at the Jama Masjid in Khushab. He established Madrasa Siraj Uloom in Sargodha. He considered it an honour to follow his Sheikh in status, position, and dismissal.

The names of his sons are Maulana Ahmed Saeed (db), Qari Abdul Sami (db), Ahmad Shafi (db), Maulvi Muhammad Rafi (db), Qari Abdul Badi (db), and Hafiz Muhammad Rafi (db). Hazrat Maulana Muhammad Saleh (db) is among his caliphs, and Maulana Allama Abdul Karim Kalachi (db) is his distinguished disciple. He passed away on 15th July 1967AD in Sargodha and was buried there.

7. Hazrat Maulana Hakeem Abdul Rasool (ra)

Hazrat Maulana Hakeem Abdul Rasool (ra) belonged to Bakhar Bar, District Sargodha. His father's name was Hakeem Qamaruddin (ra). He was the caliph of Hazrat Abul Saad Ahmad Khan Sahib (ra). He used to teach medicine to students. Hakeem Abdul Majeed Saifi (ra) is included among his students. He has authored several books on the art of medicine. He also wrote poetry in Punjabi, Urdu, Persian and Arabic. He first pledged allegiance to Hazrat Ghulam Murtaza Sahib (ra) and authored a book titled "Anwar-e-Mortazavi" on his situation. After his departure, he pledged allegiance to Hazrat Abul Saad Ahmad Khan Sahib (ra) and rose to the rank of Khilafah by being associated with him.

He also had the good fortune of having his daughter married to Hazrat Muhammad Saeed (ra), the son of Hazrat Aqdas (ra). The shrine of Hazrat Hakeem Sahib (ra) is located on the premises of Jama Masjid Bakhar Bar.

8. Hazrat Maulana Syed Mughis-uddin Shah (ra)

Hazrat Maulana Syed Mughis-uddin Shah (ra) was the successor of Hazrat Abu Saad Ahmad Khan Sahib (ra). He belonged to Chandpur, District Bijnor (UP), India. He was from Fazil Darul Uloom Deoband. He learned jurisprudence and literature from Hazrat Maulana Aizaz Ali (ra), Tafsir from Hazrat Mufti Azizur Rahman Naqshbandi Mujaddidi (ra), Hadith from Sadr-ul-Mudresin Hazrat Allama Syed Anwar Shah Kashmiri (ra), Hazrat Shabir Ahmad Usmani (ra) and Maulana Asghar Hussain (ra), and intellectual arts from philosophy. I also read logic from Maulana Rasool Khan Sahib (ra) and Maulana Muhammad Ibrahim Balyavi (ra).

While a student, he pledged allegiance to Hazrat Abul Saad Ahmad Khan Sahib (ra), established the Naqshbandiya Mujaddidiya standard of conduct (Suluk), and was elevated to the Caliphate. He worked in Iran for some time and then migrated to Medina. After attaining the blessing of Hajj, he settled in Medina. He did not leave the city so as not to miss the burial in the town of Habib-e-Kibria ﷺ. He had good manners and noble qualities. He had a simple, humble, and mild-mannered nature. According to Maghrib, recitation of the Quran was always the norm.

He died on 29th Shaban 1391AH and was blessed with burial in Jannat al-Baqi.

9. Hazrat Maulana Muhammad Zaman (ra)

Hazrat Maulana Muhammad Zaman (ra) was a resident of Mauza Jagel, Tehsil Haripur, Hazara. He was the authorized caliph of Hazrat Abul Saad Ahmad Khan (ra) and had comprehensive knowledge of external and internal expertise. He had a special attachment to teaching hadith and jurisprudence. After ascending the caliphate, he settled in the Mianwali, Bakhar, and Khoh Tarkhanwala districts. He used to spend Ramadan with his Sheikh.

He was buried in the premises of Mazarat Sharif Khanqah Sarajiya.

10. Hazrat Sheikh Muhammad Makrani (ra)

Hazrat Sheikh Muhammad Makrani (ra) was very cheerful and had a loud voice. He appeared before Hazrat Abul Saad Ahmad Khan (ra) to pledge allegiance and stayed in the Khanqah. He used to give adhan in the monastery masjid. He established the moral conduct of Silsila Aliya Naqshbandiya and was exalted by the Caliphate. After the departure of Hazrat Sheikh Aqdas (ra), he founded Muqamat-e-Mujaddidiya under the patronage of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) and became the Caliph in Salasil Arba. Later, he left for his homeland, then went to Iran and Kuwait. In Kuwait, the government appointed him as a preacher at the Mohakhali Masjid, and he passed away there.

11. Hazrat Maulana Nazir Ahmed Arshi Dhanaulvi (ra)

Hazrat Maulana Nazir Ahmad Arshi Dhanaulvi (ra) was a resident of Dhanaula town, Nabha state, India. He was born in 1884 AD. His father's name was Maulana Abdul Kareem (ra). He graduated from Nomaniya Madrasa, Lahore, and received Maulvi Fazl and Munshi Fazl credentials in Oriental Studies from Punjab University, Lahore. He was excellent in religion and medicine. After completing his education, he stayed in his native town of Dhanaula. He was very interested in teaching and writing. Along with this, he was also an expert speaker. His sermon was very wise and practical. He was strictly committed to the Sunnah of the Prophet (ﷺ). He cared a lot about halal sustenance. The situation was straightforward. He was a very good-natured, cheerful, and honest person. The prohibition of dhikr and meditation was always observed. He pledged allegiance to Hazrat Abul Saad Ahmad Khan (ra) and entered his circle of administration, and after completing the Madarij Suluk, he was elevated to the Caliphate.

Hazrat Maulana Arshi (ra) said to his friends! Once in the early days of Suluk, while going to the Khanqah, I had a thought on Lala Musa that it would be a pleasure that when I reach the Khanqah, Hazrat Sahib (ra) should feed me Zarda and Pulao. When I got to the monastery, the table was laid, and the langar food was distributed. I also sat down to eat, and the usual food, roti-curry, came before me. Still waiting to start eating, Hazrat Sahib (Hazrat Abul Saad Ahmad Khan ra) arrived quickly and told the servant standing next to me to take this food from Arshi Sahib (ra) and take the Zarda and pulao prepared inside. Feed him. Today, his stomach wants to eat pulao. Hearing this, I fell to the ground in shame. So Zarda Palau came, and I ate, but was ashamed of my desire for a long time. Seeing this scene of Shaykh's discoveries and karamat was so awe-inspiring and frightening that it was beyond words. After that, Allah Ta'ala helped me greatly with self-purification. When India was partitioned and Pakistan came into existence, many bloody events took place. He, too, was martyred in Talwandi Hadanwali, Nabha State (India) in September 1947AD while fighting the infidels.

Among his works, Masnavi Maulana Rum's "شرح مفتاح العلوم" Sharh Miftah Uloom (in 12 volumes) in Urdu is a masterpiece. He wrote "تحفه سعدیه" in his Shaykh's Ahwal and Manaqib. In addition to these, there are "تعلیم البنات (۸ حصے)، رساله مواعظ عرشی، خطبات عرشی، کلید مطب، بیاض کریمی، مفردات عرشی، انمول علاج، کلید عطاری، در مختوم (حاشیه مثنوی مولانا روم) اور کنز الآثار (فن حدیث پر)". The number of his works and compilations reaches 72.

12. Hazrat Maulana Muhammad Yusuf (ra)

Hazrat Maulana Muhammad Yusuf (ra) completed the outward and inward sciences by pledging allegiance to Hazrat Abul Saad Ahmad Khan (ra) and became proud of the Caliphate. The Musnad of Khanqah Hussainiya, Kanpur, became famous. He spent most of his time with Hazrat Muhammad Abdullah Ludhianvi (ra). After his Sheikh's departure, he renewed his allegiance. He has been trying to promote and develop the Silsila Aliya Naqshbandiya in India.

13. Hazrat Syed Mukhtar Ahmad Shah (ra)

By swearing allegiance to Hazrat Abul Saad Ahmad Khan (ra), he completed the external and internal sciences, became proud of the caliphate, and was active in attaining the highest positions. Hazrat Syed Mukhtar Ahmad Shah (ra) was a resident of Aligarh District, Uttar Wali. He was educated at Aligarh College. He had a significant influence on purity and trust. He passed away at a very young age.

14. Hazrat Maulana Syed Jameel-uddin Ahmed Meerthi Bahawalpuri

Hazrat Maulana Syed Jameel-uddin Ahmad Meerthi Bahawalpuri (ra) was the successor of Hazrat Abu Saad Ahmad Khan (ra). His father, Mir Muhammad Yameen (ra), was the Prime Minister of Malir Kotla State (India). He was from Fazil Darul Uloom Deoband. After graduating from there, he came to Bahawalpur. He was appointed as an Arabic teacher in secondary school. Then he was appointed the Inspector of Madrasas in Arabia. Meanwhile, he received the honour of allegiance from Hazrat Abul Saad Ahmad Khan (ra) and was defeated in a few days. He used to meditate a lot. He also made many of his loved ones and relatives pledge allegiance to his Sheikh. Madarij ascended from the caliphate after settling the behaviour. After the death of his Sheikh, he entered the circle of editor Hazrat Muhammad Abdullah (ra).

15. Hazrat Maulana Pir Lal Shah (ra)

Hazrat Maulana Pir Lal Shah (ra) belonged to Jhandir Niazi Wala, District Jhang. He was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He did much to spread religion in his area.

16. Hazrat Maulana Ahmed Din Kelvi (ra)

Hazrat Maulana Ahmad Din Kelvi (ra) was the successor of Hazrat Abul Saad Ahmad Khan (ra). He was a resident of the Doaba district of Mianwali. He was a scholar of jurisprudence and Islamic sciences. He was the uncle of Hazrat Mufti Muhammad Shafi (ra), the founder of Siraj-Uloom Sargodha. He was a great writer. Among his works, "البراہین القاطعہ بکراہیۃ جماعت الثانیہ (عربی) اور اتفاق البررۃ النقیٰ (عربی)" are well-known.

17. Hazrat Hakeem Hafiz Chan Peer (ra)

Hazrat Hakeem Hafiz Chan Pir (ra) was the caliph of Hazrat Abul Saad Ahmad Khan(ra). He belonged to Khushab District, Sargodha. He was an expert in the art of medicine and a Darvish saint. He was very kind and cheerful. He stayed with his Shaykh, settled the rules, and got the caliphate. After the death of his Shaykh, he entered the circle of editorship of Hazrat Muhammad Abdullah Ludhianvi (ra). After his death, he was in contact with Hazrat Maulana Abu Khalil Khan Muhammad Sahib (ra).

18. Hazrat Maulana Abdul Sattar (ra)

Hazrat Maulana Abdul Sattar (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He served his Sheikh for 18 years. He set perfect behaviour twice. As soon as he pledged allegiance to Hazrat Sahib (ra), he observed Mulla Ala Behesht and Hur Wa Ghulaman. Later, his soul was so soft that it did not stay in his stomach when he ate suspicious food. When Hazrat Aqdas (ra) saw this situation, he paid attention to it.

He was afflicted with smallpox at a young age. Many doctors treated him, but there was no relief. His mother attended the Hazrat Aqdas (ra) service and requested a dua. Hazrat Aqdas (ra) said to his mother: "Don't be afraid! Abdul Sattar (ra) will not die now. I have his trust, which is to be entrusted to him, and he is to be authorized after the places of Wilayat have been determined.

19. Hazrat Maulana Sirajuddin Ranjha (ra)

Hazrat Maulana Sirajuddin Ranjha (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He belonged to Chawa Tehsil Bhalwal, District Sargodha. He had immense devotion and love for his Shaykh and Murshid. He was an expert in external and internal sciences. He was seen with great respect in his area.

20. Hazrat Maulana Muhammad Naseeruddin Bagvi (ra)

Hazrat Maulana Muhammad Naseeruddin Bagvi (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He belonged to a well-known religious and scholarly family, Bagvi, who had been living in Bhera, Sargodha district, for a long time. He was born in 1311AH, which corresponds to 1893AD. Among his ancestors, a senior Qazi Ahmad Uddin Bagvi (ra) founded Darul Uloom Aziziya in Bhera in 1258AH / 1842AD. The foundation stone of Darul Uloom's new building was laid by his Sheikh and Murshid Hazrat Abu Saad Ahmad Khan (ra) in Jumadi al-Thani 1355AH.

Hazrat Maulana Muhammad Naseeruddin Bagvi (ra) was a learned scholar. He read early books from his father, Maulana Abdul Aziz Bagvi (ra). He visited Bihar, India, as part of various studies. He obtained the certificate of hadith books from Hazrat Maulana Rafi Uddin (ra). Then, he joined Hazrat Abul Saad Ahmad Khan's (ra) circle of editors. He read books on Hadith, Tafsir, and Tasawwuf by Hazrat Muhammad Zakir Bagvi (ra). He set the inner points of behaviour through his shaykh. He had a particular passion for settling deserted Masajid. Many people accepted Islam at his hands.

He was martyred along with his wife and small children in a motor accident on February 21st /1934AD. Among the survivors were his sons, Maulana Haji Iftikhar Ahmad (ra) and Maulana Hakeem Barkat Ahmad Bagvi (ra). His grandson, Maulana Abrar Ahmad Bagvi (ra), became the Muhtamim of Darul Uloom Aziziya Bhera District Sargodha.

21. Hazrat Mian Allah Dutta Sargana (ra)

Hazrat Mian Allah Dutta Sargana (ra) was the caliph of Hazrat Abu Saad Ahmad Khan (ra). He belonged to Baghar Sargana District, Multan. He pledged allegiance to Hazrat Aqdas (ra), was active in Tehsil Suluk Naqshbandiya Mujaddidiya, and became proud of the Caliphate.

23. Hazrat Maulana Mufti Syed Muhammad Amim Al-Ahsan Al-Barkati Al-Mujaddidi (ra)

Hazrat Maulana Mufti Syed Muhammad Amim Al-Ahsan Al-Barkati Al-Mujaddidi (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He was born on 22nd Muharram 1329AH, corresponding to 1911AD, to the family of Sadat-e-Zaidi Husaina in the Pachna district of Monger, Bihar, India. His father's name was Hakeem Syed Abul Azim Abdul Manan (ra). His father lived in Calcutta, where He had his early education. He had finished reciting the Qur'an at the age of five. He studied Persian books, Tasawwuf, and morals from Hazrat Maulana Abu Muhammad Barkat Ali Shah (ra) (Calcutta), who was the caliph of Hazrat Khawaja Usman Damani (ra), and he pledged allegiance to him and was honoured with the caliphate. Hazrat Maulana Abu Muhammad Barkat Ali Shah (ra) married his daughter to him. After the departure of Hazrat Maulana Abu Muhammad Barkat Ali Shah (ra), he renewed his allegiance to Hazrat Abu Saad Ahmad Khan (ra) and was blessed with the Khalifa Majaz's blessing.

He was a brilliant person. He continued to excel in every examination in the academic department, earning gold and silver medals. After graduating from Madrasa Aliya Calcutta, he studied the great works of Ustaz-ul-Ulama Maulana Mushtaq Ahmed Kanpuri (ra) on Reasons, Mathematics, Numerology, Ilm al-Mawaqit, and Hayiat. He also received educational blessings from the famous scholars of the Arab region of India. In 1934 AD, he was appointed president of Madras Jama Masjid Nakhuda, Calcutta. A year later, he took over the management of Darul Iftah. He wrote more than 100,000 fatwas. More than four thousand people converted to Islam at his hands.

When he returned from Hajj Baitullah in 1943AD, Maulana Zafar Ahmad Usmani (ra) had retired from his job. In his place, he was appointed as the principal of Madrasa Aliya. He was also the principal of Madrasa Aliya Dhaka and the Khatib of Masjid Baitul Mukarom. Apart from them, he is also known as "Raees-ul-Asataza Bil Madrasah Al-Alia, Dhaka," "Mufti-ul Jamia Nakhuda," and "Al-Madras Bil Madrasa Calcutta." He has over a hundred works in Urdu, Persian, and Arabic. These books and messages contain commentary, hadith, jurisprudence, principles of hadith, Asma-al-Rijal, and knowledge of al-kalam and Tasawwuf.

Some of his books are as follows:

۱۔ اصول الامام الکرخی

۲۔ اصول المسائل خلافیه

۳۔ القواعد الفقهیه

۴۔ ادب المفتی

24. Hazrat Maulana Mehr Deen Ahmed (ra)

Hazrat Maulana Maher Din Ahmad (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He belonged to Dhaka (Bangladesh). He spread the grace of Silsila Aliya Naqshbandiya Mujaddidiya in his circle of influence.

25. Hazrat Dr. Muhammad Sharif (ra)

Hazrat Dr. Muhammad Sharif (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He belonged to Bannu. He used to work in the health department. He left his job and joined the Khaksar movement. In response, when the movement of scholars began in Bhera, the Muhammadan Army arrived to gather information. He met Maulana Zahoor Ahmad Bagvi (ra). Through his mediation, he pledged allegiance to Hazrat Abul Saad Ahmad Khan (ra), entered the Naqshbandiya method, and set the lessons so earnestly that Hazrat Aqdas (ra) was proud of his caliphate.

After the departure of Hazrat Sheikh (ra), he renewed his allegiance to Hazrat Muhammad Abdullah Ludhianvi (ra) and joined his circle of editors. After his

death, he joined the circle of editors of Hazrat Abu Khalil Khan Muhammad Sahib (ra). At the time of his death, he was residing in Kundian, Mianwali, in the service of his Sheikh. It was here that he died and was buried in the Shrine Mubaraka.

26. Hazrat Mastri Zahoor-uddin (ra)

Hazrat Mistry Zahoor-uddin (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He belonged to Malir Kotla, India. He was one of the sincere and pious followers of Hazrat Aqdas (ra). His profession was as an architect. He participated in the construction of the masjid at Khanqah Sarajiya with great dedication and sincerity. He also participated in the construction of the masjid and other buildings of the monastery. He did an excellent job on the arch of the masjid, a work of art. He served Hazrat Aqdas (ra) for 1.5 years and cultivated good manners. After completing the places, Hazrat Aqdas (ra) blessed him with his caliphate. He also performed Hajj with his Sheikh Hazrat Abul Saad Ahmad Khan Sahib (ra). Hazrat Nazir Ahmed Arshi (ra) obtained the blessing of allegiance from Hazrat Aqdas (ra) and reached the highest ranks through his mediation.

27. Hazrat Maulana Noor Ahmed (ra)

Hazrat Maulana Noor Ahmad (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He belonged to Watta Khel, district Mianwali. He was counted among the learned scholars. He was very simple-minded. He was an embodiment of patience, contentment, and trust. He also taught for some time at Madrasah Arabia Saadia. After the death of his Sheikh, he renewed his allegiance to Hazrat Maulana Muhammad Abdullah (ra).

28. Hazrat Haji Abdul Wahab (ra)

Hazrat Haji Abdul Wahab (ra) was the successor of Hazrat Abu Saad Ahmad Khan (ra). He was a wealthy merchant from Calcutta. He used to trade leather in Kanpur. With the encouragement of Hazrat Shah Abdus Salam Dhakvi (ra), he turned towards Khanqah Sarajiya and pledged allegiance to Hazrat Aqdas (ra). After some time, he handed over his business to his brothers and settled permanently in Khanqah Sarajiya. He set goals with great perseverance and sincerity. He took part in the reconstruction of the Masjid.

29. Hazrat Mian Muhammad Qureshi Lyallpuri (ra) (Faisalabad)

Hazrat Mian Muhammad Qureshi Lyallpuri (ra) was the caliph of Hazrat Abu Saad Ahmad Khan (ra). He was a straightforward and easy-going person. His heart was so subtle even before pledging allegiance; he soon got all the places after committing, and Hazrat Aqdas (ra) blessed him with his caliphate.

30. Hazrat Malik Allah Yar (ra)

Hazrat Malik Allah Yar (ra) was the successor of Hazrat Abu Saad Ahmad Khan (ra). He belonged to the Doaba District of Mianwali. He was the chief of the area. By pledging allegiance to Hazrat Aqdas (ra), he reached the foundation, perfection, and completion in Suluk Mujaddidiya and was exalted by permission. He used to follow routines very strictly. Through his mediation, countless people connected with the monastery.

31. Hazrat Mistry Niaz Ahmed (ra)

Hazrat Mistry Niaz Ahmad (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He was one of the sincere and devoted devotees of Hazrat Aqdas (ra). His profession was as an architect. With the grace of the companionship of Hazrat Aqdas (ra), he achieved perfection in the exterior and interior construction. He worked with great skill in constructing the monastery masjid. He did extensive work publishing religion in and around Malir Kotla.

32. Hazrat Faqir Sultan Sargana (ra)

Hazrat Faqir Sultan Sargana (ra) was the caliph of Hazrat Abul Saad Ahmad Khan (ra). He belonged to Baghar Sargana District, Multan. He was among the extraordinary disciples of Hazrat Sheikh (ra). He was always engaged in meditation and meditation. He was involved in religious activities throughout his life.

Khanqah Sarajiya Saadia Naqshbandiya. (Kundian, Mianwali)

Maulana Abul Saad Ahmad Khan (ra) (Khalifa Hazrat Khwaja Sirajuddin ra)

Hazrat Maulana Abu Khalil Khwaja Muhammad Khan Muhammad (ra)

Hazrat Maulana Khawaja Muhammad Khan Muhammad's (ra) lineage goes through Hazrat Khawaja Usman Damani (ra) and Hazrat Mazhar Jan Janan (ra) after 137 ancestors to Hazrat Syedna Abu Bakr Siddique (RA). His father's name was Khawaja Muhammad Umar (ra). Who was the cousin of Hazrat Abul Saad Ahmad Khan (ra), the founder of Khanqah Sarajiya, and a follower of Hazrat Khawaja Sirajuddin (ra) (Musa Zai Sharif). He was born in Basti Ding (Mianwali) in 1920 AD / 1338 AH. He belonged to the Sardar family of Mauza Bhakra. The atmosphere of his house was religious. He was the son-in-law of Hazrat Abul Saad Ahmad Khan (ra).

He did his primary education at a Middle School in Khola Sharif, District Mianwali. He read the early books of the Holy Quran and Persian in the monastery and received further education from Darul Uloom Deoband. He pledged allegiance to Hazrat Abul Saad Ahmad Khan (ra) and remained in his service for a long time. He took an active part in the Khatam-e-Nabuwat movement and continued to work on it until the end of his life. He studied in Darul Uloom Aziziya (Bhera) and Jamia Islamia (Dabhil). He went to Darul Uloom Deoband in 1362AH / 1943AD to study Tafsir and Hadith. Among his teachers were Hazrat Hafiz Abdul Rahman Amrohvi (ra), Hazrat Syed Muhammad Badr Alam Meerthi (ra), Hazrat Syed Muhammad Yusuf Banuri (ra), Maulana Muhammad Idris Sakrodhvi (ra), Maulana Abdul Aziz Kamil Puri (ra), Hazrat Syed Hussain Ahmad Madani (ra), and Maulana Fakhruddin (ra). Maulana Muhammad Ibrahim Balyavi (ra) and Sheikh-ul-Adab Maulana Azaz Ali (ra) are included. He received educational and training benefits from more seniors, among them Hazrat Maulana Pir Syed Abdul Latif Ahmad Sialvi (ra), Hazrat Maulana Abdullah Ludhianvi (ra), Hazrat Maulana Abdul Haq (ra), and Maulana Qasim Hazarvi (ra). After completing his studies at Darul Uloom, Deoband, he returned to Khanqah Sarajiya and pursued esoteric knowledge.

Maulana Mufti Hameed-ullah Jan Sahib (ra), Sheikh Al-Hadith of Jamia Ashrafia, Lahore, says that Hazrat Khawaja Muhammad Khan Sahib (ra) was a great and exemplary leader of the Silsila Alia Naqshbandiya during that time, whose grace quenched the thirst of thousands of people, and Hazrat Sahib (ra) was a man of famine. During this period, he was Allah's faithful follower, heir, and successor of the religion of Hazrat Mujaddid Alf al-Thani (ra). He achieved such glory in silence and asceticism that only the people of heart can understand. His company was a great source of spiritual growth in remembrance of Allah and self-purification. His prayers removed darkness, sayings, and company. Inner lights were obtained.

He was a person of knowledge and action, asceticism and piety, sincerity and godliness, an imam of Tasawwuf and behaviour, and a living image of people of truth. He was one of those great people whom Allah remembers by looking at them.

After that, he renewed his allegiance to Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). Hazrat Ludhianvi Sahib (ra) gave him a caliphate in Naqshbandiya, Mujaddidiya, Qadriya, Chishtiya, Suhrawardya, Qalandaria, Madaria, and Kibarviya. After the death of Hazrat Ludhianvi (ra), among his successors, Hazrat Chen Pir Khushabi Sahib (ra), Dr. Muhammad Sharif (ra), Hazrat Hakeem Abdul Majeed Safi (ra), and Hazrat Mufti Atta Muhammad (ra) renewed their allegiance to him. Among the senior scholars and Mashaikh who pledged allegiance to him were Hazrat Mian Jan Muhammad (ra), Faqir Muhammad Sultan (ra) (Baghar Sargana, Multan), Maulana Noor Ahmad (ra) (Datta Khel), Hazrat Qazi Shamsuddin (ra), and Hazrat Maulana Amanullah (ra). Hazrat Maulana Ghulam Ghous Hazarvi (ra), Maulana Abdul Hai (ra), Maulana Ziauddin (ra), Maulana Abdul Hakim (ra), Maulana Muhammad Umar (ra), Maulana Abdul Ghaffar (ra), Maulana Asghar Ali (Rawalpindi), Maulana Ghulam Muhammad (ra) (Jami Masjid Chicha Watni), Maulana Shamsuddin (ra) (Bahawalpur), Maulana Mehboob Elahi Bengaluruvi (ra), Hakeem Abdul Salam (ra) (Haripur), Maulana Abdul Latif Shah (ra), Hazrat Saadullah Khan (ra) are included.

He read books such as Kunz-ul-Hidayat by Maulana Muhammad Baqir Lahori (ra), Makatib by Hazrat Ghulam Ali Dehlvi (ra), Maktobat of Imam Rabbani Mujaddidi Alf Al-Thani (ra), Maktobat of Khawaja Muhammad Masoom (ra), and Hidayat-ul-Talebeen by Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). Later, he continued teaching duties, teaching Gulistan, Bustan, Muniya Al-Masla, Qaduri, Usool al-Shashi, and other books. Despite this busyness, he did not leave any deficiency in the service of his Sheikh. He also served the dervishes and pilgrims of Khanqah Sharif and Langar.

Some of the institutions he patronized are:

1. Darul Uloom Kabir Wala. Khanewal District
2. Madrasah Qasim Uloom Faqir Wali
3. Farqania Madrasa Kohati Bazar. Rawalpindi
4. Madrasah Osmania Workshop Mahalla. Rawalpindi
5. Madrasa Sarajiya Fort Abbas
6. Darul Uloom Mujaddidiya Manki Sharif
7. Madrasah Sadia, Khanqah Sarajiya Kundian, District Mianwali

Apart from this, he was a member of the Board of Directors of Darul Uloom Haqqania, Akora Khattak. He presided over the meeting of the famous Ain Shariat Conference in Lahore.

Haliya Mubarak:

He was tall, had a strong body, a tan colour, a broad forehead, large magnetic eyes under the shadow of thick eyebrows, a bookish face, a wide but not light beard, a trimmed mustache, broad but stooped shoulders due to austerities, a big head, and soft hands. Before the Hajj, the hair was kept, but after the Hajj of 1948AD, the head was always shaved with a machine. His dress was simple. He adorned his body in summer with a sky-colored apron and a white kurta. Khaddar's kurta was worn in winter. Light-colored jerseys and waistcoats were worn while travelling. Sherwanis and coats were also used. It was customary to wear a woollen cloak in winter. He used a turban and a cap. He loved Multani-style desi slippers made of pure leather. His conversational style was slow and gentle. He used to speak concisely and meaningfully, making it easy for the listener to understand.

He died on May 5, 2012AD.

Descendants of Hazrat Qibla:

1. Sahibzadi Muhammad Sadiq (ra) (died in childhood)
2. Maimuna Bibi (ra) (died in childhood)
3. Sahibzada Aziz Ahmed (db)
4. Sahibzada Khalil Ahmed (db)
5. Sahibzada Rashid Ahmed (db)
6. Sahibzada Saeed Ahmed (db)
7. Sahibzada Najeeb Ahmed (db)
8.

Names of the Caliphs of Hazrat Khwaja Khan Muhammad (ra):

1. Hazrat Haji Muhammad Abdul Rasheed Sahib (db), Rahim Yar Khan
2. Hazrat Maulana Nazar-ur-Rehman (db) Roy Wind, Lahore
3. Hazrat Maulana Mohibullah Sahib (db) Loralai Balochistan
4. Hazrat Maulana Abdul Ghafoor Qureshi Sahib (db) Taxila
5. Hazrat Maulana Gul Habib Sahib (db) Loralai Balochistan
6. Hazrat Hafiz Ahmad Saeed (db) Bhakkar

7. Hazrat Maulana Mahbub Elahi (db) Bedan Road, Lahore
8. Hazrat Master Shadi Khan (db) Gujranwala
9. Hazrat Maulana Ahmed Din (db0 Dadar Kalan, Sahiwal
10. Hazrat Maulana Ghulam Muhammad (db) Jhang
11. Hazrat Hafiz Qutbuddin(db) Sahiwal
12. Hazrat Maulana Ghulam Ali (db) Khaliqabad, Khushab
13. Hazrat Maulana Ahmed Raza Khan (db) Bijnor, India
14. Hazrat Maulana Mufti Ahmad Saeed (db) bin Hazrat Madani Mufti Muhammad Shafi (ra) Sargodha
15. Hazrat Maulana Anzar Shah Kashmiri (db) Ibn Maulana Anwar Shah Kashmiri (ra)
16. Hazrat Maulana Ghulam Ghous Hazarvi (ra)

2. Hazrat Maulana Nazar-ur-Rehman (db) Roy Wind, Lahore

He was the caliph of Hazrat Khan Muhammad Sahib (db). He was born in Mauza Bilawal, Thana Chontra, District Rawalpindi. He did his primary education in Bhatral. Later, he studied higher literature from Maulana Fariduddin Qureshi (ra) and Maulana Mufti Hakeem Abdul Hai Qureshi (ra) in Darul Uloom Bhuigad, District Attock. He completed his Dora-Hadith to Hazrat Maulana Sheikh Al-Hadith Sultan Mahmood (ra) (Fazal Darul Uloom Deoband) at Madrasah Khadim Uloom-e-Nabuwat, Kuthiala Shaikhan (Mandi Bahauddin). Through the mediation of Hazrat Qazi Shamsuddin Hazarvi (ra), he joined the devotees of Khanqah Sarajiya.

After Tehsil-e-Uloom, he used to teach at Darul Uloom Rabbaniya, Attock, Masjid and Madrasa Tabligh Markaz 3/F, Wah Cantt (*this masjid was founded by the respected grandfather of Author Sikandar Naqshbandi*) and Madrasa at DM Textile Mill, Rawalpindi. Later, he took up teaching duties at Madrasah Arabia Tablighi Center, Raiwind.

3. Hazrat Maulana Abdul Ghafoor Qureshi Sahib (db) Taxila

He was the caliph of Hazrat Khan Muhammad Sahib (ra). He was born in 1945AD at Bhuigad, Attock. His father's name was Ghulam Rasool Qureshi (ra). His father was a follower of Hazrat Ghulam Muhammad (ra), an elder of the Qadriya line, who was the maternal uncle of Hazrat Mufti Muhammad Hasan, the caliph of Hazrat Maulana Hakeem-ul-Ummat Ashraf Ali Thanvi (ra).

He studied at Bhuigad, Por-Miana, and Usman Khattar (Attock). He read the Quran with a translation from Maulana Qazi Ziauddin Qureshi (ra). Meanwhile, he pledged allegiance to Hazrat Muhammad Abdullah Ludhianvi (ra). After the death of his Sheikh, he renewed his allegiance to Hazrat Khan Muhammad Sahib

(ra). He also studied at Madrasa Ashraf al-Uloom, Gujranwala. He did Dura-e-Hadith from Sheikh Hadith Muhammad Idris Kandhalvi (ra) and Hazrat Rasool Khan Hazarvi (ra) in 1966AD. He was appointed Khatib of the Central Jamia Masjid, Taxila, and Muhtamim of the Madrasa Taleem Al-Qur'an Sarajiya.

4. Hazrat Hafiz Muhammad Saeed (ra) Bhakkar

He was the caliph of Hazrat Khan Muhammad Sahib (ra). He was born in Janju Sharif District, Bhakkar. He was a close friend of Hazrat Maulana Gul Hasan Naqshbandi (ra), the caliph of Hazrat Maulana Khawaja Ghulam Hasan Swage (ra). He received his initial education under the shadow of Hazrat Maulana Gul Hassan Naqshbandi (ra), the founder of Khanqah Janju Sharif. He also read some books from Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). He used to teach the Quran to students at the Madrasa Saadia, Khanqah Sarajiya Naqshbandiya.

5. Hazrat Maulana Mahboob Elahi (ra) Bedan Road, Lahore

He was a native of Bangalore, a city in South India. He came to Lahore after the establishment of Pakistan. He was the caliph of Hazrat Khan Muhammad Sahib (ra). He established a private educational institution named Jamia Ashrafia in Gawalmandi (Lahore), in which preparation for Munshi Fazil and Adeeb Fazil examinations of Punjab University, Lahore, was conducted. He pledged allegiance to Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) through the mediation of Hazrat Maulana Syed Jameel Uddin Meerthi (ra). When his Sheikh went to Sirhind Sharif, he also went there and returned with Hazrat Aqdas (ra). He renewed his allegiance to Hazrat Khan Muhammad Sahib (ra) after the departure of Hazrat Muhammad Abdullah Ludhianvi (ra), and after completing the Madarij Suluk, he ascended to the Caliphate.

6. Hazrat Maulana Ahmad Raza (ra) Bijnor, India

He belonged to the Sadat family of Bijnor (India). He was the caliph of Hazrat Khan Muhammad Sahib (ra). He received his primary education in his locality. He completed his tour of Hadith from Darul Uloom Deoband in 1345AH. During his stay in Deoband, he was related to Hazrat Maulana Mufti Azizur Rehman Naqshbandi (ra). He used to stay in the masjid. He also studied at Tabligh College, Karnal, for three years. He studied the Bukhari Sharif for two years under Hazrat Imam Asr Syed

Muhammad Anwar Shah Kashmiri (ra) at Jamia Islamia Dabhil, Gujarat. He compiled this in the form of a book named "Nawar al-Bari Sharh Sahih Bukhari" in large volumes. Compile the collections of Hazrat Imam Asr Syed Muhammad Anwar Shah Kashmiri (ra) under the name "Malfuzat Muhaddith Kashmiri." He was married to the daughter of Hazrat Syed Muhammad Anwar Shah Kashmiri (ra).

He pledged allegiance to Hazrat Muhammad Abdullah Ludhianvi (ra) in the Silsila Aliya Naqshbandiya. After his departure, he renewed his loyalty to the hand of Hazrat Khan Muhammad (ra) and was later declared the authorized caliph.

7. Hazrat Maulana Mufti Ahmad Saeed (ra)

Hazrat Maulana Mufti Ahmad Saeed (ra) was the successor of Hazrat Khan Muhammad Sahib (ra). He was the eldest son of Hazrat Mufti Muhammad Shafi (ra), the founder of Madrasa Siraj al-Uloom, Sargodha. He pledged allegiance to Hazrat Khan Muhammad (ra) in Naqshbandiya. Due to Allah's given abilities and austerities, he was declared the authorized caliph of Hazrat Aqdas (ra). He received education from his father and Maulana Noor Hamad (ra) from the beginning to the highest level. In 1957AD, he entered Darul Uloom Deoband to study Hadith. Bukhari Sharif and Tirmidhi Sharif from Hazrat Hussain Ahmad Madani (ra), Nasai Sharif from Hazrat Mufti Riaz Uddin (ra), Mouta Imam Malik and Mouta Imam Muhammad from Maulana Nafi Gul (ra), Tahavi Sharif and Ibn Majah from Maulana Shamsul Haq (ra), Shamail from Maulana Azaz Ali (ra). He learned some lessons from Muslim Sharif from Tirmidhi, Maulana Ibrahim (ra), and Maulana Dawood Mian (ra).

8. Hazrat Maulana Anzar Shah Kashmiri Sahib (db)

Hazrat Maulana Anzar Shah Kashmiri Sahib (db) was the Caliph of Hazrat Khan Muhammad Sahib (ra). His ancestors belonged to Kashmir. His father, Maulana Anwar Shah Kashmiri (ra), came to study in Deoband from Kashmir. Then he stayed there. There, in the capacity of Shaykh Al-Hadith, he continued to impart knowledge to the people. He died in 1352AH and was buried in Deoband.

Hazrat Syed Muhammad Anzar Shah Kashmiri (ra) was born on 15th Shaban 1347AH in Deoband. His mother belonged to Sadat-e-Gangoh (India). He had his early education at home. He studied Persian at Darul Uloom Deoband. Study Arabic books from 1944 to 1948AD at Madrasa Siddiqiya, Pathak Jaish Khan, Delhi. His teachers included Maulana Idris Meerthi (ra). He also passed several exams at Punjab University. He started his education in Darul Uloom Deoband in 1368AH.

Hazrat Qari Asghar Ali (ra) and Maulana Azaz Ali (ra) were among his teachers. After graduating in 1372AH, he started teaching at Darul Uloom. He held various positions in Darul Uloom. In 1402AH, he assumed the position of Sheikh Al-Hadith in Darul Uloom Deoband.

He has compiled a book based on his father's life, "Naqsh-e Dawam." After the establishment of Pakistan, he came to Pakistan. Once in Darul Uloom Deoband, he met Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). After arriving in Pakistan, he pledged allegiance to Hazrat Khan Muhammad (ra) and was later declared the authorized caliph.

9. Hazrat Maulana Syed Pir Abdul Latif (db)

Hazrat Maulana Syed Pir Abdul Latif (db) was the successor of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). He belonged to Ahmedpur Sial, Jhang District. He was one of the descendants of Hazrat Makhdoom Jahanian Jahan Gasht (ra) (707-785AH), Och Sharif. Hazrat Pir Syed Abdullah Shah Sahib (db) was his uncle, the Caliph of Hazrat Maulana Abul Saad Ahmad Khan Sahib (RA), and a very accomplished sage.

He received his initial Arabic and Persian education from various Punjab madrasas. He completed his studies in the Jamia Islamia Dabhil, Surat district, under the service of Hazrat Maulana Anwar Shah Kashmiri (ra) and Hazrat Maulana Shabbir Ahmad Usmani (ra). He pledged allegiance to Hazrat Maulana Abul Saad Ahmad Khan (ra). He began to establish the Suluk Naqshbandiya Mujaddidiya by staying in his service and completed it by visiting the service of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). First, he was authorized in Naqshbandiya Mujaddidiya and then in all other Salasil with permission and caliphate. He actively published and promoted the religion and Silsila throughout his life. He was present as a murid in the service of Maulana Abu Khalil Khan Muhammad (ra). He used to spend the entire month of Ramadan in the monastery. He was a living example of asceticism, piety, poverty, and contentment.

10. Hazrat Maulana Qazi Muhammad Shamsuddin Hazarvi (ra)

Hazrat Maulana Qazi Muhammad Shamsuddin Hazarvi (ra) was the successor of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). His father's name was Maulana Qazi Feroz Uddin (ra). He was born in 1334AH / 1916AD in Kot Najibullah, District Haripur, Hazara. He received his primary education from his elder brother,

Qazi Sadruddin Hazarvi (ra). Then, he studied under Mufti Hakeem Abdul Hai Qureshi (ra) for two years in Bhuigad, District Attock. Later, he studied under Hafiz Muhammad (ra), Mauza Shah Muhammad, Maulana Sikandar Ali (ra) in Haripur, Maulana Ghulam Rasool (ra) in Gujrat, and Maulana Ghulam Rasool (ra) in Jamia Fathiya, Ichhra, Lahore. He visited Hazrat Maulana Mufti Kifayat-Ullah Dehlvi (ra) at Madrasa Aminiya, Delhi. For some time, he also studied at Madrasa Mazahir al-Uloom Saharanpur. He graduated in 1936AD. When he was looking in Bhuigad, Maulana Muhib-ul-Nabi Qureshi (ra) came to Golra Sharif and pledged allegiance to Hazrat Pir Meher Ali Shah Sahib Golravi (ra) in the chain of Chishtiya Nizamiyah. After his departure (1357AH / 1937AD) in 1360AH, he attended Khanqah Sarajiya in the presence of Hazrat Mufti Hakeem Abdul Hai Qureshi (ra) and pledged allegiance to Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). After completing the Suluk Naqshbandiya Mujaddidiya, he was declared authorized. After completing their education, he was associated with the teaching department for four years; then, he turned to writing and editing. Some of his works are as follows:

۱۔ تاریخ مزار شریف

۲۔ داڑھی کی اسلامی حیثیت

۳۔ سیرتِ خلفاء راشدین

۴۔ حضرت مولانا خواجہ مہر علی شاہ گولڑوی ؒ (حالاتِ زندگی)

۵۔ بے باک محاسبہ

۶۔ مسائل رویتِ ہلال

۷۔ مصنوئی آواز کی کہانی

۸۔ عیسائی تبلیغ کے خفیہ گوشے

۹۔ چند رسائل بھی مطبوعہ ہیں۔

At the order of Hazrat Khan Muhammad Sahib (ra), he wrote a Muqaddama at the beginning of "رسالہ تحفہ ئ سعدیہ " (authored by Hazrat Nazir Ahmad Arshi ra) in which Hazrat Khawaja Dost Muhammad Kandahari (ra), Hazrat Khawaja Muhammad Osmani Damani (ra), the circumstances and knowledge of Hazrat Khawaja Sirajuddin (ra), Hazrat Maulana Abul Saad Ahmad Khan (ra) and Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) are included.

He passed away on Monday, 9th Duel-Qadah 1411AH, corresponding to 3rd June 1991. His funeral prayer was led by Hazrat Qazi Saifuddin Sahib (db), and he was buried in Mauza Darwish.

11. Hazrat Maulana Abdul Khaliq (ra)

Hazrat Maulana Abdul Khaliq (ra) was the successor of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). He was born on 22nd Duel-Qadah 1313AH in Basti Wali Muhammad Jhandir Tehsil Shorkot, District Jhang. His father's name was Maulana Ahmed (ra).

He received Dars Nizami education from his father and elder brother, Maulana Noorul Haq (ra), at Mauza Baghar Sargana, Multan. He went to Darul Uloom Deoband for higher education. He entered Darul Uloom in 1341AH and graduated in 1343AH. Hazrat Allama Syed Muhammad Anwar Shah Kashmiri (ra), Hazrat Mufti Azizur Rehman (ra), Maulana Muhammad Hasan (ra), Maulana Ahmed Sher Hazarvi (ra), and Maulana Muhammad Rasool Khan (ra) are among his teachers. After receiving his graduation certificate, he was appointed a teacher at Darul Uloom Deoband. Then he returned to his homeland and continued teaching in various religious schools. In 1374AH, he founded Darul Uloom Kabir Wala, Multan, which, within a few years, attained a central position throughout the country. He had pledged allegiance to Hazrat Abul Saad Ahmad Khan Sahib (ra) during his student days. The occupation of Naqshbandiya Mujaddidiya was not yet completed when his Sheikh passed away. He renewed his allegiance to his successor, Hazrat Maulana Muhammad Abdullah Ludhianvi (ra), and after completing the lessons, he became the Caliph.

He was a perfect organizer and a cheerful person. He was not married. He passed away in meditation after Fajr prayer on Tuesday, 15th November 1999AD according to 1st Sha'ban 1386AH. His funeral prayer was led by Hazrat Khan Muhammad Sahib (ra). He was laid to rest in the premises of Darul Uloom Kabir Wala, District Khanewal.

12. Hazrat Maulana Hafiz Muhammad Amanullah (ra)

Hazrat Maulana Hafiz Muhammad Amanullah (ra) was the caliph of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). He was a resident of Baghar Sargana, Multan. He received his primary education in the religious schools of Punjab. He graduated in Hadith from Darul Uloom Deoband. He was counted among the extraordinary disciples of his Sheikh. He used to teach Arabic and the Quran in the Madrasa Sadia of the Khanqah Sarajiya. Among his students were Sahibzada Muhammad Zahid (db) and Sahibzada Muhammad Abid (db).

He used to teach in Mouza Jhalar Madina, Baghar Sargana, and Multan, and preach at the masjid.

13. Hazrat Hafiz Muhammad Saadullah Khan Khakwani

Hazrat Hafiz Muhammad Saadullah Khan Khakwani (ra) was the caliph of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). His family was one of the big landowners of Multan. He pledged allegiance to Hazrat Maulana Abul Saad Ahmad Khan (ra) and began setting standards. After his death, he renewed his allegiance to Hazrat Muhammad Abdullah Ludhianvi (ra), completed his lessons, and became proud of the permission and caliphate. He graduated from Darul Uloom Deoband in Hadith books.

14. Hazrat Hakeem Abdul Majeed Ahmed Saifi (ra)

Hazrat Hakeem Abdul Majeed Ahmad Saifi (ra) was declared the authority of the caliphate of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) on 3rd Rabi Al-Awwal 1375AH. He belonged to Sada Kamboh, Sargodha. He was staying at Baden Road, Lahore. He passed the FA from Aligarh. He was Maulana Muhammad Ali Johar's (ra) secretary in his movement. He pledged allegiance to Hazrat Maulana Abul Saad Ahmad Khan (ra) and studied inner reformation. He sold his property and settled permanently with his Sheikh. After the departure of Hazrat Aqdas (ra), he renewed his allegiance at the hands of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) and set the standards of behaviour. Whenever Hazrat Sahib (ra) visited Lahore, he used to stay at his house. He also knew pharmaceuticals and printing. He died on 24th August 1960AD in Lahore.

Astana Aliya Naqshbandiya Mujaddidiya, Ahmedpur Sharqiyah

Hazrat Abdul Malik Siddiqui (ra) (Khalifa Hazrat Khawaja Fazl Ali Qureshi ra)

1. Hazrat Abdul Rasheed Qureshi (ra)

Hazrat Abdul Rasheed Qureshi (ra) was the successor of Hazrat Abdul Malik Siddiqui (ra). He was of Arabic descent. His father's name was Abdul Majeed (ra). His ancestors came to India in 1632 AD. He had seven brothers and one sister. He was born in 1901AD in Delhi. He did his early education at Madrasah Zeenat-ul-Islam Kasabpura, Delhi. After that, he memorized the Quran and acquired religious studies. He pledged allegiance to Hazrat Abdul Malik Siddiqui (ra), and the Khilafah was also established through writing and speech. In addition to humans, jinn also pledged allegiance to him. He had four sons and three daughters.

One day, he dreamed of a very prosperous place. There is greenery everywhere, and fragrance in the air. The birds are singing happily, and the trees are swaying. It was an incredible scene when a call came that Abd al-Rashid! The Prophet (ﷺ) was visiting in front of the premises. When he went further, he saw a compound with walls three to four feet high, and a smell was coming from the compound. When he entered the premises, he saw a beautiful elder sitting. Immense light and blessings are coming down. He stood up hesitantly. This saint called out compassionately and lovingly: Abdul Rasheed, come here. He went forward, shook hands with the Holy Prophet (ﷺ), and politely knelt. Rasool-e-Akram (ﷺ) said that when you pray, recite Durood Sharif before and after. He spoke! O Messenger of Allah (ﷺ), I do the same. At that time, his eyes opened; it was time for Tahajjud. He said that my room was fragrant with perfumes. I was very sorry to open my eyes, but I wish! I would have listened to some other Irshad Aaliyah and would have benefited. (Tajaliat)

2. Hazrat Maulana Abdul Razzaq Shah Mansoori (ra)

Hazrat Maulana Abdul Razzaq Shah Mansoori (ra) is the successor of Hazrat Khawaja Abdul Malik Siddiqui (ra). He was born in 1301AH / 1884AD in Shah Mansoor, Swabi. His father's name was Maulvi Muhammad Rufi (ra) bin Maulvi Abdul Qadir (ra). His father was a scholar. He received his early education from his father and Maulana Abdul Rauf (ra). He has read some other books by Hazrat Lala Jee (ra). For further education, he came to Mardan, where he studied books on Reasonable and Transferable, Tafsir and Kalam, Hayait and Arithmetic, and Wisdom and Philosophy from Maulana Muhammad Siddique (ra) and Maulana Abdul Hakim (ra). He read books on history and Fiqh from Maulana Abdul Jalil Torvi

(ra). He read books of Sahih Sitta from Maulana Fazal Rabbani (ra) in Peshawar. He completed the tour of Hadith in Ghorghushti from Hazrat Maulana Naseeruddin Ghorghushtivi (ra) and obtained the graduation certificate.

After getting an education, he continued teaching in his village. Then, he started teaching students in Makhad (Attock). After that, he visited Darul Uloom Rahimiyah, Delhi, and was appointed Madaris there. After teaching in Delhi for three years, he returned and started teaching in Maulana Sarfraz Khan's (ra) madrasa in Kohat. He continued teaching in Jamia Islamia Akora Khattak for twelve years. He first pledged allegiance to the spiritual leader of Afghanistan, Mullah Shoor Bazar (ra), in Dera Ismail Khan and later pledged allegiance to the hands of Hazrat Maulana Abdul Malik Siddiqui (ra) and became proud of the caliphate and permission by setting the standards of behaviour. He died on the 4th Shaban and was laid to rest in his native village, Shah Mansoor.

His Distinguished Students:

1. Shaykh Al-Hadith Hazrat Maulana Abdul Haq (ra) Founder and Honourable Darul Uloom Haqqania Akora Khattak
2. President of Mudresin Hazrat Maulana Abdul Halim Zarobi (ra)
3. Hazrat Maulana Mufti Muhammad Umar (ra)
4. Sheikh Hadith Hazrat Maulana Abdul Rahman Manvi (ra)

3. Sheikh Hadith Hazrat Maulana Abdul Haq (ra)

Sheikh Al-Hadith Hazrat Maulana Abdul Haq (ra) is counted among the significant caliphs of Hazrat Khawaja Abdul Malik Siddiqui (ra). He was born in 1332AH / 1914AD in Akora Khattak. His father's name was Maulana Maruf Gul (ra). He was a rich man of the area. He received his primary education at home. At age eight, he travelled to Attock for schooling and studied alongside scholars from Peshawar, Toro, Mardan, and Chhach. He entered Darul Uloom Deoband and studied under Hazrat Maulana Hussain Ahmad Madani (ra) and Hazrat Mufti Muhammad Shafi (ra). After graduating from Darul Uloom Deoband, he started teaching in his area. He was called from Darul Uloom Deoband and went there, where he started teaching. He was considered among the worthiest teachers of Darul Uloom.

He returned home from Darul Uloom, founded Darul Uloom Haqqania in 1366AH / 1947AD, and started working with a small masjid. Allah blessed his work so much that Hazrat Qari Muhammad Tayyib (ra) gave him the title of Darul Uloom Deoband Sani. The vice-chancellor of Jamia Al-Azhar (University) Cairo, Sheikh

Muhammad Tayyab al-Najjar (ra), came to inspect it and was so impressed that he named it "Al-Azhar Al-Qadim."

He was elected a member of the National Assembly on the ticket of Jamiat Ulema-e-Islam in the 1970AD election. He alone presented 250 amendments to the 1972 AD constitution. He was also elected to the National Assembly in 1977AD and 1985AD. He was a gentleman with a quiet nature and kind manners.

He passed away on 24th Muharram 1409AH / 7th September 1988AD on Wednesday. His son Hazrat Maulana Samiul Haq Shaheed (ra) succeeded him. Who was martyred in 2018AD in Islamabad?

4. Hazrat Maulana Abdul Halim Zarobi (ra)

Hazrat Maulana Abdul Halim Zarobi (ra) was the successor of Hazrat Khawaja Abdul Malik Siddiqui (ra). He was born in 1326AH / 1908AD. His father's name was Maulana Khalilur Rahman (ra). After studying elementary education, grammar, and Persian books, he studied under Maulana Abdul Manan (ra) in Mardan. Then he looked at Shareh Jami, Alfiya, and Sadia in Chhach. He read logic and other books from Maulana Sahib-e-Haq (ra) in Peshawar. Apart from him, his teachers include Hazrat Maulana Abdul Razzaq (ra), Maulana Qutbuddin Ghorghushtivi (ra), Qazi Ghulam Nabi (ra) and Maulana Samandar Khan (ra). He also studied with his uncle, Maulana Muhammad Sahib (ra), in Madrasa Islamia, Chakwal.

In 1351AH / 1935AD, he was admitted to Darul Uloom Deoband. He also studied Sahah Sitta and other Fiqh, Tafsir, and Hadith books. Among his teachers, the names of Shaykh-ul-Islam Hazrat Syed Hussain Ahmad Madani (ra), Maulana Muhammad Ibrahim Balyavi (ra), Maulana Ghulam Rasool Khan Hazarvi (ra), Maulana Aizaz Ali (ra), Mufti Muhammad Shafi (ra) are worth mentioning. In 1353AH, He got his graduation certificate. After completing his education, he continued to teach at Madrasa Rahimiyah, Delhi. For some time, he was a student at a Madrasah in Loralai, Balochistan. He performed teaching duties in Jamia Islamia Akora Khattak.

He first pledged allegiance to Hazrat Syed Hussain Ahmad Madani (ra) and later entered the circle of Shaykh Hadith Hazrat Maulana Naseeruddin Ghorghushtivi (ra). After his death, he pledged allegiance to Qutb-ul-Arshad Hazrat Khawaja Abdul Malik Siddiqui (ra), settled the behaviour (Suluk), and became proud of the caliphate and permission. He was honoured by visiting Hajj Bayt-Ullah and visiting the Roza (grave) of Rasulullah ﷺ. Among his children are three sons, Hazrat Maulana Ibrahim Fani Sahib (db), Hazrat Muhammad Ismail Sahib (db), and Hazrat Abdul Hafeez Sahib (db).

His Authors:

۱۔ آمالی ترمذی
۲۔ تقریر مسلم شریف
۳۔ تقریر بیضاوی شریف
۴۔ حل مغلقات مسلم النبوت
۵۔ مباحث کلامیه، بخاری جلد دوم
۶۔ آمالی شرح عقائد و خیالی
۷۔ افادات حلیم

Khanqah Naqshbandiya Mujaddidiya, Masjid Darul Salam, Seventh Mile, Gujranwala Road, Sheikhupura

Hazrat Khawaja Muhammad Saeed Qureshi (ra)

(Hazrat Khawaja Fazal Ali Qureshi ra)

1. Hazrat Syed Muhammad Alauddin Gilani (ra)

Hazrat Syed Muhammad Alauddin Gilani (ra) was the successor of Hazrat Khawaja Muhammad Saeed Qureshi (ra). The founder of this monastery was Hazrat Syed Muhammad Alauddin Gilani (ra), known as "Aala Mian." He was a resident of Panipat. Haji Abdul Qayyum Abbasi (ra), chief of Panipat (India), was his maternal uncle and father-in-law.

He once dreamed that he was lying on a bed, and a hideous-looking woman in red clothes was sitting next to him with her feet hanging on the floor. An elderly person is flying in the air, and when he gets close, he pushes the woman, lifts her, and says, 'Get out of here.' When that woman starts to leave, she puts her dupatta on the bed and speaks! Please keep it to yourself. He picks up that dupatta, throws it away, and tells! Take this dupatta. I don't even need it. Meanwhile, that elder came to him on earth and said that I have been sent by the Holy Prophet (ﷺ) to save my friend. After this dream, Hazrat Khawaja Muhammad Saeed Qureshi (ra) came to his maternal uncle. When he came to visit him, Hazrat Khawaja Muhammad Saeed Qureshi (ra) said! Recognize the older adults that you see in your dreams. He immediately remembered that dream and found Hazrat Khawaja Muhammad Saeed Qureshi (ra), precisely like the saint he had seen in the dream. He pledged allegiance to him with passion. Hazrat Khawaja Muhammad Saeed Qureshi (ra) said that this woman belongs to the world, that the dupatta is the property of this world, and that to throw away this dupatta is to adopt complete trust.

In those days, he used to study law at college and live in the FC College Lahore hostel. He used to wear suits and shave his beard. Even after the pledge of allegiance, this process continued for a long time. But by the grace of Allah Ta'ala and the attention and companionship of Murshid Kamil, the door of guidance was opened. His heart was filled with everything; he kept his beard and started wearing a shalwar kameez. The banning of prayer and the arrangement of sunnah also began. The colour of Allah Ta'ala increased, and engagement in worship and rituals increased. Then, after determining the places of behaviour, he got the honour of caliphate and permission from Pir and Murshid.

After the departure of Hazrat Khawaja Muhammad Saeed Qureshi (ra), he entered the constituency of Hazrat Khawaja Abdul Ghafoor Madani (ra). Once he said! "It is not that before Hazrat Madani's (ra) relationship, mangoes did not grow; mangoes also grew and were sweet, but after Hazrat Madani's (ra) relationship, they became *Qalmi* mangoes."

After the creation of Pakistan, he stayed in Krishna Nagar, Lahore, for some time. Then, he built a monastery and Masjid Darul Salam on his land in Sheikhupura. He continued to bless the people of faith for a long time with the benefits and blessings of the Silsila Alia Naqshbandiya Mujaddidiya. He passed away in October 1993 AD / 1414 AH.

His great caliphs:

1. Hazrat Maulana Hafiz Muhammad Nasiruddin Khakwani (Mudzillahu)
2. Hazrat Syed Muhammad Irfan Shah Gilani (Mudzillahu) (grandson of Hazrat Syed Alauddin Shah Gilani (ra) and Hazrat Maulana Hafiz Muhammad Nasiruddin Khakwani is the Caliph of (Mudzillahu).

Khanqah Dar Salaam, Sheikhupura

Hazrat Khawaja Muhammad Ali Nawaz (ra)

(Khalifa Hazrat Khawaja Abdul Ghafoor Madani ra)

1. Hazrat Maulana Hafiz Muhammad Nasiruddin Khan Khakwani (db)

Hazrat Maulana Hafiz Muhammad Nasiruddin Khan Khakwani (Damat Barakatahu) is the caliph of Hazrat Pir Syed Alauddin Shah Gilani (ra). He was born in Multan on 23rd Ramadan 1361AH / October 1942AD. His father was Hazrat Abdul Khaliq Khan Khakwani (ra); he had three sons before Hazrat Nasiruddin (db), who died in childhood. His mother was Hazrat Hayat Bibi (ra), a virtuous woman. His mother first pledged allegiance to Hazrat Maulana Hussain Ali Naqshbandi (ra) (Wan Bhachran). After his death, he pledged allegiance to Hazrat Abdul Ghafoor Abbasi Madani (ra). After his departure, he pledged allegiance to Hazrat Syed Muhammad Abdullah Shah Jilani (ra).

After the birth of Hazrat Maulana Hafiz Muhammad Nasiruddin Khan Khakwani (db), Hazrat Syed Atta Allah Shah Bukhari (ra) came to his house in Multan and told his father to add Hafiz to his name. He memorized the Holy Quran from Hazrat Hafiz Abdul Jabar Sahib (ra) at the age of about six years. He studied at Acheson College, Lahore. He did an MA (Arabic) at Government College Lahore with first-class honours. He read early Islamic books from Hazrat Mufti Ata Muhammad Sahib (ra) in Musa Zai. He also studied in Quetta under Hazrat Qari Ghulam Nabi Sahib (ra). He also read Hidayah, Kafiyah, Noor Al-Anwar, Shareh Jami, Kunz al-Daqaiq, Fiqh and Logic books. His teachers include Maulana Sheikh Hadith Abdul Rauf Hazarvi (ra). He received an education in Esoteric Sciences from Hazrat Alauddin Shah Jilani (ra). Hazrat Khakwani Sahib's first meeting with Hazrat Alauddin Shah Gilani Sahib (ra) took place in 1959AD at the house of Professor Fida Muhammad Sahib (ra). He was very impressed to hear his statement there. After some time, he pledged allegiance to him. He set standards of behaviour (Suluk) for himself. In 1970 AD, he became proud of the caliphate and the permission. 28th Ramadan 1412AH / 1990AD, his Sheikh appointed him as his successor. He has entrusted all his responsibilities to him. He even ordered his other caliphs and followers to approach him. He married his uncle's daughter in 1968AD. He has three sons and four daughters. Hazrat Syed Muhammad Irfan Shah Jilani Sahib (db) is his son-in-law and Khalifa.

Khanqah Darul Salam was established in 1964 AD. This monastery is based on the Naqshbandiya Mujaddidiya Ghafooriya Alaiya Nasiriya method. Today, its guardian is Hazrat Maulana Hafiz Muhammad Nasiruddin Khan Khakwani (Damat Barakatahu).

Aliya Naqshbandiya Mujaddidiya Fazlia Monastery (Miskeenpur, Muzaffargarh)

Hazrat Maulana Kaleem-Ullah Shah Qureshi (ra)

Hazrat Maulana Kaleem-Ullah Shah Qureshi (ra) was the caliph of Hazrat Abdul Ghafoor Madani (ra) and the Sajjadah Nasheen of Khanqah Aliya Naqshbandiya Mujaddidiya Fazlia (Miskeenpur). He was the grandson of Hazrat Pir Fazl Ali Qureshi (ra). He received his early education and grace from his maternal grandfather, Hazrat Pir Fazal Ali Qureshi (ra). Then he continued his spiritual journey by serving Hazrat Khawaja Ghulam Hasan Sahib (ra) (Khalifa Hazrat Pir Fazal Ali Qureshi ra), a well-known spiritual leader of Swag Sharif in Layyah district, and was honoured with the caliphate and his permission. After his death, he pledged allegiance to Hazrat Maulana Hussain Ali (ra) (Wan Bhachran) and continued to attain spiritual positions. He also blessed him with his caliphate. Apart from him, he also received Kharqa Khilafah from Shaykh al-Tafseer and Tariqat Hazrat Maulana Muhammad Abdullah Bahlvi (ra) and Shaykh al-Arab wa Al-Ajam Hazrat Maulana Abdul Ghafoor Abbasi Madani (ra) from Shujabad. Several people established a spiritual relationship with him, including the Nawabs of Khangarh. He has done preaching trips in the country and abroad. He performed many Hajj and Umrah.

He has never eaten food cooked by the hands of a non-prayer in his entire life. He served six years of British imprisonment during the freedom movement. Four things should be a part of his routine throughout his life: an abundance of remembrance of Allah, following the Sunnah, holiness, and contact with the Shaykh. Three things were always with him: Miswak, staff (Stick), and Tasbih. He used to say that avoiding sins is like a snake avoiding a scorpion. The knowledge of Shariat text and inner wisdom is its Shareh. The greatest virtue is following the Sunnah. Knowledge without action and knowledge without sincerity is useless.

He passed away on 23rd March 1988AD. After his departure, his son, Hazrat Pir Syed Muhammad Shah Sahib (db), succeeded him as the Sajjadah Nasheen of the monastery.

His great caliphs:

1. Hazrat Sahibzada Pir Muhammad Shah Qureshi (db) (Miskeenpur)
2. Hazrat Maulana Umar Qureshi (db) (Umar Kot)
3. Hazrat Maulana Ishaq (db) (Gadai Sharif)
4. Hazrat Maulana Khair Muhammad (db) (Makkah)
5. Hazrat Maulana Abdul Majeed Jami (db) (Madinah)

6. Hazrat Maulana Hakeem Muhammad (db) (Ahmedpur Sharqiyah)
7. Hazrat Maulana Muhammad Qasim (db) (Ahmedpur Sharqia)
8. Hazrat Maulana Hakeem Muhammad Abdullah (db) (Zahir Peer)
9. Hazrat Maulana Haji Muhammad Khalid (db) (Khangarh)
10. Hazrat Maulana Hakeem Amanullah (db) (Shujabad)
11. Hazrat Maulana Abdul Rahman Pir Jee (db) (Jhang)
12. Hazrat Maulana Mufti Ghulam Mustafa (db) (Liaquatpur)
13. Hazrat Maulana Noor Muhammad Khan (db) (Khan Bela)
14. Hazrat Maulana Hakeem Rahim Baksh (db) (Muzaffargarh)

2. Hazrat Pir Syed Muhammad Shah Sahib (Damat Barakatahu)

Hazrat Pir Syed Muhammad Shah (db) is the son and successor of Hazrat Maulana Kaleem Ullah Shah Qureshi (ra). He is currently the Sajjadah Nasheen of Khanqah Alia Naqshbandiya Mujaddidiya Fazlia (Miskeenpur).

He received his primary education from an institution established by his elders. Then, he studied at the Islamic University of Madinah. He has been on preaching tours all over Pakistan and abroad. Thousands of scholars and influential personalities have pledged allegiance to him. Due to his efforts, countless people, including thieves, bandits, and major sinners, have repented and started living according to the Sunnah of the Messenger of Allah ﷺ. His teachings are for everyone, regardless of race, colour, or language. Thanks to him, Miskeenpur holds the status of the most significant spiritual center of the Naqshbandi chain in Pakistan and worldwide.

Astana Alia Naqshbandiya Owaisiya

1. Hazrat Abu Bakr Siddique (RA) (13AH / 634AD)
2. Hazrat Khawaja Hasan Basri (ra)
3. Hazrat Dawood Tai (ra)
4. Hazrat Junaid Baghdadi (ra)
5. Hazrat Ubaidullah Ahrar (ra) (895AH / 1489AD)
6. Hazrat Abdul Rahman Jami (ra)
7. Hazrat Abu Ayyub Muhammad Saleh (ra)
8. Hazrat Allah Din Madani (ra) (Sultan al-Arifin)
9. Hazrat Abdul Rahim (ra) (1372AH / 1952AD)
10. Hazrat Allah Yar Khan (ra) (41404AH / 1984AD)

Naqshbandiya Family

Hazrat Allah Yar Khan (ra) was born in Chakrala (Mianwali) in 1904AD. He completed his religious education in 1933 AD. He met Hazrat Abdul Rahim (ra). He took him to the Hazrat Shaikh Allah Deen Madani (ra) shrine, a Wali Allah of the 10th century Hijri. From there, he began to receive spiritual grace. In 1962 AD, he began preaching the series. He died at 80 on February 18, 1981AD in Islamabad.

His successors:

1. Hazrat Muhammad Akram Awan (ra)
2. Hazrat Syed Bonyad Hussain Shah Sahib (db) (Sargodha)
3. Hazrat Major Ahsan Baig (db) (Rawalpindi)
4. Hazrat Colonel Mustal Hussain (db)
5. Major Ghulam Muhammad (db) (Wan Bhachran, Mianwali)
6. Maulvi Abdul Haq (db)
7. Hafiz Abdul Razzaq (db)
8. Hafiz Ghulam Qadri (db)
9. Hazrat Khun Muhammad Irani (db)
10. Maulana Abdul Ghafoor (db) (Quetta)
11. Hazrat Syed Muhammad Hussain (db)

His center is in Mansehra, named Darul Irfan. The center of Islamic mysticism and purification in Chakwal is the Naqshbandiya Owaisiya.

His Authors:

۱۔ دلائل السلوک

۲۔ حیاتِ برزخ

۳۔ اسرار الحرمین

Monasteries of Sindh

Astana Aliya Naqshbandiya Mujaddidiya Makhdoom Adam Thattvi (ra) Makli Thatta

Hazrat Makhdoom Muhammad Adam Thattvi (ra)

1. Sheikh Faizullah (ra)

Sheikh Faizullah (ra) was the eldest son of Makhdoom Adam (ra). He was a scholar. After the death of his father, he succeeded to his Musnad Irshad. His father's Caliph, Khawaja Abul Qasim Naqshbandi (ra), trained him. He travelled from Thatta to Sirhind on foot for higher spiritual education. There, he appeared in the service of Hazrat Khawaja Saifuddin (ra) and requested higher training and advancement in spiritual ranks, which Hazrat Khawaja (ra) accepted and gave his special attention. He passed away five years after the death of his father in youth age. His father's side buried him in the cemetery in Makli.

2. Sheikh Muhammad Ashraf (ra)

Sheikh Muhammad Ashraf (ra) was the second son and caliph of Hazrat Makhdoom Adam (ra). He was a perfect scholar. After his brother's death, he became a Sajjadah Nasheen at his father's monastery. He received his initial education from his brother and Hazrat Sheikh Abul Qasim Naqshbandi (ra). To complete Madarij-e-Suluk, he travelled from Thatta to Sirhind on foot, and Hazrat Khawaja Saifuddin (ra) met his spiritual lesson with special attention. He also died young, like his elder brother. He died a year after his elder brother's death. His two sons were Sheikh Ahmed (ra) and Sheikh Muhammad (ra). His grave is also in Makli with his father and brother.

2.1. Makhdoom Muhammad Sadiq

Makhdoom Muhammad Sadiq (ra) was the son-in-law of Hazrat Khawaja Makhdoom Muhammad Ashraf (ra). He was a great scholar and researcher of his time. He established a Darul Uloom in Nangar, Thatta. Hundreds of students used to study Islamic studies there. He obtained the honour of allegiance from Hazrat Sheikh Syed Abdul Latif (ra) and set standards of behaviour.

His son, Mian Muhammad Ghulam Hussain (ra), who became known as Makhdoom Abul Hasan (ra), migrated and visited Haramain Sharifain. There, he gained much fame and died there in 1187AH. After him, Makhdoom Muhammad Hayat Sindhi (ra) continued to run his Madrasah in Medina.

The Makhdoom Muhammad Sadiq (ra) shrine is near Hazrat Adam Thattvi (ra) inside Makli graveyard in Thatta.

3. Makhdoom Abul Qasim Naqshbandi (ra)

His name was Abul Qasim (ra), and his father was Daras Ibrahim (ra). He was the caliph of Hazrat Makhdoom Adam Thattvi (ra). He received spiritual blessings from Hazrat Shah Saifuddin (ra), who named him "Noor-e-Haq."

Makhdoom Abul Qasim Naqshbandi (ra) belonged to Sindh's scholarly and mystical family. His ancestors were among the Mashaikh of Suhrawardya and belonged to Multan. After receiving his family's blessings, he was the first in the family to receive the Naqshbandiya blessing and worked to promote and publish it in Sindh. Here, people used to remember him as "Hazrat Naqshbandi Sahib." He was the second personality after Hazrat Makhdoom Adam (ra), who spread this chain in Sindh.

First, he memorized the Holy Quran, then completed the external sciences and became attracted to the internal sciences. He attended the service of the Famous Wali Allah of the Silsila Naqshbandiya, Makhdoom Adam Thattvi (ra), and received spiritual training by staying in his company. Hazrat Makhdoom Adam (ra), after determining the initial steps of Tasawwuf, said to him that your ability is very high and that you should go to Sirhind; it will be a source of much benefit and progress for you. When he reached Sirhind, he saw that Hazrat Khawaja Saifuddin (ra) was on a ride to the shrine of his grandfather, Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra). When Hazrat Khawaja (ra) saw him, he said in Urdu that Hazrat Dada Sahib recommends you.

Murshid's particular regard for Hazrat Abul Qasim (ra) is shown by the fact that he was instructed by Hazrat Khawaja Saifuddin (ra) to walk with him to the shrine of Hazrat Imam Rabbani (ra) every day. After the completion of the internal treatment, he requested Hazrat Khawaja Saifuddin (ra) to return to Sindh, so he honoured him with permission and the caliphate and ordered that it is now your job to go and revive this chain in Sindh and remember. Keep in mind that our affairs and yours are one. Hazrat Khawaja (ra) left him with many prayers. In Sirhind, he also had the honour of being in the company of Hazrat Khawaja Sibghatullah (ra).

Hazrat Abul Qasim (ra) said while taking leave of his Sheikh! Hazor! The people there are examples of this verse translation (i.e., their hearts are more complex than stone). I do not dare to correct them. Murshid (ra) said! No matter how you

focus on these stones, water will flow from these stones with the power of your attention.

His mentor said to him! We entrusted the Sindh region to you for growth and guidance. You should go there and do the work of revival and publication of Islam with this chain. Hazrat Sheikh Abul Qasim (ra) had the companionship of Hazrat Khawaja Muhammad Sibghatullah (ra) in Sirhind Sharif, and he received spiritual blessings from him.

It was the effect of Hazrat Khawaja Saifuddin's (ra) prayers that he was accepted everywhere, and even the necks of the arrogant and rebellious people bowed before him. He stayed one night in Matalvi, where the famous scholar and preacher Abdul Baqi (ra) came to him and pledged allegiance. Many people used to go to him and seek guidance. Allah Ta'ala had given him so much grace that he used to arrange food and lodging for all the people.

The holy room in which he used to perform prayers and rituals is known as the Holy Room. This is because he was late for Isha's prayer one day and did not leave his presence. When he was too late, people went to the room, and two men were talking from inside. People may think that a certain elder has come to meet him. Hazrat is busy talking to him. People started waiting for Hazrat to come out. After a while, he came out alone and went to perform a fresh ablution. When he had performed ablution, he said to the servant, "Take my dastar from my room and bring it." When the servant entered the room, he was surprised that no one was there. People were surprised by who he had been talking to for so long. When people expressed their surprise and concern to him, he said that Hazrat Muhammad Mustafa (ﷺ) used to stay in this room, and I was talking to him. From that time on, this room was known as Hujra Huzuri.

He died on 7th Sha'ban 1138AH and was buried in Makli cemetery. He had two sons, Mian Faizullah (ra) and Mian Ibrahim (ra).

Dear names of his successors:

1. Makhdoom Muhammad Hussain Thattvi (ra)
2. Mian Yaqub (ra)
3. Muhammad Muqeem Belai's son of Saad Allah (ra)
4. Sheikh Yahya Arab (ra)
5. Syed Sultan Shah Hindi (ra)
6. Mian Habib (ra)
7. Mian Abdul Wali (ra)
8. Mian Noor Muhammad Samhar (ra)

9. Makhdoom Ziauddin Daneshmand (ra)
10. Haji Kamal Oyacha (ra)
11. Syed Nasir, son of Syed Nimatullah Shah Shirazi (ra)
12. Syed Abdullah, son of Syed Nimatullah Shah Shirazi (ra)
13. Makhdoom Inayatullah Basir Thattvi (ra)
14. Mir Murtaza son of Mir Kamaluddin Khan Rizvi (ra)
15. Syed Rahmatullah aka Syed Mithu Shukar Shirazi (ra)
16. Mian Abdul Baqi (ra)
17. Abdul Rahim Soomro (ra)
18. Makhdoom Medna Nasr Puri (ra)
19. Dars Bilal (ra)
20. Mian Muhammad (ra) (grandson of Makhdoom Adam Thattvi ra)
21. Makhdoom Abdullah, son of Makhdoom Medna (ra)
22. Dars Sharfuddin, son of Dars Bilal (ra)
23. Mian Muhammad Zaman (Lovari Sharif) (ra)
24. Syed Izzatullah Shakar Elahi Shirazi (ra)
25. Mian Abul Hasan Khushtwala (ra)
26. Hazrat Makhdoom Muhammad Moin Thattvi (ra)

3.1. Makhdoom Mian Faiz Ahmed (ra)

Makhdoom Mian Faiz Ahmad (ra) was the son of Hazrat Makhdoom Abul Qasim (ra). He completed the external and internal sciences with his respected father. From his childhood, the signs of Wilayat were visible on his face. In his youth, he performed guidance tasks and made a graceful contribution to the world. He died in his youth. The mausoleum of Makhdoom Mian Faiz Ahmad (ra) is located on the right side of his father, i.e., towards the west, in the Makli graveyard of Thatta.

3.2. Makhdoom Muhammad Zaman Thattvi (ra)

After completing his primary education, Makhdoom Muhammad Zaman Thattvi (ra) memorized the Holy Quran. After that, he pursued his religious education; he joined the company of Hazrat Abul Qasim Naqshbandi (ra) to acquire the esoteric sciences. He attained a high position in the esoteric sciences by enlightening his chest with his bounties and blessings.

3.3. Mir Syed Nazar Ali (ra)

Mir Syed Nazar Ali (ra) was known as Hazrat Mir Sahib (ra). He was the nephew of Hazrat Muhammad Ibrahim Madai Wala (ra). He first memorized the Holy Qur'an, learned the art of tajwid and recitation, and then turned to the study of external sciences. Alongside this, he became busy with and involved in the study of esoteric sciences. He received Owaisi Faiz from Hazrat Abul Qasim Naqshbandi (ra) and attained the highest position of Auliya Allah. He was a reciter, hafiz, haji, scholar, and a great doer of Aurad-o-Wazaef and could make others perfect. He liked to sit in the corner. He was counted among the elders who answered prayers.

He died on the night of the 9th Dhul-Hijja 1223AH.

3.3.1. Makhdoom Ghulam Haider (ra)

Makhdoom Ghulam Haider's (ra) father's name was Makhdoom Abdul Karim (ra). He was educated and trained by Hazrat Mir Syed Nazar Ali Sahib (ra). His relationship with his sheikh had reached the point of Fana-fi-Sheikh. He did not like to show off his virtues.

He used to say that meditation does not mean sitting with his neck bowed, but rather watching his every word and action, and not neglecting the Sharia and rituals in his heart, with remembrance and thought. Never be careless. One should eat enough food to be worthy of worship. He died after sunset on 17th Safar 1261AH.

3.3.2. Haji Somar Syed-Puri (ra)

Haji Somar Syed-Puri (ra) was counted among the extraordinary disciples of Hazrat Mir Syed Nazar Ali Sahib (ra). He set behavioural goals with his mentor and reached perfection. His heart was never oblivious to the remembrance of Allah.

3.3.3. Makhdoom Abdul Karim (Second) (ra)

Makhdoom Abdul Karim (second) (ra) was the son of Makhdoom Ghulam Haider (ra) and the father of Makhdoom Ibrahim Khalil (ra). His nature was very much inclined towards Amaliyat and Wazaef. Tahajjud prayer and recitation of the Holy

Quran were his routine. Nafil fasting was part of his habit. He had a unique position in character and appearance. He had a very sophisticated nature.

He died on 17th Safar 1272AH at the time of Ishraq.

3.3.4. Makhdoom Muhammad Ibrahim Khalil (ra)

Makhdoom Muhammad Ibrahim Khalil (ra) was born on Jumadi Awal 1243AH/1827AD in Thatta. His lineage is traced back to Hazrat Abu Bakr Siddiq (RA). His father, Majid, was Makhdoom Abdul Karim (ra). He received instruction in both external and internal sciences from his father. At the age of eight, he completed the Qur'an, and after that, he read the Persian books Golestan and Bustan with his father. After that, he read essential books such as Talweeh Matul, Kufiyah, Kunz al-Daqaiq, Salam, Sharh Chaghmani, Mishkout Sharif, Sunnan Abu Dawud, Jalalain, Madarik and Hidayah. He had a taste for esoteric sciences as well as poetry.

He died at the age of 74 in 1317AH.

His Authors:

۱۔ تکملہ مقالات الشعراء

۲۔ دیوان مسکین

۳۔ کشکول مسکین

۴۔ دیوان خلیل

۵۔ مائدہ خلیل

۶۔ تحفۃ الفقیر

3.3.4.1. Qazi Ali Muhammad Faqir (ra)

Qazi Ali Muhammad Faqir's (ra) father was Qazi Muhammad Yahya (ra). His brother was the famous Qazi Ghulam Ali Jafri (ra) of Thatta. He belonged to the Qazi family of Thatta. After his father's death, he was appointed Qazi of Thatta in 1259AH. He acquired external and internal sciences from Makhdoom Ibrahim Khalil (ra). In jurisprudence (Fiqh), Qaduri, Dur-e-mukhtar, and Siraji were taught regularly about heritage.

He died in the lifetime of his mentor in 1306AH.

4. Hazrat Sheikh Anas (ra)

Hazrat Sheikh Anas (ra) was the successor of Hazrat Makhdoom Adam Thattvi (ra). He was a nobleman with great character and high status. He belonged to Shikarpur and was a Qazi in Thatta city.

Hazrat Sheikh Anas (ra) and his other companions, Sheikh Fateh Muhammad (ra), Sheikh Abul Hasan (ra), and Sheikh Inayatullah (ra), were counted among the unique followers of Hazrat Makhdoom Adam (ra), who are capable caliphs. These four devotees of Hazrat Makhdoom (ra) also had the honour of meeting Hazrat Khawaja Saifuddin (ra), the grandson of Hazrat Imam Rabbani (ra). When Hazrat Khawaja Saifuddin (ra) completed all four of them, he was pleased to assess their inner and spiritual capabilities. He expressed happiness and joy in one of his letters to Hazrat Makhdoom Adam (ra). This is the translation of this letter.

Ba-Isma Subhanahu!

Your persistence in this method and news about your students' activities are sources of spiritual pleasure for us. May Allah increase your growth and perseverance. I was thrilled to read about some of your students whom I met. Especially Sheikh Anas (ra), Syed Fateh Muhammad (ra), and Sheikh Inayatullah (ra). It was a pleasure to hear their favourite situations. Please pay more attention to these students. Besides, you often express your desire to come here in your letters, so you should know that we are eager to see you as well. But at present, it is not appropriate for you to leave this place and disrupt the students' education and training. Come here because the fakir believes that all matters there are related to your presence. However, it will happen whenever the apparent meeting is written in destiny. The best work is described. (Peace be upon you)

Another text of Hazrat Khawaja Saifuddin (ra) also refers to the status of Hazrat Sheikh Anas (ra)! My excellent and righteous brother Sheikh Anas (ra), who follows

the path of the people of Allah, has enjoyed my company for some time, from which he has gained significant advancements and benefits. Only for him is this good news good news. (Peace be upon you)

5. Hazrat Makhdoom Ibrahim Lahri (ra)

Hazrat Makhdoom Ibrahim Lahri (ra) was the successor of Hazrat Makhdoom Adam Thattvi (ra). He was a noble and dignified gentleman of his time. He died in the twelfth century Hijri. He had two sons, Mian Abu Bakr (ra) and Makhdoom Gul Muhammad (ra).

6. Hazrat Mian Abu Bakr Lahri Thattvi (ra)

Hazrat Mian Abu Bakr Lahri Thattvi (ra) was the son, caliph, and successor of Hazrat Makhdoom Ibrahim Lahri (ra). He was a great man of deeds and virtues.

He has guided many of Allah's servants. His gaze used to change the world of hearts. One day, there was a famous incident when a drunken man entered the masjid. People started stopping him, he said after looking at him! Let him come. If someone comes to the masjid, do not stop him. His gaze and speech had such an effect on this drunken man that from that day, he became a permanent member of the masjid. He spent the rest of his life praying in the masjid.

He died in the twelfth century Hijri. As the funeral began to move towards the cemetery, a flock of beautiful, happy-sounding, strange birds appeared, which shadowed the funeral procession and the people in it until the graveyard. His grave is in the Makli cemetery.

7. Makhdoom Hashim Thattvi (ra)

Makhdoom Hashim Thattvi (ra) was the caliph of Hazrat Makhdoom Abul Qasim (ra). He was born on the 10th Rabi Al-Awwal 1104AH in Bahoro, thirty miles northeast of Thatta. His father's name was Abdul Ghafoor Sivastani (ra). Who was a scholar? He belonged to Bhanwar, a tribe of Sindh among the tribes of Arabia and the descendants of Kharat. He had migrated from Arabia and settled in Sindh.

His lineage is traced back to Hazrat Abu Bakr Siddique (RA). He received his early education from his father, who was a religious scholar. He memorized the Holy Quran in six months. He received education in other intellectual sciences from the

famous scholars Makhdoom Ziauddin (ra), Makhdoom Saeed (ra), and Makhdoom Muhammad Moin Thattvi (ra). He was perfect in knowledge and grace.

His father died in 1113 A.H. Afterward, he came to Bahram-ul-Badr, a village near Thatta, and settled there. There, he built a religious seminary and began teaching children, but the Waderas (Sardar) there did not like it, so he had to settle in Thatta and continue his educational work. He appeared in the Hazrat Makhdoom Abul Qasim (ra) service, pledged allegiance with him, and enlightened his heart with esoteric sciences. He used to serve his Sheikh a lot. His Shaykh referred him to Syed Saadullah Surti (ra), a Qadriya elder who lived in Allahabad, India. He went to him, pledged his allegiance, and continued to perform Riazat and Mujahidat under his discipleship. After seven years of austerity and service, when his heart became rich with spiritual wealth, his Sheikh granted him permission and caliphate and ordered him to return to Thatta. He was the first saint of Aliya Naqshbandiya, who was called to publish Naqshbandiya in Sindh, and he performed this task very gracefully. His followers numbered thousands. Then he went to the Haramain Sharifain and received blessings in the external and internal sciences from many scholars and Auliya there. Among them, Sheikh Abdul Qadir Hanafi (ra), Sheikh Abdul Bin Ali Misri (ra), Sheikh Abu Tahir Muhammad Bin Ibrahim Madani (ra), and Sheikh Ali Bin Abdul Malik Daravi (ra) are worth mentioning. He received permission and caliphate in the Silsila Alia Naqshbandiya, Qadriya, Chishtiya, Suhrawardya, Shatariya, Qushairiyah, and Asharyah. He was a great lover of the Prophet (ﷺ). He recited poems and verses from his Naats in Arabic, Persian, and Sindhi.

He wrote letters to Nader Shah Durrani and Ahmad Shah Abdali requesting the abolition of the anti-Sharia laws. During his time, the ruler of Sindh, Ghulam Shah Kalhora Abbasi, was his believer. He wrote him a letter and issued an official order in accordance with his instructions. Its translation is as follows:

According to Mr. Makhdoom Muhammad Hashim (ra), all present and future government officials are informed that Islamic cases should be issued. Mourning, coffins, and other innovations were introduced during the days of Ashura. Drunkenness and all intoxicants, gambling, brawling, women's cemeteries, going to mountains and places of entertainment and crying at times of condolence, making images of all living beings, Hindus walking with bare knees in markets and shops, Muslims with less than a handful of beards and Hindus should be strictly prohibited from celebrating Holi openly, prostrating before idols, playing drums, etc. Efforts should be made to ensure that the subjects are not guilty of prohibitions and innovations, and all Muslims should be strongly urged to observe prayers, fasts, and all financial and personal acts of worship and not to be careless in them. (2nd Shaban 1172AH)

The number of his research and scholarly works is around three hundred. For the last few days, he has been suffering from severe fever and diarrhea. He used to perform tayammum and offer prayers. Makhdoom Abdul Latif (ra) was his nephew. He passed away on Thursday, 6th Rajab al-Murajab 1174AH. His funeral prayer was led by Makhdoom Baqar (RA). In the house where he spent the days of his illness and where he passed away, he was given the bath and the shroud. From this place, the pleasures of Musk continued to flow for six months. The saints who performed ghusl noticed that, while taking ghusl, the remembrance of Allah continued from their hearts. His grave is located south of the grave of Hazrat Makhdoom Abul Qasim Naqshbandi (ra) in the cemetery of Makli (Thatta, Sindh).

His children:

1. Hazrat Makhdoom Faizullah (ra)
2. Hazrat Makhdoom Abu Bakr (ra)
3. Hazrat Makhdoom Ashraf (ra)

His great caliphs:

1. Hazrat Makhdoom Faizullah (ra) (son and successor)
2. Hazrat Sheikh Muhammad Ibrahim Ropari (ra)
3. Hazrat Sheikh Anu Al-Qasim, known as Hazrat Naqshbandi (ra)
4. Hazrat Syed Fateh Muhammad Naqshbandi (ra)
5. Hazrat Makhdoom Zulhari (ra)
6. Hazrat Sheikh Anas (ra)
7. Hazrat Sheikh Abul Qasim Thattvi (ra)
8. Qutb time of Hazrat Faqir-Ullah Alvi (ra)
9. Allama Abul Hasan Sagheer (ra)
10. Makhdoom Abdul Latif Thattvi (ra)

Names of Some books:

١۔ ثمانية قصائد صغار فی مدح النبی ﷺ

٢۔ حديقة الصفا فی اسماء المصطفی ﷺ

٣۔ حديقه القلوب فی زيادة المحبوب

٤۔ حلاوة الفهم فی ذكر جوامع الكلم

٥۔ ذريعة الوصول الیٰ جناب الرسول ﷺ

٦۔ رساله فی ذكر افضل كيفيات الصلواة علیٰ النبی ﷺ

۷۔ روضة الصفا فی اسماء المصطفیٰ ﷺ

۸۔ زاد السفینه فی اسامی المدینه

۹۔ السیف الجلی علیٰ ساب النبی ﷺ

10۔ فتح القوی فی نسب آباء النبی ﷺ

۱۱۔ وسیلة الغریب الیٰ جناب الحبیب ﷺ

8. Hazrat Makhdoom Ziauddin (ra)

Hazrat Makhdoom Ziauddin (ra) was the successor of Hazrat Makhdoom Abul Qasim Naqshbandi (ra). His father's name was Makhdoom Ibrahim (RA). He was a descendant of Hazrat Sheikh Shahabuddin Suhrawardy (ra). He was born in 1091AH. He received religious studies from Makhdoom Inayatullah (ra). He was a great scholar, jurist, and researcher of the time. Like outward knowledge, he was also the imam of inner wisdom. He also received grace from the companionship of Abul Masakin Khawaja Muhammad (ra), the grandson of Hazrat Adam Thattvi (ra). He died at the age of eighty in 1171AH.

9. Hazrat Makhdoom Muhammad Muqeem Belai (ra)

Hazrat Makhdoom Muhammad Muqeem Belai (ra) was the caliph of Hazrat Makhdoom Abul Qasim Naqshbandi (ra). He was a native of Udu near Baturi in Sindh and settled in Goth Bela Syed Yaqub Shah near Thatta. He often did Riazat and meditations.

Sitting in the masjid for meditation during Tahajjud was his habit. There were thick trees around the masjid, so seeing the dawn in the morning was impossible. But he had such spiritual vision and insight that he bowed his head while meditating, and as soon as dawn broke, he would order the muezzin, "Go, it's time to give the Fajr call to Adhan (prayer)."

During his youth, he always used to open the book and teach on Fridays. At the end of his life, he ended the sermons and speeches. On discovering the reason, he said! One day, I was giving a sermon when some entertainers came outside the masjid to watch. Only one older man was left; his heart was also in the same game. When the listeners are in this condition, then to whom should the sermon be delivered? He died in the twelfth century Hijri.

10. Hazrat Makhdoom Muhammad Ibrahim (ra) (Madai Wala)

Hazrat Makhdoom Muhammad Ibrahim (ra) (Madai Wala) was the caliph of Hazrat Khawaja Safiullah Naqshbandi Kabuli (ra). He was the son of Makhdoom Abdul Latif (ra) and the grandson of Makhdoom Muhammad Hashim Thattvi (ra). His mother was the granddaughter of Makhdoom Abul Qasim Naqshbandi (ra). He was born in 1162AH. He was a high-ranking scholar of his time, excelling in external and internal sciences. He pledged allegiance to Hazrat Khawaja Safiullah Naqshbandi Kabuli (ra), who was one of the descendants of Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). From him, he set the standards of conduct (Suluk), reached the highest places of Tariqat, and was exalted by the caliphate and permission. He was travelling with his mentor on Hajj. His mentor died on the way. He made all the arrangements for his funeral and burial and led his funeral prayer.

His disciples numbered about two hundred thousand, and so were many caliphs. He died in 1225AH in the city of Madai. The town of Madai is also written as Mandoi in some books. This city is a seaport on the coast of Kuch. This is where he passed away and where his grave is, which is why he is called Madai Wala. He was a great writer and poet. He had a son, Makhdoom Abdul Latif (ra), and a daughter.

Names of some of your works:

1۔ ابلاغ جهد الدمص فی مسئلة قص اللحی و النتف و المص

2۔ اغناء الواصل

3۔ امطة اذی العبید عن طریق جواز استعمال اموال الکافر العنید

4۔ تحریر فی بیان آخر الظهر

5۔ تطییب افواه الاخوان فی المنع عن شرب الدخان

6۔ توثیق الاسباق فی مسئلة الصداق

7۔ تهذیب البیان فی اجوبة اسولة من وحید من الاکابر الخلان

8۔ الحبل المتین فی اوصاف خلفاء الراشدین

9۔ رسالة فی بیان السلسلة

10۔ سحق الاغبیاء الطاغین فی کمل اولیاء و اتقیاء العلماء

11۔ سیر التقریر فی تحقیق مقاصد مسئلہ استعمال الحریر

12۔ طریدۃ الحیاک مماطردہ الخصم بقطع التنباک

13۔ غسل العباک عن تصویب قطع التنباک

14۔ القسطاس المستقیم

15۔ القول الرضی بتصحیح حدیث الترمذی

16۔ مفتاح الکلام

17۔ نثر حلاوی المعارف و العلوم

18۔ نشیج الضحیٰ فی حل مسئلہ قص اللحی

19۔ وصول الغنا فی تحریم الدفون مع الجلاجل و الغنا

20۔ وعظ الانوار فی حکم مسئلۃ رویۃ القمر یوم الشک فی النہار

21۔ ہدایت الناس فی البقاء الشعر علیٰ الراس

Astana Aliya Naqshbandiya Mujaddidiya, Badin, Sindh

11. Hazrat Makhdoom Abdul Latif (ra) (Sani)

Hazrat Makhdoom Abdul Latif (Sani) (ra) was the son and caliph of Hazrat Makhdoom Muhammad Ibrahim (ra) (Madai Wala). Hazrat Makhdoom Abdul Latif (Sani) (ra) was the son and caliph of Hazrat Makhdoom Muhammad Ibrahim (ra) (Madai-Wala). The name of your grandfather's son, i.e., Hazrat Makhdoom Hashim (ra), was also Makhdoom Abdul Latif (ra). That is why he was remembered as Makhdoom Abdul Latif Sani (ra). He was the maternal grandfather of Makhdoom Ibrahim Khalil (ra). Makhdoom Ibrahim Khalil (ra) used to say that my mother used to tell me the stories of his Kash wa Karamat. He was an excellent writer, so he used to write the exchange of writings between the scholars with his beautiful pen. Makhdoom Ibrahim Khalil (ra) says that I heard from my father (whose title was Daim al-Soom) that we used to see Hazrat Makhdoom Abdul Latif (ra) and his sons sitting in a room in the masjid, writing texts. And he was used to sitting on the other platform and writing their answers. I was a child then, and I used to pass on their writings to each other. His father and mentor Hazrat Makhdoom Muhammad Ibrahim (Madai-Wala) (ra) used to say!

If a person wants to reach the point of Tasawwuf and Tariqat where there is nothing but Allah and even the self is lost, then he should take the company of our Khalifa, Mian Ahmad Khan Nizamani (ra). And if anyone wants me to reach such a position that I gain popularity and the world turns towards me, then he should take the company of our Khalifa Sheikh Waseen-Wala (ra). In his company, his intention will be fulfilled. And if a person wants to become like a naked sword, i.e., if his tongue utters a lousy prayer for someone, then it happens, then he should take the company of our Khalifa Shaykh Plas Posh (ra). His company will get him this position because his company has this effect. Suppose a person wants to reach a position of nearness in which his duaa is effective and destructive as well. In that case, he should take the company of the Caliph Makhdoom Abdul Latif Sani (ra) to achieve this position. In his company, he will attain this position.

He obtained the blessing of behaviour by staying in the company of Hazrat Khawaja Safiullah Naqshbandi Kabuli (ra). He got the honour of the caliphate and permission by pledging allegiance to his father. He had a very high position in knowledge and conduct.

11.1. Makhdoom Abdullah (ra)

Makhdoom Abdullah (ra) was the son of Hazrat Makhdoom Muhammad Abdul Latif Sani (ra). He was a composite of outward and inward perfections. He was a graduate of religious studies. He was unique in piety. He was skilled in preaching and speech. He also had a taste for poetry and adopted the pen name "Umid. "His date of death could not be known.

12. Khalifa Plas Posh (ra)

Hazrat Caliph Plas Posh (ra) was the Caliph of Hazrat Makhdoom Muhammad Ibrahim (Madai-Wala) (ra). He had a very high position in knowledge and conduct. His real name has yet to be discovered. He was known as Plas Posh. He had reached the heights of knowledge. His mentor once said that if one wants to attain the highest position of knowledge and reality, so that whatever comes out of his tongue is fulfilled immediately, then he should take the company of our caliph Shaykh Plas Posh (ra). He will do it.

Once, he visited Makli to visit the Makhdoom Abu Qasim (ra) shrines and Makhdoom Muhammad Hashim (ra). He thought that if I came here, I should also meet Hazrat Makhdoom Muhammad Ibrahim (ra) (Madai Wala). When he went to his masjid to meet him, he saw that Hazrat-Wala was before him, and his eyes

fell on him. This look affected him so much that all the problematic points of his behaviour were solved. He has found what he has been looking for years in a moment. He asked him to pledge allegiance, which he accepted. He reached perfection in a very short period and was honoured by the caliphate and given permission.

13. Hazrat Ahmed Khan Nizamani (ra)

Hazrat Ahmad Khan Nizamani (ra) was the caliph of Hazrat Makhdoom Muhammad Ibrahim (Madai-Wala) (ra). He is considered to be one of the elders of his time. After acquiring the sciences of Sharia, he joined the company of Makhdoom Muhammad Ibrahim Madai-Wala (ra) to study esoteric sciences. While staying there, he completed his spiritual ranks and was elevated to the caliphate.

His mentor told him that if a person wants knowledge and reality to reach the highest place, the place of destruction. In other words, where there is nothing except Allah, even if a person's self is lost, then that person should take the company of our caliph, Sheikh Ahmad Khan Nizamani (ra). With his company, a person will get this high position.

He also received grace from Hazrat Khawaja Safiullah Naqshbandi Kabuli (ra). He travelled many times from Sindh to Kabul on foot.

13.1. Sheikh Muhammad Amin Chhetrai (ra)

Sheikh Muhammad Amin Chhetrai (ra) completed his esoteric studies with Makhdoom Muhammad Ibrahim Madai-Wala (ra) and Sheikh Ahmad Khan Nizamani (ra). He enlightened his heart with his blessings. He had immense love and devotion for his mentor. He was highly positioned to follow Shari'ah and Tariqa, righteousness and holiness. He was also skilled in visual sciences, prose, and poetry. He was a writer. He wrote a book on the life conditions of Makhdoom Muhammad Ibrahim Madai-Wala (ra) and Sheikh Ahmad Khan Nizamani (ra), which is called "مناقب مخدومین معظمین." The situations, events, habits, deeds, and letters of these two saints have been written in it.

14. Makhdoom Abdul Karim (ra)

Makhdoom Abdul Karim (ra) was the caliph of Hazrat Khawaja Safiullah Naqshbandi Kabuli (ra). After memorizing the Holy Qur'an, he achieved perfection in rational and transferable sciences. He also had a taste for calligraphy and was skilled in Persian calligraphy. He wrote a few books on logic himself, namely " ایسا غوجی اور قال اقوال," etc., and also signed them. Apart from this, he wrote the first Juz of the famous book of Hadith, Mishkout Sharif, with beautiful margins. He noted its text in Arabic script and its margin in Persian script. He was a great writer and also had an affinity for poetry.

His Important Books:

۱۔ تفسیر سورۃ یٰس شریف

۲۔ تفسیر سورہ تبارک

۳۔ تفسیر سورہ ھل اتیٰ

15 - Hazrat Sheikh Ahmed (ra)

Hazrat Sheikh Ahmad (ra) was the grandson of Hazrat Adam Thattvi (ra) and the son of Hazrat Muhammad Ashraf (ra). He was a master of both external and internal sciences and of Kashf wa karamat. The father's shadow was lifted from his head in his childhood, but he went on to study all the sciences and master them until the age of scholarly maturity. Afterward, he went to Delhi, the center of scholars and Sufis, to study the outer and inner sciences. He stayed there for a long time and was blessed with knowledge and Marifat. (Firdous-ul-Arifin)

16. Sheikh Haji Abdul Latif (ra)

Shaykh Haji Abdul Latif (ra) was a particular follower of Hazrat Faizullah bin Makhdoom Adam Thattvi (ra) and had permission and caliphate. After the death of Hazrat Sheikh Faizullah (ra), he attended the service of Hazrat Makhdoom Abul Qasim Naqshbandi (ra) and gained spiritual grace. After Hazrat Makhdoom Abul Qasim (ra), he was blessed with the company of Hazrat Abul Masakeen Khawaja Muhammad (ra). Now, by enlightening his heart with the bounties of the elders, he inspired the hearts of hundreds of Allah's servants with this benefit.

His lineage goes back to Hazrat Abu Bakr Siddiq (RA). His family came and settled in Sindh in 786AH. At that time, Thatta was a center of knowledge and art. He was a perfect character: generous, extremely merciful, religious, ascetic, a pilgrim, and a memorizer of the Quran. He was very respectful of guests. He was married three times and had four sons and two daughters.

He died in 1149AH / 1736AD. His grave is in Lovari Sharif.

17. Hazrat Shah Sadruddin (ra)

Hazrat Shah Sadruddin (ra) was one of the descendants of Hazrat Musa Kazim (ra). His grandfather, Syed Ali Makki (ra), was the first Syed to settle near Dadu. He married the new-Muslim daughter of Raja Ardour. Among his descendants, Shah Sadruddin Sani (ra) passed away in the eleventh century Hijri, and his tomb was built in 1155 AH / 1742 AD. Among his grandchildren was Syed Muhammad Shuja Naqshbandi (ra). Among his descendants, Syed Muhammad Baqa Shaheed (ra) (bin Muhammad Imam bin Fateh Muhammad ra) was born in Rasul-pur District, Khairpur in 1135AH / 1732AD. He was martyred by the oppressors in 1198 AH / 1794 AD. His burial took place in Tayyab village (Khairpur).

Astana Aliya Naqshbandiya Mujaddidiya, Tando Sain-Dad (Sindh)

Hazrat Khawaja Abdul Rahman Farooqi Mujaddidi (ra)

(Caliph of Hazrat Shah Abdullah, known as Ghulam Ali Shah Dehlvi ra)

1. Shaykh-ul-Islam Hazrat Khawaja Muhammad Hasan Jan Farooqi Mujaddidi

Shaykh-ul-Islam Hazrat Khawaja Muhammad Hasan Jan Farooqi Mujaddidi (ra) was the son and caliph of Hazrat Khawaja Abdul Rahman Farooqi (ra). He was born on 6th Shawwal 1278AH/ 6th April 1862AD in Kandahar (Afghanistan). His lineage is related to Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). After his birth, his father stayed with his family in Makkah for three years and in Madinah for two years. Returning from there, he settled in Takhar (near Hyderabad), Sindh.

After his early education and reading the Quran, he studied Persian under Maulana Baz Muhammad (ra) in Kandahar. Then he studied under Maulana Rehmat Ullah Muhajir Makki (ra) at Madrasa Solatia in Makkah Mukaramah. In 1301AH, he studied Hadith with the Mufti of Makkah Mukaramah, Hazrat Maulana Sheikh Syed Ahmed Dahlan (ra), and read other books. During his stay in Makkah, he memorized the Holy Quran. He pledged allegiance to his father and settled the Suluk Mujaddidiya. His father blessed him with a caliphate and permission. In

1315AH, his father died and was buried in Koh Ganja near Hyderabad (Sindh). His descendants later made Tando Sain Dad their abode.

He was strictly following the Sunnah of the Messenger of Allah ﷺ. In 1354AH / 1935AD, he visited Quetta, and on 27th Safar, a terrible earthquake occurred there, and many people were martyred. Eleven members of his family were also martyred. He miraculously survived and courageously pulled them out of the wreckage and arranged for a burial. In 1332AH, he visited the Haramain Sharifain for the fourth time; on the way, he also visited Baghdad, Karbala, Najaf Ashraf, Syria, and Bait al-Maqdus. Meanwhile, the Second World War had started.

He died on 2nd Rajab 1356AH / 2nd June 1946AD and was buried by his father's side at Koh Ganj (Hyderabad, Sindh). His son Arjmand Maulana Abdullah Jan al-Maroof Shah Agha (ra) became Sajjadah Nasheen.

Some of His works include:

۱۔ شفاء الامراض (عربی)

۲۔ انیس الارواح (والد گرامی کی سوانح حیات)

۳۔ انساب الانجاب (خاندان مجددیہ کا تذکرہ)

۴۔ الاصول الاربعہ فی تردید الوہابیہ

۵۔ طریق النجات

۶۔ العقائد صحیحہ فی بیان مذہب اہل سنت والجماعت

۷۔ تذکرۃ الصلحا فی بیان الاتقیاء

۸۔ رسالہ تہلیلیہ

۹۔ پنج گنگ اور دیگر کتب

2. Hazrat Maulana Muhammad Hussain Jan Farooqi Mujaddidi (ra)

Hazrat Maulana Muhammad Hussain Jan Farooqi Mujaddidi (ra) was the son and caliph of Hazrat Khawaja Abdul Rahman Farooqi (ra). He was born on 1868AH / 1284AH in Kandahar, Afghanistan. He got all the knowledge from his father and other famous teachers. He then studied for five years at Madrasah Solatia, Makkah. He was well-versed in literature and history. He used to say poetry in

Persian. He had reached the point of perfection in verse, rubaiyat, and masnavi. He knew medicine and wisdom and did this work to serve the people for Allah's sake. He learned the lessons of Sahih Bukhari from his father and obtained the Sanad of Hadith from Hazrat Shah Abdul Ghani Dehlvi Mujaddidi (ra), the son of Hazrat Shah Abu Saeed (ra). Apart from him, he also obtained permission from Shaykh Muhammad Abu Nasr Jilani Shami (ra) to narrate the hadith continuously.

He pledged his allegiance to his father, established Mujaddidiya, and became proud of the caliphate and permission. His father stayed with his family in Makkah for three years and in Madinah for two years. Returning from there, he settled in Takhar (near Hyderabad), Sindh. Then, he finally transferred to Samaroo Sharif. He played a major role in Tehreek-e-Pakistan. His collection of poems has been published under the name of "کلیات خیابان سرہندی". He died on Safar 1368AH / 1948AD and was buried by his father's side in Koh Ganj (Hyderabad, Sindh).

Names of some of books:

۱۔ شفا الامراض

۲۔ انیس المریدین

۳۔ شرح حکم شیخ عطاء اللہ سکندری

۴۔ سفر نامہ عربستان

۵۔ الاشارہ الیٰ البشارہ

۶۔ رسالہ فی باب صحۃ الجمعہ فی القریٰ

۷۔ لغات القرآن

۸۔ رسالہ در قواعد تجوید

۹۔ رسالہ در سلوک نقشبندیہ

10۔ رسالہ در تحقیق وحدت الوجود و الشہود

In his library, the books of famous scholars, jurists, and Sufis of Sindh, such as Makhdoom Muhammad Hashim Thattvi (ra), Makhdoom Muhammad Moeen Thattvi (ra), Ibrahim Thattvi (ra), Khalifa Ahmad Khan Nizamani (ra), Muhammad Amin Sindhi (ra), Makhdoom Abdul Wahid Sivastani (ra), Makhdoom Muhammad Jafar Bobakai (ra), Mian Faqir-Ullah Shikarpuri (ra), are included.

2.1. Hazrat Ghulam Ali Jan Sirhindi (ra)

Hazrat Ghulam Ali Jan Sirhindi (ra) was the son of Hazrat Agha Abdullah Jan Sirhindi (ra). He was born in Tando Sain-Dad in 1334AH. Maulana Abdul Qayyum Bakhtiar-Puri (ra), Maulana Lal Muhammad Matiarvi (ra), Mufti Muhammad Hassan Thattvi (ra) (Khatib Shah Jahan Masjid Thatta) were among his followers. After his father's death, Hazrat Agha Abdullah Jan Sirhindi (ra) assumed his father's place in 1393AH and continued to guide.

He died on 25th Sha'ban 1977 AD at the age of 63 and was buried in his ancestral graveyard, Maqbara Sharif Ganjo Takkar, Hyderabad.

3. The preacher of Islam, Hazrat Maulana Muhammad Hashim Jan Farooqi Mujaddidi Sirhindi (ra)

Hazrat Maulana Muhammad Hashim Jan Farooqi Mujaddidi (ra) was the son and caliph of Sheikh-ul-Islam Hazrat Khawaja Muhammad Hasan Jan Farooqi Mujaddidi (ra). He was born on 14th Dhul-Qadah 1323AH / 10th January 1906AD in Tando Sain Dad. His lineage is related to Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra).

He received his early education and read Persian books from his father. He memorized the Holy Quran from Hafiz Qari Ahmad Saad Buneri (ra). He learned Arabic from Maulana Ghulam Muhammad Nizamani (ra) and Maulana Muhammad Shafi (ra). Received further education from Darul Uloom Moiniya in Ajmer Sharif, then from Syed Barkat Ahmed Tonki (ra) in Tonk and Maulana Abdul Bari (ra) in Farangi Mahal. He completed Suluk Mujaddidiya by swearing allegiance to his father and attained high positions.

On the occasion of Urs in Lovari Sharif (Sindh), when Sajjadah Nasheen Ahmad Zaman began the Hajj series, he first published articles in the Sindh newspapers against this temptation. Then he demanded that the Government of India (UK) ban this fitnah.

Following are some of his works:

۱۔ قرۃ العیون فی سیرۃ الامین المامون (سندھی ترجمہ)

۲۔ مخدوم محمد ہاشم کی تصنیف ''فرائض الاسلام'' کا ترجمہ

۳۔ والد ماجد کی تصنیف ''طریق النجات'' کا اردو ترجمہ

۴۔ العقائد الصحیحة (اردو ترجمہ)

۵۔ اذکار معصومیہ (سندھی ترجمہ)

۶۔ مقدمہ عمدۃ المقامات (فارسی)

He died on 22nd Ramadan Mubarak 1395AH/28th September 1975AD in Quetta and was buried in the Koh Ganja graveyard, Tando Sain Dad (Sindh).

4. Khawaja Abdullah Jan, *known as* Shah Agha Sirhindi (ra)

Khawaja Maulana Abdullah Jan, known as Shah Agha Sirhindi (ra), was the son and caliph of Hazrat Khawaja Muhammad Hasan Jan Farooqi Mujaddidi (ra). He was born on 8th Jumadi Awal 1305AH/ 1887AD in Tando Sai Dad (Sindh). He was the elder brother of Khawaja Muhammad Hashim Jan (ra).

He got his early education from his father. He pledged allegiance to his father in the Naqshbandiya chain and became proud of the caliphate and permission in 1359AH. He succeeded his father after his death. Among his teachers are Maulvi Haji Abdul Qayyum Bakhtiar-Puri (ra), Maulvi Lal Muhammad Matalvi (ra), Haji Hasan-ullah Patai (ra) and Maulana Khair Muhammad Magsi (ra).

He was very pious and strictly committed to the Prophet's Sunnah. He had a wide circle of followers and devotees. Your conversation was very scholarly. Your work " مونس المخلصین " is particularly noteworthy.

He passed away on 13/March 3791 in Tando Sain Dad and found his last resting place there.

His other works:

۱۔ راحت القلوب (فارسی)

۲۔ برگ سبز (فارسی)

۳۔ راحت القلوب (سندھی)

۴۔ ھدایت الحج (سندھی)

۵۔ راحة المخلصین (سندھی)

4.1. Hazrat Abdul Sattar Jan Sirhindi (ra)

Hazrat Abdul Sattar Jan Sirhindi (ra) was the second son of Hazrat Khawaja Hasan Jan Sirhindi (ra). He was endowed with knowledge, skills, courage, and a high level of achievement. He was born in the month of Rajab 1311AH/1894AD in Takhar village. His initial education was from his father and Allama Hafiz Muhammad Yusuf (ra). Once, there was a famine in Haramain Sharifain. He collected grain from Sindh, brought it to the Haramain Sharifain, and distributed it among the poor.

5. Hazrat Muhammad Ismail Jan Roshan Farooqi Sirhindi (ra)

Hazrat Maulana Muhammad Ismail Jan Roshan Farooqui (ra) was the son of Sheikh-ul-Islam Hazrat Khawaja Muhammad Hussain Jan Farooqi Mujadidi (ra). He was born on 5th Duel-Qadah 1307AH, 23rd June 1890AD, in Takhar District, Hyderabad (Sindh). He got his early education from his father. He pledged allegiance to his grandfather, Hazrat Khawaja Abdul Rahman Farooqi (ra), in the Naqshbandiya family, received his education, and became proud of the caliphate and permission. Hafiz Yusuf (ra) and his son Hafiz Haroon Dilgeer (ra) were also among his teachers. He participated in Tehreek Khilafat and Tehreek Pakistan. In 1345AH/1926AD, the holy shrines in Saudi Arabia began to be demolished to raise a voice against it and to express the feelings of the Muslim Ummah, when a delegation, with the support of the late Islamic scholar, met Sultan Ibn Saud. He was also part of this delegation. Apart from him, Muhammad Ali Johar (ra), Maulana Shaukat Ali (ra), and Hazrat Syed Salman Nadvi (ra) were also included in this delegation.

He was extremely pious and awake at night. Such was the knowledge of his righteousness that a fatwa was published in a newspaper "Sach" from Lucknow that sugar is mixed with bones and some impure ingredients in the West. After hearing this, he stopped using this sugar. Even after three years, when the newspaper again clarified that no impure substance was used, he started using it. Another excellent example of his abstinence was his never eating fruit from his father's garden without permission. This was the state of his worship; he always attended all prayers from seven until the end of his life. Many people came to him to resolve their disputes. He used to be very careful in accepting gifts. He was a true lover of Rasulullah ﷺ. He wrote very high-quality poems.

His Authors:

۱۔ دیوانِ روشن

۲۔ انشائے روشن

۳۔ نسیمِ چمن

۴۔ جواہر نفیسہ

۵۔ دیوانِ روشن

۶۔ خطبات سندھی

He died in 1361AH / 1940AD in Karachi and was buried in his native village, Takhar (Tando Sain Dad, Sindh). He had three sons, Muhammad Ishaq Jan (ra), Muhammad Ibrahim Jan (ra), and Muhammad Majeed Jan (ra), and four daughters. Master Muhammad Ismail Qureshi (db) was his successor.

6. Hazrat Khawaja Muhammad Ishaq Jan Sirhindi (ra)

Hazrat Khawaja Muhammad Ishaq Jan Sirhindi (ra) was the grandson and caliph of Shaikh-ul-Islam Hazrat Khawaja Muhammad Hussain Jan Farooqi Mujaddidi (ra). His father's name was Khawaja Muhammad Ismail Jan (ra). He was born in 1930 AD in Hyderabad, Sindh. He received his primary education from his father and then completed his studies in external and internal sciences at Darul Uloom Moiniya, Ajmer Sharif. He pledged allegiance to his grandfather, Hazrat Khawaja Muhammad Hussain Jan Farooqi Mujaddidi (ra), and ascended to the Caliphate with permission.

He died on 3rd Dhul-Hajjah 1395 AH / 7th December 1975AD in Karachi and was buried in his native graveyard.

7. Hazrat Pir Muhammad Ibrahim Jan Khalil (ra)

Hazrat Pir Muhammad Ibrahim Jan Khalil was the grandson and caliph of Shaikh-ul-Islam Hazrat Khawaja Muhammad Hussain Jan Farooqi Mujaddidi (ra). His father's name was Khawaja Muhammad Ismail Jan (ra). He was born on the 8th of Ramadan 1334AH / 1916AD in Hyderabad, Sindh. His pen name was Khalil, and his

surname was Abu Al-Ala. He received his early education from his father and was then admitted to Sindh Madrasa-tul-Islam, Karachi, where he studied English. Then, he joined the Medical College in Delhi and studied medicine. He was also skilled in religious studies and Arabic arts.

In Goth Gulzar Khalil of Samaru, he built a Darul Uloom in which the Quran, Hadith, Fiqh, and Tafsir are taught. He also brought blessings to Allah's creation through spiritual education, medicine, and wisdom. He was fluent in Persian, Urdu, and Sindhi.

8. Hazrat Muhammad Salim Jan Sirhindi (ra)

Hazrat Muhammad Salim Jan Sirhindi (ra) was the son of Hazrat Khawaja Abdul Rahman Mujaddidi (ra), the heir of the Sirhindi elders of Tando Sain-Dad. He was a scholar, poet, and sage of Persia. He was born on 1327AH/1909AD in Kandahar. When he was five years old, his father, Agha Muqeem Jan (ra), passed away. His maternal grandfather, Khawaja Muhammad Hasan Jan Sirhindi (ra), raised him.

He started learning the Quran at the age of five. He read from the early Arabic and Persian books to Kunz al-Daqaiq and Kufiyah. He visited Ajmer Sharif with his uncle Khawaja Muhammad Hashim Jan Sirhindi (ra). There, he completed Dars Nizamiyah and Dura-e-Hadith under Hazrat Maulana Moinuddin Ajmeri (ra), a renowned Mujahid, researcher, and scholar of the Azadi Movement. In 1934 AD, he again visited Ajmer Sharif and studied medicine and wisdom from Shifa Mulk Hakeem Nizamuddin (RA). In 1940, he opened his seminary in Matli (Sindh) and started serving the creation of Allah.

Astana Aliya Naqshbandiya Mujaddidiya, Dadu (Sindh)

1. Hazrat Qazi Musa (ra)

Hazrat Qazi Musa (ra) was the follower and caliph of Hazrat Sheikh Karim-Uddin.

One day, Qazi Musa (ra) passed by Usmanpur (Khattar) near Hasan Abdal in the Attock district. There, he heard the praise of Hazrat Sheikh Abdul Karim, alias Sheikh Karim Uddin. So, he attended the meeting. Hazrat Sheikh Karim Uddin (ra), who was the successor of Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra), asked him, " Whose follower are you? " He replied that I am the follower and caliph of Hazrat Sheikh Isa Languti (ra). Hazrat Sheikh Karim Uddin told him to meditate. Hazrat Sheikh Karim-uddin gave him the grace of the Naqshbandiya chain, so all ties

were erased from his heart, and the Naqshbandiya Mujaddidiya prevailed over all. There is a letter of Imam Rabbani (ra) in his name. He died in Sihon in 1044AH, and his tomb is there.

1.1. Hazrat Sheikh Is'haq (ra)

Hazrat Sheikh Is'haq (ra) was the son of Hazrat Qazi Musa (ra). He was also a disciple of Hazrat Sheikh Karim-uddin (ra). Before him, he was related to Hazrat Sheikh Taj Sambhali (ra). He has also received a caliphate from Hazrat Imam Rabbani (ra) in a revelation. He often mentioned negative affirmations (Nafi-Asbat). There is a letter to him from Hazrat Mujaddid Alf al-Thani (ra). He died in Sihon and is buried there. He is counted among the Sufia of the eleventh century AH.

2. Hazrat Makhdoom Sahar Linjar (ra)

Hazrat Makhdoom Sahar Linjar (ra) belonged to the Linjar tribe. His father's name was Makhdoom Muezuddin (ra). He counted among the successors of Hazrat Makhdoom Bilal (ra). He was swamped in worship and charity. He never talked about worldliness.

Hazrat Makhdoom Bilal (ra) was authorized in both Naqshbandiya and Kibarviya lineages; therefore, being his caliph, he was blessed by both lineages. The Naqshbandiya chain reaches Hazrat Khawaja Bahauddin Naqshband Bukhari (ra), and the Kibarviya chain goes to Hazrat Najam-uddin Kubra (ra). After the death of Hazrat Makhdoom Bilal (ra), he took the companionship of Makhdoom Noah Halai (ra).

He died in 14th Rajab 980AH or 981AH, and his tomb is in Ansar-pur. He had many caliphs, among whom Syed Rukn-uddin Sakhi (ra) and Syed Haji Matalvi (ra) were famous.

3. Qazi Dutta Sivastani (ra)

Qazi Dutta Sivastani's father was Qazi Sharfuddin (ra), or Makhdoom Rahu (ra). He completed the external sciences at his father's company, served the Makhdoom Bilal (ra), and acquired the sciences of interpretation, hadith, and other esoteric sciences. Apart from him, he also learned from Makhdoom Mahmood Fakhr Putra

(ra) and Hazrat Abdul Aziz Harvi (ra). He was also skilled in knowledge. He spoke Hindi, Turkish, and Arabic fluently and possessed a strong memory. He died in 970AH.

4. Syed Haider Sanai (ra)

Syed Haider Sanai (ra) was a resident of the Sin area. He received spiritual knowledge and training from Hazrat Umar Haliya (ra) and Hazrat Makhdoom Bilal (ra). He rose to the highest position of learning and behaviour through his training and grace. He was a great scholar. He died in 937AH.

5. Hazrat Sheikh Darwish Wahiyah Chahiya (ra)

Hazrat Sheikh Darwish Wahiyah Chahiya (ra) belonged to the Chahiya nation. He acquired the external and internal sciences in the company of Hazrat Syed Rukn-uddin Alvi (ra) and became proud of the Caliphate. Hazrat Syed Rukn-uddin Alvi (ra) was the caliph of Hazrat Makhdoom Sahar Linjar (ra), and he was the caliph of Hazrat Makhdoom Bilal Naqshbandi (ra). He was devoted to the love of the Messenger of Allah ﷺ and did not do anything against the Sunnah.

He died on 21st Rajab 1001 AH. His mausoleum is located in a cemetery on the banks of the Sakra canal in Mauza "Torki".

6. Sheikh Ladh (ra)

Hazrat Sheikh Ladh (ra) was one of the unique followers of Hazrat Sheikh Darwish Wahiyah Chahiya (ra). By the grace of his company, he reached the highest places of knowledge.

7. Makhdoom Abdul Waheed Sivastani (ra)

Makhdoom Abdul Waheed Sivastani (ra) bin Qazi Muhammad Ehsan (ra) completed his esoteric studies with Hazrat Khawaja Safiullah Mujaddidi (ra). After swearing allegiance to him, he set the rules of behaviour and became proud of the caliphate and permission. His Sheikh gave him a written caliphate and permission. He was a great, famous jurist, scholar, researcher, mufti, and scholar of discoveries and deeds of Sindh. He had a high position in Hanafi jurisprudence.

He was born on 1150AH in Sehun. His father was Makhdoom Deen Muhammad Ibn Abdul Wahid Patai (ra). He was a native of Pat and later moved, settling in Sehwan. He had a friendly ceremony with Hazrat Shah Abdul Latif Bhattai (ra).

Names of some of his caliphs:

1. Muhammad Hussain Sivastani (ra)
2. Akhund Razzaq Dino (ra)
3. Rais Muhammad Hussain Kharo (ra)
4. Mian Muhammad Amin Khair Paqri (ra)
5. Ghulam Rasool Afghan Khamush (ra)
6. Khalifa Abdul Hakeem Sivastani (ra)

Apart from him, Makhdoom Muhammad Abid Ansari Sehwani (ra) and Maulana Muhammad Afzal (ra) were also among his famous students. He died on 14th Ramadan Mubarak 1224AH. His nephew, Makhdoom Muhammad Hasan (ra), succeeded him.

His Authors:

1۔ تحریر المسائل علیٰ حسب النوازل

2۔ حاشیه اشباہ و النظائر

3۔ رش الانوار حاشیه الدر المختار

4۔ کشف الکامن فی علم الباطن

5۔ تهدید الغافر فی تعذیب الکافر

6۔ تیسیر القدیر فی اضحهة الفقیر

7۔ القول الجلی فی تذکیر البغی

8۔ رساله در کسب و توکل

9۔ جبر السکین فی تسلیة المسکین

10۔ تسهیل الصعب فی ابیات الکعب

11۔ ارشاد الصواب لمن وقع فی بعض الاصحاب

12۔ لطف اللطیف فی اعطاء الرغیب

13۔ اربعین فی رشد الطالبین

14۔ الیسر المطلوب

15۔ ایضاح العاقبة فی طلب العافیة

16۔ نص السارب فی قطع الشارب

17۔ رساله در حرمت دخان

18۔ دیوان واحدی

19۔ انشاء واحدی

20۔ رساله در عدالت امیر معاویه رضی اللہ عنہ

21۔ اصدق التصدیق بأفضلیة الصدیق

22۔ الازهار المستاثره فی الاخبار المتواترة

23۔ مراة الحلیله

24۔ اربعین فی فضل المجاهدین

25۔ طریق السداد فی وجوب الاعتداد

26۔ انوار الفیوضات الباطنیة فی امتیاز اهل الباطن من الباطنیة

27۔ ازالة الاشتباه فی قطع همزة یا الله

28۔ القول الجلی

29۔ جبر التسکین فی کسر التنوین

30۔ سبط المقال فی حل الاشکال

31۔ غایة الصراحة فی تحریم النیاحة

32۔ حسن الفهم و التعقل فی جمع الکسب و التوکل

33۔ فضائل ربیع

34۔ اربعین بروایة سواج المسلمین

35۔ مجموعہ رسائل سیوستانی

36۔ الاستدراک للدوراک

37۔ البراھین الغر فی منع بیع المحر

38۔ جودۃ الطبع فی کثرۃ السبع

39۔ السبیل الواسطین

8. Makhdoom Muhammad Arif Sivastani (ra)

Makhdoom Muhammad Arif Sivastani (ra) was the nephew and successor of Hazrat Makhdoom Abdul Wahid Sivastani (ra). He learned science and knowledge from his Shaykh and joined the perfection of Shariat and Tariqat. His Sheikh entrusted to him the work of teaching, issuing fatwas, and providing guidance.

His father was Makhdoom Muhammad Hassan bin Mufti Abdul Wahid Patai (ra). His lineage goes back to Hazrat Abu Bakr Siddiq (RA). He also established a Madrasah and Darul Uloom in his lifetime. Among his famous students are Makhdoom Haji Fazlullah Patai (ra), Khalifa Hakeem Ghulam Mohiuddin Sivastani (ra) and Makhdoom Muhammad Sivastani (ra). He died in 1258AH.

9. Makhdoom Muhammad Sivastani (ra)

Makhdoom Muhammad Sivastani (ra) was the son and successor of Makhdoom Abdul Waheed Sivastani (ra). He was a great scholar. He left for Haramain Sharifain without financial means in the spirit of love. Having completed the blessings of Hajj and the Holy Pilgrimages, he returned home safely.

He died on 15th Ramadan 1316AH at the age of 76 and was buried in his native cemetery.

10. Makhdoom Hasan-ullah Patai (ra)

Makhdoom Hasan-ullah Patai (ra) was the son and successor of Makhdoom Abdul Waheed Sivastani (ra). He was a scholar, researcher, jurist, and Kashf Karamat scholar. His father's name was Makhdoom Wahib-ullah Patai (ra). His lineage is

traced back to Hazrat Abu Bakr Siddique (RA). He received his initial education from his uncle Makhdoom Haji Fazlullah (ra). He completed external studies from Maulana Noor Muhammad (ra) and his son Maulana Gul Muhammad Shahdad Koti (ra). Among his students were Maulvi Muhammad Siddique Satiai (ra), Maulvi Khair Muhammad Junejo Patai (ra), Makhdoom Basr-Ullah Sivastani (ra), Makhdoom Moinuddin Sivastani (ra), Maulana Abul Faiz Ghulam Umar Jatoi (ra), Maulvi Shahabuddin Halai (ra), Makhdoom Muhammad Daud Dar Belai (ra). Pirzada Ghulam Muhammad Mujaddidi Mutlawi (ra) was included. You have achieved the blessing of Hajj twice.

He died in 1339AH and was buried in his native graveyard.

11. Hazrat Ghulam Muhammad Malkani (ra)

Hazrat Ghulam Muhammad Malkani (ra) swore allegiance to Hazrat Khawaja Abdul Rahman Sirhindi Mujaddidi (ra). After his death, he pledged allegiance to Hazrat Khawaja Wali Muhammad Mulla Katiyar (ra), and after completing the lessons of conduct, he became proud of the caliphate and permission. He went to the Khanqah of Mohra Sharif and received the blessings of Naqshbandiya from Hazrat Khawaja Muhammad Qasim Naqshbandi (ra). He used to say that when Imam Mahdi came, he would belong to the Hanafi and Naqshbandi lineages.

He was born on the 14th of Ramadan, 1276AH, in Malkan in Dadu. He studied Arabic and Persian from Maulana Haji Hassan Patai (ra) and Maulana Attaullah Feroz Shahi (ra) and joined the teaching department. He visited various parts of India, including Punjab, Iraq and the Hijaz. His father accompanied him on the journey to Hijaz, where he died and was buried in Jannat al-Baqi.

His successors:

1. Mian Faqir Muhammad Wehrai (ra)
2. Mian Muhammad Saleh (ra) (Niwan Wahn)
3. Syed Khair Shah Jalbani (ra)
4. Mian Abdullah Yamshi (ra)
5. Amir Muhammad Pasand Khan (ra)
6.

His Authors:

1۔ سبیل الرشاد

2۔ تفتیح المقاصد و المعانی

3۔ حسن الخطاب فی اثبات القباب

4۔ تعویذ اللّٰہ الاحد

5۔ شیۃ الافکار والمحن فی الرد علیٰ لمفتی المساجن

6۔ تحفۃ القران

7۔ تاریق عباد اللّٰہ فی جواز یا رسول اللّٰہ

8۔ السیف القھری علیٰ عنق النوشھری

9۔ ذلاقۃ الکبیرۃ فی تحقیق نکاح الصغیرۃ

10۔ عمدۃ الرسائل

11۔ منع الملک الجلیل فی جواز القیام و معانقۃ و التقبیل

12۔ الحق الصریح

13۔ فتح الاخلاق فی الرد علیٰ عبد الرزاق

14۔ ایقاض الفاعس الغبی فی عدم ایقاع طلاق الصبی

15۔ زجر الغوی البلید فی تحقیق و جوب التقلید

16۔ القول الحسان

17۔ ترویح جنان المنصفین

18۔ زجر الفضیع

19۔ تحفۃ العارفین الصوفیہ

20۔ ایضاح لما اشتبہ علیٰ الملاح

He died on 22nd Jumadi al-Thani 1354AH/22nd September 1935AD.

12. Hazrat Mian Faqir Muhammad Wehrai (ra)

Hazrat Mian Faqir Muhammad Wehrai (ra) was the caliph and successor of Hazrat Ghulam Muhammad Malkani (ra). He belonged to the Chandio tribe of the Baloch nation. His father's name was Mian Nabi Baksh (ra). His family settled in Wehar Sharif, on the western side of the Dadu Canal, in the Sehwan Tehsil of Dadu District. He was born in 1270AH. He was a great scholar.

He died on Sunday, 12th Jumadi Al-Awwal 1376AH, and was buried in Wehra.

Names of His successors:

1. Mian Faqir Muhammad Brohi (ra)
2. Haji Muhammad Musa Udal Wale (ra)
3. Muhammad Usman Pirzada (ra)
4. Hafiz Muhammad Sulaiman Pillai (ra)
5. Khair Muhammad Pir Ghathawale (ra)
6. Haji Abdullah Solange (ra)
7. Wadira Haji Muhammad (ra)
8. Haji Mir Muhammad Sial (ra)
9. Mir Muhammad Shah Sajawal (ra)
10. Muhammad Malok (ra)
11. Qazi Jamaluddin (ra)
12. Haji Muhammad Sulaiman (ra) (Makkah)
13. Muhammad Akram (ra) (Sanghar)
14. Haji Nazar Muhammad (ra) (Madinah)
15. Muhammad Waris (ra)
16. Ali Muhammad Mallah Manchar (ra)
17. Darya Khan Mala Manchar (ra)
18. Abdul Rahman Malah (ra)
19. Faqir Mian Nimatullah (ra)

13. Faqir Muhammad Musa (ra)

Faqir Muhammad Musa (ra) was the follower and caliph of Hazrat Mian Faqir Muhammad Wehrai (ra). He was a resident of Udal. He reached the status of Wilayat in 40 days from Riazat and Mujahideen. He used to fast a lot.

14. Faqir Mian Nimatullah (ra)

Faqir Mian Nimatullah (ra) was the disciple and caliph of Hazrat Mian Faqir Muhammad Wehrai (ra). He belonged to the teaching and learning profession.

15. Makhdoom Muhammad Hashim Bobakai (ra)

Makhdoom Muhammad Hashim Bobakai (ra) was among the unique followers of Hazrat Khawaja Hasan Jan Naqshbandi (ra). He was a great Muhaddith and author.

16. Makhdoom Haji Muhammad Bobakai (ra)

Makhdoom Haji Muhammad Bobakai (ra) was among the extraordinary disciples of Hazrat Khawaja Hassan Jan Naqshbandi (ra). He was the brother of Makhdoom Muhammad Hashim Bobakai (ra). He attained the highest position of Tariqat by setting standards of behaviour. He used to perform adhan and Iqamah duties at the Astana masjid.

17. Hazrat Abdul Latif Bakhtiar Puri (ra)

Hazrat Abdul Latif Bakhtiar Puri (ra) was among the extraordinary disciples of Hazrat Khawaja Hassan Jan Naqshbandi (ra). His father's name was Akhund Umid Ali (ra). He served his Sheikh for forty years.

He died in 1355AH at Mirpur Khas and was buried in Bakhtiarpur ancestral graveyard.

18. Syed Haji Abdullah Shah Wehrai (ra)

Syed Haji Abdullah Shah Wehrai (ra) was among the most respectful followers of Hazrat Khawaja Hasan Jan Naqshbandi (ra). He was a Hakeem (Dr.) by profession. He accompanied his mentor on the journey to Iraq, Syria, and the Holy Hijaz.

He died in 1334AH. He had no children, so he had given all his wealth and resources to his mentor.

19. Haji Fazl Ali Shah (ra)

Haji Fazl Ali Shah (ra) was a highly respectable disciple of Hazrat Khawaja Hassan Jan Naqshbandi (ra). He stayed with his Sheikh during the journey. He was very devoted to Syed Abdullah Shah Wehrai (ra).

Astana Aliya Naqshbandiya Mujaddidiya, Thar Parkar (Sindh)
(Makhdoom Abu al-Qasim Naqshbandi ra, Caliph Makhdoom Adam Thattvi ra)
1. Hazrat Mian Abul Hasan (ra)

Hazrat Mian Abul Hasan (Khushtwala) (ra) was the follower and caliph of Hazrat Makhdoom Abu Al-Qasim Naqshbandi (ra). He was attracted to asceticism, worship, rites, and Mujahidat. He always longed for the companionship of Auliya Allah.

2. Hafiz Ismail Nagraj (ra)

Hafiz Ismail Nagraj (ra) was a follower of Hazrat Khawaja Muhammad Hasan Jan Sirhindi (ra). By staying in his company, he acquired both external and internal knowledge. He was a resident of ‘Pan ‘Tehsil, Khapra District, Thar Parkar. He memorized the Qur'an in Takhar. He performed Hajj with his Sheikh in 1322AH. He was devoted to rituals and Wazaef in Arabic and Persian. He died in Pan and was buried there.

Astana Aliya Naqshbandiya Mujaddidiya, Matiari Sharif (Sindh)
1. Hazrat Agha Abdul Rahim Mujaddidi Farooqi (ra)

Hazrat Agha Abdul Rahim Mujaddidi (ra) was the son of Hazrat Shah Zia-ul-Haq (aka Hazrat Shaheed) bin Hazrat Shah Ghulam Nabi Mujaddidi (ra). His family migrated from Kandahar and settled in Matiari (Sindh).

He died on 14th Jumadi-ul-Awal 1313AH in Matiari and was buried there.

2. Hazrat Agha Abdul Halim Mujaddidi Farooqi (ra)

Hazrat Agha Abdul Halim Mujaddidi Farooqui (ra) was the son and successor of Hazrat Khawaja Abdul Rahim Mujaddidi (ra). He was popularly known as Haji Agha Sahib (ra). He was born on 1266AH in Sarai Ahmad Shah (Abdali) Baba inside Topkhana Kocha Babayan, Kandahar. He completed Lataef Khamsa with his father. He received spiritual education and knowledge from his father's Caliph Qazi Muhammad Haroon Palli (ra). He used to arrange recitations of the Holy Quran and meditate a lot.

He died on 17th Muharram 1331AH at 64 and was buried in Matiari beside his father.

3. Hazrat Khawaja Ghulam Mujaddidi Farooqi Mujadidi (ra)

Hazrat Khawaja Ghulam Mujaddid Farooqi Mujaddidi (ra) was the grandson and caliph of Hazrat Khawaja Abdul Rahim Farooqui (ra). His father's name was Hazrat Khawaja Shah Abdul Halim Farooqi (ra). His lineage is related to Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). He was born on Monday, 6th Rajab 1300AH at Matiari, Hyderabad (Sindh).

He received his education from his grandfathers, Hazrat Khawaja Abdul Rahim Farooqi (ra), Maulana Azizullah Khan (ra), and Qari Abdul Rahman (ra). During his education, he pledged allegiance to his forefather and set the standards of behaviour (Suluk), and after completion, he was honoured with the caliphate and permission. On the occasion of performing Hajj, he read books of hadiths from Maulana Abdul Haq Muhajir Makki (ra).

He also participated in the Tehreek Khilafat, the Tehreek Masjid Manzil-gah Sukkur, and the Tehreek Pakistan. He had issued a fatwa against the British, for which he was imprisoned for two years. During this imprisonment, he memorized the Holy Quran.

He died on 16th Jumadi al-Thani 1377AH/8th January 1985AD and was buried in Dargah Matiari Sharif. His son Maulana Ghulam Rasool Jan Sirhindi (db) is a Darwish Manish senior.

4. Pir Ghulam Rasool Jan Mujaddidi (ra)

Pir Ghulam Rasool Jan Mujaddidi (ra) was the son and successor of Hazrat Khawaja Ghulam Mujaddid Farooqi Mujaddidi. He was born on 6th Shawwal-ul-Mukarram 1331AH, corresponding to 2nd February 1914AD in Matiari.

He completed the external and internal sciences from Maulana Shabbir Ahmad Usmani (ra) and was ordained by Mufti Kifayat-Ullah (Delhi). He also read lessons from Hazrat Anwar Shah Kashmiri (ra).

He died on 27th Safar al-Muzaffar 1411AH, corresponding to 81/ September 0991, and was buried in Matiari.

Khanqah Naqshbandiya Mujaddidiya (Mulla Katiyar). Hyderabad

1. Makhdoom Muhammad Ishaq Sukkuria (Mulla Katiyar)

Makhdoom Muhammad Ishaq Sukkuria (Mulla Katiyar) was a resident of the Sukkur, Mirpur Khas area. His father was dearly named Shah Abdul Rahim (ra). He received external and internal education from Mulla Surti (ra). He was a follower and caliph of his father. He died on Thursday, 18th Rabi Al-Awwal 1409AH, and was buried in his native graveyard.

2. Syed Miran Muhammad Shah Takhrai (ra)

Syed Meeran Muhammad Shah Takhrai (ra) was a follower of Hazrat Khwaja Abdul Qayyum Mujaddidi (ra). He received spiritual favors and blessings from his Sheikh. He died on Monday, Jumadi al-Awal 1309AH.

3. Syed Ali Muhammad Shah (ra) (Daire wale)

Syed Ali Muhammad Shah (ra) (Daire-wale) was the son of Syed Nak Muhammad Shah (ra). He was born on 5th Rajab al-Murajab 1226AH/ 1811AD in Odero (formerly Daira Sharif), a village in Hala. After completing the knowledge of Shariah, he pledged allegiance to Hazrat Haji Abdul Rahman Sirhindi (ra) and completed the knowledge of Tariqat. He died on Thursday, 9th Muharram 1287AH.

His Authors:

۱۔ مصلح المفتاح (سندھی)

۲۔ مختصر مصلح المفتاح (سندھی)

۳۔ مرغ کی اذان کی فضلیت (سندھی)

۴۔ بیاض سیدی (عربی و فارسی)

۵۔ زبدۃ المواليد (عربی)

4. Hazrat Abdullah Taptai (ra)

Hazrat Abdullah Taptai was a resident of the village of Tapat and belonged to the Panwar tribe. He completed the knowledge of Tariqat by swearing allegiance to Hazrat Khawaja Abdul Rahman Mujaddidi (ra). He died in 1325AH. He lost his vision at a late age.

5. Hazrat Akhund Umid Ali (ra) (Halai)

Hazrat Akhund Omid Ali Halai (ra) pledged allegiance to Hazrat Khawaja Abdul Qayyum Mujaddidi Kandahari (ra) and established the highest levels of Tariqat and Tasawwuf. His father's name was Haji Abdullah Mullah Sanunri (ra). Apart from Persian and Arabic, he was an expert in Ilm al-Jafr, operations, and arithmetic. He died on 10th Rabi Awwal, 1298 AH.

6. Hazrat Alhaj Muhammad Halai (ra)

Hazrat Alhaj Muhammad Halai (ra) completed his spiritual steps by swearing allegiance to Hazrat Khawaja Haji Abdul Rahman Mujaddidi Farooqi (ra). His ancestors were residents of the village ʺBobak ʺin the Dadu district. He was settled in the city of Hala. He died on Friday in the month of Rabi ul Awwal 1336AH.

His Authors:

1۔ فتاویٰ محمدی (عربی و فارسی)

2۔ فتاویٰ الحمدی (سندھی)

3۔ شرح احادیث

4۔ مسائل اربعین (سندھی)

5۔ المسائل الخمسه فی دفع توهمات الشیعه

6۔ تمام الغنایه ترجمه بدایة الهدایه

7۔ حل الترکیب منطق

8۔ دو وایو (سندھی)

9۔ کشف الجان (سندھی)

10۔ حقوق الزوجین

11۔ خلاصة الاصول

12۔ عشرین مسائل (فارسی)

His disciples and successors:

1. Maulvi Khalifa Jan Muhammad Badinvi (ra)
2. Maulvi Abdul Rahman Sama Qurnai (ra)
3. Maulvi Qazi Mian Moinuddin (ra)
4. Maulvi Khalifa Haji Muhammad (ra)
5. Sahibzada Haji Muhammad I (ra)
6. Sahibzada Haji Muhammad II (ra)
7. Maulvi Ahmed (ra)
8. Maulvi Mian Abdullah (ra)
9. Maulana Deen Muhammad Wafai (ra)

7. Hazrat Haji Muhammad Ali Talpur (ra)

Hazrat Haji Muhammad Ali Talpur (ra) is one of the famous caliphs of Hazrat Khawaja Muhammad Hasan Jan Sirhindi (ra). He was a native of Tando Jam, Hyderabad. He was a great scholar and Sufi-hearted. Most of his time was spent in worship, austerity, mujahids, meditations, and teaching. He died in 1347AH.

8. Hazrat Haji Ali Muhammad Jarwar (ra)

Hazrat Haji Ali Muhammad Jarwar (ra) is counted among the extraordinary disciples and caliphs of Hazrat Khawaja Muhammad Hasan Jan Sirhindi Mujaddidi (ra). He was considered among the righteous and pious people of his time. Most of his family were Shia, but he was a true Sunni believer.

9. Hazrat Haji Naseer Leghari (ra)

Hazrat Haji Naseer Laghari (ra) was a follower of Hazrat Khawaja Muhammad Hasan Jan Sirhindi Farooqi (ra). He completed the Suluk and learned Lataef, Azkars, and meditations from him. He used to be busy with meditation and worship. He was a resident of Chanbara village in Tando Allahyar. He was famous for Kashf-e-Qubur, answering prayers, and healing Istekharah.

10. Hazrat Abdullah Ahmadani (ra)

Hazrat Abdullah Ahmadani (ra) followed Hazrat Khawaja Muhammad Hasan Jan Sirhindi Farooqi (ra). He lived near Tando Allah Yar and was a member of the Baloch nation. He completed his external studies with Maulana Haji Lal Muhammad Matiari-wale (ra). He died in 1366AH.

11. Makhdoom Abdul Latif Halai (ra)

Makhdoom Abdul Latif Halai (ra) was the follower and caliph of Hazrat Khawaja Makhdoom Ghulam Muhammad Malkani (ra). Hazrat Khwaja Pir Faqir Muhammad Wehrai (ra) was his elder brother. He was a great scholar and had the ability of Kashf wa Karamat.

12. Hazrat Mustafa Sibghatullah Shah (ra)

Hazrat Mustafa Sibghatullah Shah (ra) (Pir Irani) was born in 1318AH/1900AD in Tehran, Iran. His father's name was Haji Ali Aqa Sirhang (ra). He visited the famous Astana of Mohra Sharif near Mount Murree, pledged allegiance to Hazrat Khawaja Muhammad Qasim (ra), and was admitted to the Naqshbandiya, Qadriya, Chishtiya, and Suhrawardiya.

And became proud of the caliphate. He passed away on 25th Rabi al-Thani 1407AH, corresponding to 27th December 1986AD, and was buried in Khairpur.

13. Hazrat Syed Abdul Qadir (ra) (Tulaira)

Hazrat Syed Abdul Qadir (Tolaira) was born on 21st Rabi Al-Awwal 1251AH in Pir Thaplur (Jalandhar District, East Punjab). He lost your father's shadow as a child.

He studied spiritual sciences from Hazrat Haji Karam Bakhsh Naqshbandi (ra), who was the successor of Hazrat Khawaja Qadir Bakhsh Jahan Khaili (ra). He completed studies in the Qur'an, Hadith, and Tafsir. After spiritual training, he was elevated to the Caliphate and given permission. After the death of his Sheikh, he joined the circle of editors of Hazrat Sain Tawakul Shah Ambalvi (ra). After the creation of Pakistan, he came to Bahawalpur, moved from there, and settled in Hyderabad.

He died on Tuesday, 22nd August 1960AD, corresponding to 10th Rabi Al-Awwal 1381AH.

14. Hazrat Hakeem Ahmad Hussain (ra)

Hazrat Hakeem Ahmad Hussain (ra) was born in Kot Qasim in Alwar, Rajasthan. His father's name was Fakhruddin (ra), son of Fariduddin (ra), who was the caliph of Hazrat Khawaja Ubaidullah Ahrar (ra). He received an education in Tib (Medicine) and Hikmat from Hakeem Zafar Ahmed Khan (ra).

He received spiritual teachings from Hazrat Khawaja Shah Muhammad Rukn-uddin Alwari (ra). He was deprived of the caliphate and permission after setting the standards of behaviour. He was also the son-in-law of his Sheikh. After the creation of Pakistan, he came to Lahore. From there, he was called to Hyderabad by his brother-in-law, Murshid-Zada Allama Mufti Muhammad Mahmood Alwari (ra), and settled in Hyderabad. He performed the Hajj in 1973AD.

He was martyred in a car accident on 19th Shaban-e-Moazzam 1402AH, corresponding to 12th June 1982AD. He was buried on the canal bank in the Kali Mori cemetery.

Sufia Naqshbandiya Mujaddidiya. Sukkur

1. Hazrat Abdul Rahman Sukkuri (ra)

Hazrat Abdul Rahman Sukkuri (ra) was the follower and caliph of Hazrat Khawaja Abdul Qayyum Mujaddidi Kandahari (ra). His father's name was Maulana Kamaluddin (ra). He completed the external sciences from Hazrat Maulana Khalifa Muhammad Yaqub Humayuni (ra). He was a person who strictly adhered to Sharia and Tariqat and worshiped.

He died of plague on 23rd Shawwal 1314AH at the age of seventy.

2. Makhdoom Muhammad Saleh Wazirabadi (ra)

Makhdoom Muhammad Saleh Wazirabadi (ra) was the follower and caliph of Hazrat Khawaja Nizamuddin Mojaddedi (ra). He was also a Hakeem. He was a resident of a village called Wazirabad near Sukkur. He used to write poetry in Persian. He died in 1268AH.

3. Hazrat Muhammad Ali Talib Bakhri (ra)

Hazrat Muhammad Ali Talib Bakhri (ra) was a resident of a village named رهیٰ near Qila Bakhar. His father's name was Haji Muhammad Panah (ra). He pledged allegiance to Hazrat Khawaja Nizamuddin Mujaddidi Shikarpuri (ra) in the Naqshbandiya chain and set the standards of behaviour by staying in his company. He was very pious, good-natured, and a lover of Rasulullah ﷺ.

He died at the end of the thirteenth century AH.

Sufia Naqshbandiya Mujaddidiya. Nawab Shah

1. Hazrat Makhdoom Abul Hasan Dahri Naqshbandi (ra)

Hazrat Makhdoom Abul Hasan Dahri Naqshbandi (ra) was the son of Mian Badal bin Abdul Rasheed (ra). He studied under Hazrat Abu Bakr Halai (ra), Maulana Noor-ullah Ahmedabadi (ra), and Muhammad Khalil Badakhshani (ra). Maulana Abdul Rasool Ahmedabadi appointed him in the Naqshbandi series.

He wrote many books; among them, the most essential book is " ینابیع الحیوٰۃ الھدایہ " on Tasawwuf.

2. Auliya of Lovari Sharif

The first elder of Lovari Sharif was Makhdoom Muhammad Zaman I (ra), the son of Haji Abdul Latif Suhrawardy (ra), and was blessed by Sahibzada Faizullah bin Makhdoom Adam Thattvi (ra). Makhdoom Muhammad Zaman (ra) was born in Lovari Sharif in 1125AH / 1713AD and died there in 1188AH / 1775AD. He studied under Maulana Muhammad Sadiq (ra), a disciple of Makhdoom Muhammad Moin (ra) in Thatta. He pledged allegiance to Hazrat Abu Al-Maskin Haji Muhammad Thattvi (ra), who was the son of Makhdoom Muhammad Ashraf (ra), the son of Makhdoom Adam Thattvi (ra). Later, Makhdoom Zaman (ra) received education from the grandson of Sahibzada Gul Muhammad (ra), Muhammad Zaman Sani (ra), and the great-grandson, Muhammad Hasan (RA).

3. Hazrat Mian Pir Faiz Muhammad (ra)

Hazrat Mian Pir Faiz Muhammad (ra) was born in Qazi Ahmad's hometown in 1930 AD. His father was Mian Pir Muhammad bin Mian Muhammad Shafi (ra). He received the education of Tariqat by swearing allegiance to Hazrat Khawaja Gul Hasan Naqshbandi Alwari (ra). He died on 11th November 1995AD.

Khanqah Naqshbandiya Mujaddidiya. (Khiareen Sharif) Nawab Shah

1. Makhdoom Muhammad Yusuf (ra)

Makhdoom Muhammad Yusuf (ra) learned esoteric sciences from Makhdoom Muhammad Ismail Waseen (Badin district), who was the successor of Makhdoom Muhammad Ibrahim Madai Wala (ra). He used to spend most of his time in prayers, Awrad-o-Wazaef.

He died on 2nd Rabi' ul-Awwal in Kharian Sharif and was buried there. His son Makhdoom Abdullah (ra) succeeded him.

2. Makhdoom Abdul Haq (ra) (Bungalow wale)

Makhdoom Abdul Haq (Bungalow wale) was the son of Makhdoom Muhammad Yusuf (ra) and was a Sajjadah Nasheen. He held a high position of spirituality. He died in Kharian Sharif and was buried there.

Your successors:

1. Hafiz Muhammad Hussain Memon (ra)
2. Muhammad Ibrahim Sana alias Haji Bhallaroo (ra)
3. Mian Muhammad Shafi Patai (ra)
4. Hafiz Abu Bakr Simun (ra)
5. Faqir Muhammad Panah Shah Lashari (ra)

3. Hazrat Shah Faqir-ullah Alvi (ra)

Hazrat Shah, Faqir-ullah Alvi's (ra) father's name, was Shah Alauddin Jalalabadi (ra). He was born in the early 11th century AH in Rutas, Afghanistan. He migrated from there and stayed in Kandahar for some time, then came to Shikarpur (Sindh) in 1150 AH and settled there. He studied external sciences in Afghanistan and India. For the esoteric sciences, he pledged allegiance to Hazrat Sheikh Muhammad Masood Daim (ra) (Khalifa Hazrat Sheikh Muhammad Saeed Lahori ra) and studied the lessons of Lataef (Suluk). He has a collection of 390 correspondences (letters). He wrote letters to Ahmad Shah Abdali, Shah Wali Khan, Nasir Khan Wali Kalat, Muhammad Sarfraz Khan Kalhora, and Muhammad Khan (Makran). Besides them, he wrote to Makhdoom Muhammad Hashim Thattvi (ra), Mulla Muhammad Moin Thattvi (ra), and Abdul Rauf Hala Kundi (ra), and also to Syed Muhammad Rashid bin Syed Muhammad Baqa (ra).

He died on 3rd Safar-ul-Muzaffar 1195AH, corresponding to 29th December 1781AD, and was buried in Shikarpur.

His Authors:

1۔ فتح العجیل فی المدارج التکمیل

2۔ براھین النجات من مصائب الدنیا و العرصات

3۔ فیوضات الٰیھیہ

4۔ طریق الارشاد فی تکمیل المومنین و الاولاد

5۔ منتخب الاصول

6۔ وثیقہ الاکابر

7۔ قطب الارشاد

8۔ فتوحاتِ غیبیہ فی شرح عقائد الصوفیہ

9۔ جواہر الاوراد

10۔ قصیدہ مبرورہ

11۔ کتاب ازھار فی ثبوت الاثار

12۔ فوائد فقیر اللّٰہ

13۔ شرح قصیدہ بانت السعاد

14۔ ملفوظات و عملیات

15۔ شرح ابنات مشکل مثنوی

16۔ ملفوظات

17۔ مکتوبات شاہ فقیر اللّٰہ علویؒ

4. Hazrat Haji Qaim Shikar Puri (ra)

Hazrat Haji Qaim Shikar Puri (ra) was the disciple and caliph of Hazrat Shah Faqir-Ullah Alvi (ra). He was also interested in poetry. He died in 1171AH during the lifetime of his Sheikh.

5. Hazrat Khawaja Nizamuddin Shikar Puri (ra)

Hazrat Khawaja Nizamuddin Shikarpuri's (ra) father's name was Hazrat Khawaja Ghulam Mohiuddin (ra). He was born in Peshawar. He set behavioural goals based on his grandfather, Hazrat Khawaja Muhammad Sadiq (ra) (Hazrat Ghulam Sadiq bin Ghulam Muhammad Al-Maqlib bah Masoom Sani ra). He settled in the Shikarpur region of Sindh after his Hajj. Among his works, "اسرار ورموز نقشبندیه" is famous.

He died on Saturday, 17th Rajab al-Murajab 1273AH, and was buried near Lakki Darwaza.

6. Hazrat Khwaja Imamuddin Mujaddidi (ra)

Hazrat Khawaja Imamuddin Mujaddidi (ra) was the son and successor of Hazrat Khawaja Nizamuddin Shikarpuri (ra). In 1292AH, he performed the Hajj. He died in 1292AH.

7. Hazrat Muhammad Qasim Garhi Yasini (ra)

Hazrat Muhammad Qasim Garhi Yasini (ra) was born on 16th Rabi al-Akhir 1305AH. His father was Maulana Muhammad Hashim (ra) (Sahib-ul-Takbir). He learned Arabic and Persian from his father. Then, I read other books by the famous scholar Allama Abdul Ghafoor Humayuni (ra).

He made Hazrat Khawaja Abdul Rahman Mujaddidi Takhrai (ra) his mentor for esoteric sciences. He achieved a high status through worship and rituals. A collection of his fatwas is available under the name of "Fatawah Qasimiya".

He died at 44 on 17th Dhul-Qadah 1349AH and was buried with his father.

Sufia Naqshbandiya Mujaddidiya. Khairpur

1. Makhdoom Muhammad Ismail Parian Lui (ra)

Makhdoom Muhammad Ismail Parian Lui (ra) was a resident of Parian Lui in the Gambat district of Khairpur Meris state. He was skilled in writing. He also wrote the Holy Quran. Shariat strictly bound him. He had mastery over jurisprudential issues. He died on Monday, 8th Rabi Awwal 1174AH.

2. Makhdoom Abdul Khaliq bin Makhdoom Ziauddin (ra)

Makhdoom Abdul Khaliq bin Makhdoom Ziauddin (ra) was the grandson of Makhdoom Muhammad Ismail Parian Lui (ra). After the death of Makhdoom Aqeel bin Makhdoom Ahmadi (ra), he became Sajjadah Nasheen in 1232AH. He acquired knowledge from Hazrat Shah Fazlullah (ra) (the brother of Hazrat Shah Safiullah ra). He has compiled a book in Al-Hadith, "منتخب جامع الصغير."

His death took place on Saturday, 18th Rajab al-Murajab 1268AH.

3. Makhdoom Muhammad Aqil bin Makhdoom Abdul Khaliq (ra)

Makhdoom Muhammad Aqil (ra) bin Makhdoom Abdul Khaliq (ra) succeeded his father in 1268AH. He completed his knowledge and Tariqat by being associated with Hazrat Khawaja Abdul Baqi Mujaddidi (ra). He was his follower and caliph. He never missed reading Khatam Khawajagan Naqshbandiya. He died in Shikarpur on 6th Shaban-e-Moazzam 1393AH.

Some of His works:

۱۔ منبع المعانی

۲۔ جواب بالصواب

۳۔ انشاء مرغوبی

۴۔ آئینہ جہاں نما

۵۔ ریاض المحافل

4. Makhdoom Ata Muhammad, *known as* Makhdoom Allah Bakhsh (ra)

The name of the father of Makhdoom Ata Muhammad al-Maroof Makhdoom Allah Bakhsh (ra) was Makhdoom Muhammad Aqil bin Makhdoom Abdul Khaliq (ra). He received the education of Zahriyyah from Hazrat Makhdoom Abdul Khaliq bin Makhdoom Ziauddin (ra). He studied Sahah Sitta, Kunz al-Daqaiq, Hidayah and Sharh Waqayah. He completed his esoteric studies by staying with Hazrat Makhdoom Abdul Khaliq (ra).

5. Hazrat Syed Muhammad Baqa Shaheed (ra)

Hazrat Syed Muhammad Baqa Shaheed's (ra) father's name was Syed Imam Shah (ra). He was born on 1st Sha'ban 1135AH in Rasulpur, aka Saidi, Khairpur. His genealogy is traced back to Hazrat Ali Al-Murtaza (RA). Among his ancestors, Hazrat Syed Ali Lakhiari (ra) was the first elder to come to Sindh and settle in 520 AH / 1127 AD.

First, he pledged allegiance to an elder of the Qadriya family and learned the sciences of Sharia and Tariqat. Then he pledged allegiance to Hazrat Makhdoom Muhammad Ismail Parian Lui (ra), obtained spiritual blessings, and reached perfection. After Hazrat Makhdoom Priyan Lui (ra), he joined Makhdoom Ahmadi's (ra) companionship. He migrated to the city of Rasulpur, called Nandi Sayindi, and settled in the village of Rahim Dinah Kalhoro in Faridabad.

He was very fond of religious books; he brought a bundle of books from a place when robbers attacked and martyred him; they found nothing except his books. He was martyred on 9th Rabi al-Thani 1198AH at the age of 63.

6. Hazrat Syed Muhammad Rashid Shah (ra) (Ruzhe Dhani)

Hazrat Syed Muhammad Rashid Shah (Ruzhe Dhani) was the son of Hazrat Syed Muhammad Baqa Shaheed (ra) among the descendants of Syed Ali Makki Lakhiari (ra). He was born on the 1st of Shaban 1170AH in Goth Rahim Danna Kalhora. He received his education in external sciences from Hazrat Faqir-ullah Shah Alvi (ra) and Maulana Muhammad Ariju (ra). He learned the behaviour of esoteric sciences from his father, Syed Muhammad Baqa Shaheed (ra).

He died on 1st Sha'ban 1233AH/1818AD at the age of 63. And was buried in Old Dargah, Goth Rahim Dinah Kalhora. He made his son, Syed Sibghatullah Shah (ra),

his heir and made him a Dastarbandi. He later became known as Peer Pagara. He established Hur Jamaat, similar to Syed Ahmad Brelvi's (ra) Jamaat.

The successor of Hazrat Sibghatullah (ra) was his son Syed Ali Gohar (ra), who died in 1263AH / 1847AD. Then his successor was his son Hizballah (ra), who died in 1308AH/1809AD. Then, the British made conspiracies against his son Sibghatullah Sani (ra) and caused him great suffering. He died in 1362AH / 1943AD.

The great caliphs of Hazrat Syed Muhammad Rashid (ra):

1. Muhammad Hussain Maheser (ra)
2. Khalifa Sui (ra) (in whose Silsila Bharhundi and then Amrut-wale elders)
3. Khalifa Mahmud (ra) (Gunwar Khan Village)
4. The Caliphs of Mirpur Mathelu
5. Nabi Bakhsh Laghari Mithi Wale (ra)
6. Gul Muhammad Halai (ra) (Author of Dewan-e-Gul)
7.
8.

7. Hazrat Hafiz Syed Maqsood Ali (Mudzillahu)

Hazrat Hafiz Syed Maqsood Ali (ra) was a murid and caliph of Hazrat Mufti Muhammad Mahmood Alwari (ra). He was born on January 1, 1936AD in Mauza Kherla, Tehsil Noh, District Gurgaon (India). His father's name was Syed Manzoor Ali (ra). He memorized the Quran from Mufti Shah Muhammad Mazhar Ullah (ra) and Mufti Musharraf Ahmed (ra). He came to Pakistan in 1947AD and did an MA in Urdu and Islam here. He has served as the principal of Government College Khairpur, Pakistan.

Sufia Naqshbandiya Mujaddidiya. Larkana

1. Hazrat Faqir Usman Larkanvi (ra)

Hazrat Faqir Usman Larkanvi (ra) pledged allegiance to Makhdoom Abdul Hai Naqshbandi (ra), a famous spiritual figure of Nowshehro Feroze, and obtained spiritual blessings. After that, he made spiritual progress by living in the company of one of his caliphs, Hazrat Faqir Khair Muhammad Hasbani (ra). He was born in 1197AH in Sangin, a village of Larkana, and died at 75 in 1297AH / 1860AD.

Astana Aliya Naqshbandiya Mujaddidiya Peer Matha, Larkana

Taj Al-Auliya Hazrat Khawaja Fazl Ali Abbasi Qureshi (ra)

(Khalifa Hazrat Khawaja Sirajuddin ra)

Hazrat Khawaja Muhammad Abdul Ghaffar, *known as* Pir Matha (ra)

Hazrat Khawaja Muhammad Abdul Ghaffar, known as Pir Matha (ra) (Rahmat Puri), was the successor of Hazrat Khawaja Fazal Ali Qureshi (ra). He was born in 1297AH/1880AD in the village of Langar Sharif near Jalalpur Piranwala (Multan). His father's name was Maulana Yar Muhammad (ra). His family was scholarly. He got his early education from his father. After that, he received religious education in Arabic and Persian from Maulana Imam Din Sahib (ra), Maulana Muhammad Ashraf Sahib (ra), Hazrat Shah Waliullah (ra), and Maulana Muhammad Aqil (ra). He learned tajwid and recitation from Hazrat Qari Matiullah Sahib (ra). He was a good reader. He also studied at Maulvi Nizam Din Sahib (ra) in Dera Nawab for some time.

He pledged allegiance to Hazrat Hafiz Fateh Muhammad Sahib (ra), a resident of Jalalpur Piranwala, in the Qadriya method. Hazrat Hafiz Sahib (ra) was a scholar of action and a pious and trustworthy elder. After the death of Hazrat Hafiz Sahib (ra), on the encouragement of Maulana Elahi (ra) and Syed Karam Ali Shah (ra), he pledged allegiance to Hazrat Khawaja Fazl Ali Qureshi (ra) to the chain of Naqshbandiya Mujaddidiya. After he pledged loyalty, all the Lataef were assigned to Sultan Al-Azkars within a short period. He completed all the steps of behaviour quickly, and Hazrat Qureshi (ra) blessed him with the caliphate and permission. He spent the remainder of his life propagating the religion in Sindh. His headquarters in Punjab were Ashiqabad. He also made his father and two brothers pledge allegiance to Hazrat Qureshi (ra). His mother tongue was Saraiki. His tone, kind manners, and conversation were so charming that they captivated the heart. Those who heard his conversation once wished to listen to it again. As a result, his name became Peer Mitha. He also had a taste for poetry.

During the establishment of Dargah Rahmatpur, he did significant work to promote and disseminate Shariah and Tariqat. Apart from the interior, his message reached Bengal and Iran. Millions of people who were away from religion, caught in the snares of self and Satan, were reformed. Many thieves, bandits, and drunkards repented and became pious. When he went on a journey, he used to carry salt, pepper, Sattu and sweet bread. He strictly obeyed the Sunnah of the Prophet (ﷺ). His caliphs are said to be 140, serving Tabligh Deen in Sindh, Punjab, Balochistan, and Khyber Pakhtunkhwa. Hazrat Sohna Sain (ra) was his successor; he loved him.

He died at 84 on 8th Shaban 1384AH/12th December 1964AD and was laid to rest in Dargah Rahmatpur, Larkana. He made his successor Hazrat Alhajj Allah Bakhsh Abbasi, alias Sohna Sain (ra).

Among his children are one son, Hazrat Maulana Muhammad Khalilur Rahman (ra), and two daughters.

His works:

۱۔ داستانِ عشق (فارسی)

۲۔ منقبت شریف (اپنے پیر کی شان میں، اردو)

۳۔ رسالہ ورد القاری (فارسی)

۴۔ بیاض فضلیہ (فارسی، اردو، سرائیکی)

۵۔ ملفوظات شریف خواجہ فضل علی قریشیؒ (اردو)

۶۔ رسالہ الفقہ (عربی)

۷۔ کتاب مجمع الفوائد (انتخاب مسائل تصوف از کتب مختلفہ)

۸۔ رسالہ انتخاب احادیث (عربی)

His great caliphs:

1. Hazrat Khawaja Allah Bakhsh Abbasi, known as Sohna Sain (ra)
2. Hazrat Sahibzada Muhammad Khalilur Rehman (ra) (Rahmatpur, Larkana)
3. Hazrat Syed Ghulam Hussain Shah Bukhari (ra) (Qanbar)
4. Hazrat Khalifa Noor Muhammad (ra) (Noorpur, Gambat)
5. Hazrat Khwaja Muhammad Elahi Bakhsh Ansari (ra) (Mahboob Elahi) (Matli)
6. Hazrat Syed Abdullah Shah Bukhari (ra) (Rahmatpur, Larkana)
7. Hazrat Khalifa Muhammad Ayub Abbasi (ra) (Rahmatpur, Larkana)
8. Hazrat Khalifa Muhammad Ali Kudrani (ra) (Larkana)
9. Hazrat Khalifa Muhammad Saadullah Soomro (ra) (Larkana)
10. Hazrat Khalifa Habibullah Soomro (ra) (Larkana)
11. Hazrat Mufti Muhammad Saleh Bhutto Naimi (ra)
12. Hazrat Khalifa Abdul Karim Mangi (ra) (Larkana)
13. Hazrat Khalifa Allah Dino (ra)
14. Hazrat Khalifa Ghulam Muhammad Bhatti (ra)
15. Hazrat Khalifa Hafiz Muhammad Sadiq Sandolo (ra) (Rahimyar Khan)
16. Hazrat Khalifa Maulana Fazl Elahi (ra) (Sono, Jatoi)
17. Hazrat Khalifa Maula Bakhsh Jatoi (ra) (Larkana)

18. Hazrat Khalifa Muhammad Hasan Jatial (ra) (Larkana)
19. Hazrat Khalifa Muhammad Ibrahim Jatial (ra) (Larkana)
20. Hazrat Khalifa Muhammad Bashir Chauhan (ra) (Larkana)
21. Hazrat Khalifa Qari Abdul Hameed Qureshi (ra) (Larkana)
22. Hazrat Khalifa Hafiz Muhammad Brohi (ra) (Larkana)
23. Hazrat Khalifa Qari Khan Muhammad Panhor (ra)
24. Hazrat Khalifa Mufti Allah Dino Jamirani (ra)
25. Hazrat Khalifa Pir Bakhsh Brohi (ra) (Badin)
26. Hazrat Khalifa Anwaruddin Farooqui (ra) (Quetta)
27. Hazrat Khalifa Muhammad Siddique Brohi (ra) (UAE)
28. Hazrat Khalifa Ghulam Rasool Chandio (ra)
29. Hazrat Khalifa Ali Gul Mughiri (ra)
30. Hazrat Khalifa Ghulam Siddique Brohi (ra)
31. Hazrat Khalifa Maulana Abdul Halim Shahdad Koti (ra)
32. Hazrat Khalifa Hafiz Muhammad Zaman Magsi (ra)
33. Hazrat Khalifa God Bakhsh Solanki (ra)
34. Hazrat Khalifa Amiruddin Magsi (ra)
35. Hazrat Khalifa Riyaz Muhammad Chandio (ra)
36. Hazrat Khalifa Bashir Ahmad Wadhu (ra)
37. Hazrat Khalifa Rahim Dad (ra)
38. Hazrat Khalifa Muhammad Sulaiman Kalhoro (ra)
39. Hazrat Khalifa Nasir Ahmad Khoso (ra)
40. Hazrat Khalifa Abdul Rahman Ari Nagri (ra)
41. Hazrat Khalifa Muhammad Taqi Shah (ra)
42. Hazrat Khalifa, keep it well, Shah (ra)
43. Hazrat Khalifa Saleh Muhammad Shah (ra)
44. Hazrat Khalifa Syed Ali Muhammad Shah (ra)
45. Hazrat Khalifa Muhammad Bakhshal Sudhar (ra)
46. Hazrat Khalifa Maulvi Yar Muhammad Joyo (ra)
47. Hazrat Khalifa Allah Dutta Khoso (ra)
48. Hazrat Khalifa Syed Ghulam Qadir Shah (ra)
49. Hazrat Khalifa Hafiz Muhammad Ilyas (ra)
50. Hazrat Khalifa Hafiz Muhammad Saleh Soho (ra)
51. Hazrat Khalifa Mufti Muhammad Mahsar (ra)
52. Hazrat Khalifa Dar Muhammad Chandio (ra)
53. Hazrat Khalifa Abdul Salam Chandio (ra)
54. Hazrat Khalifa Mushtaq Ahmad Jamali (ra)
55. Hazrat Khalifa Qazi Naseeruddin Hashmi (ra)
56. Hazrat Khalifa Abdullah Shah (ra)
57. Hazrat Khalifa Muhammad Umar Panhour (ra)
58. Hazrat Khalifa Gul Hasan Jokhio (ra)

59. Hazrat Khalifa Maulvi Karim Bakhsh Agro (ra)
60. Hazrat Khalifa Maulvi Wali Muhammad Memon (ra)
61. Hazrat Khalifa Muhammad Musa Rind (ra)
62. Hazrat Khalifa Syed Amiruddin Shah (ra)
63. Hazrat Khalifa Muhammad Ismail Dipar (ra)
64. Hazrat Khalifa Muhammad Ayub Chandio (ra)
65. Hazrat Khalifa Ashiq Muhammad Sial (ra)
66. Hazrat Khalifa Muhammad Ali Buzdar (ra)
67. Hazrat Khalifa Syed Nasiruddin Shah (ra)
68. Hazrat Khalifa Allah Bachayo Laghari (Jhal Waro) (ra)
69. Hazrat Khalifa Fazil Ahmad Brohi (ra)
70. Hazrat Khalifa Hafiz Noor Muhammad Rajpar (ra)
71. Hazrat Khalifa Hakimullah Bakhsh Pathan (ra) (Kot Lalu)
72. Hazrat Khalifa Ghulam Qadir Memon (ra)
73. Hazrat Khalifa Abdul Sattar Jatoi (ra)
74. Hazrat Khalifa Syed Ali Gohar Shah Jilani (ra)
75. Hazrat Khalifa Haji Khair Muhammad Kalhoro (ra)
76. Hazrat Khalifa Haji Bakhsh Ali Khoso (ra)
77. Hazrat Khalifa Mufti Abdul Rahman Wagan (ra)
78. Hazrat Khalifa Shafi Muhammad Korijo (ra)
79. Hazrat Khalifa Maulvi Nabi Bakhsh Hamaru (ra)
80. Hazrat Khalifa Ghulam Jafar Sohito (ra)
81. Hazrat Khalifa Muhammad Yusuf Chana (ra)
82. Hazrat Khalifa Haji Atta Muhammad Mujai (ra)
83. Hazrat Khalifa Mir Muhammad Sher (ra)
84. Hazrat Khalifa Muhammad Dawood Sher Baloch (ra)
85. Hazrat Khalifa Nuruddin Sher Baloch (ra)
86. Hazrat Khalifa Muhammad Ali Bhatti (ra)
87. Hazrat Khalifa Rehmat Ullah Sahito (ra)
88. Hazrat Khalifa Maulvi Muhammad Yusuf Panhour (ra)
89. Hazrat Khalifa Maulvi Abdul Karim Panhour (ra)
90. Hazrat Khalifa Abdul Karim Kalari (ra)
91. Hazrat Khalifa Pir Baksh Kalari (ra)
92. Hazrat Khalifa Subhan Bakhsh Qureshi (ra) (Rohri)
93. Hazrat Khalifa Abdul Wahid Bhutto (ra)
94. Hazrat Khalifa's Khawand Bux Bhutto (ra)
95. Hazrat Khalifa Allah and Rao Babbar (ra)
96. Hazrat Khalifa Hafiz Karim Bakhsh Baloch (ra)
97. Hazrat Khalifa Hafiz Khuda Bakhsh Wariyah (ra)
98. Hazrat Khalifa Muhammad Saeed (ra)
99. Hazrat Khalifa Amiruddin Bhutto (ra)

100. Hazrat Khalifa Habib-ur-Rehman Ghaffari (ra)
101. Hazrat Khalifa Sardar Ahmad (ra)
102. Hazrat Khalifa Jalaluddin Irani (ra)
103. Hazrat Khalifa Abdul Karim Bugti (ra)

1. Hazrat Khawaja Allah Bakhsh Abbasi, *known as* Pir Sohna Sain (ra)

Hazrat Khawaja Allah Bakhsh Abbasi, known as Sohna Sain (ra), was the successor of Hazrat Khawaja Muhammad Abdul Ghaffar, known as Pir Matha (ra) (Rahmat Puri). He was the head of the Qureshi Abbasi family of Khanwahan (Naushahro Feroze), a town in Kandiaro. He was born on 10th March 1910AD. He was popularly known as Peer Sohna Sain (ra). He was very kind from childhood. He studied religion and agriculture. He received his education from Maulana Raza Muhammad Sahib (ra) in the Madrasah of Garello District, Larkana. When he was five years old, his father died.

He was inclined toward Tasawwuf and pledged allegiance to Hazrat Fazl Ali Qureshi (ra). He began to set standards of behaviour (Suluk). He was in a state of ecstasy. He met Hazrat Fazl Ali Qureshi (ra) for the second time in the Jalalpur Piranwala meeting, and Hazrat Aqdas (ra) increased his lessons. After the departure of Hazrat Qureshi (ra), he renewed his allegiance to Hazrat Khawaja Muhammad Abdul Ghaffar (ra), known as Pir Matha (Rahmat Puri), and after completing the ritual, he was honoured with the caliphate and permission. During his lifetime, Hazrat Pir Matha (ra) used to make him stand on his prayer mat and used to lead the prayer himself. He used to conduct dhikr and meditation circles. He remained with his mentor for thirty years.

He founded Dargah Faqirpur in 1384AH and made it his center. He used to send delegations of his caliphs and preachers to different areas. He established centers and madrassas in other parts of the country where langar was also managed. In 1971AD, he founded Tabligh Rouhani and Jamaat Islah al-Muslimeen. Apart from this, one of his organizations, "Jamaat Ulema Rouhani Ghafaria," is reforming the Ummah in different parts of the country.

He passed away on Monday, 6th Rabi-ul-Awwal 1404AH, corresponding to 12th December 1983AD. He was buried in his monastery in Allahabad, Kandiaro, Sindh. He has 140 successors. His son Hazrat Sahibzada Khawaja Muhammad Tahir Abbasi, Sajjan Sain (ra), is his successor and Sajjadah Nasheen.

Some of his caliphs:

1. Hazrat Haji Khair Muhammad Abbasi Sahib (db)
2. Hazrat Maulana Jan Muhammad Solange Sahib (db)
3. Hazrat Sahibzada Khawaja Muhammad Tahir Abbasi (db) (Sajan Sain)
4. Hazrat Maulana Rafiq Ahmed Shah Qureshi (db) (Miskeenpur, Muzaffargarh)
5. Hazrat Maulana Syed Muhammad Jayal Shah Jilani (db) (Jacobabad)
6. Hazrat Maulana Muhammad Idris Dahri (db) (Moro, Sindh)
7. Hazrat Maulana Rasta Ali Bakshi Tahiri (db) (Narwal, Punjab)
8. Hazrat Ismail Shah Bakshi Tahiri (db) (Rawalpindi)
9. Hazrat Maulana Rahmatullah Qureshi (db) (Karachi)
10. Hazrat Maulana Muhammad Ramzan Lakho (db) (Karachi)
11. Hazrat Maulana Haji Abdul Ghafoor Marri Baloch (db) (Karachi)
12. Hazrat Maulana Haji Ahmed Hussain Lashari (db) (Warah, Sindh)
13. Hazrat Maulana Haji Khair Muhammad Abbasi (db) (Hyderabad, Sindh)
14. Hazrat Maulana Siddique Ahmad Nasir (db) (South America)
15. Hazrat Maulana Ghulam Murtaza Abbasi (db) (Allahabad, Kandiaro)
16. Hazrat Maulana Abdul Rab Bengali (db) (Karachi)
17. Hazrat Maulana Sardar Ahmed Sani (db) (Nawab Shah)
18. Hazrat Maulana Abdul Rahman Jat (db) (Matli, Badin)
19. Hazrat Maulana Haji Muhammad Siddique Brohi (db) (UAE)
20. Hazrat Maulana Abdul Karim Qureshi (db) (Dado)
21. Hazrat Maulana Syed Naseeruddin Shah (db) (Allahabad, Kandiaro)
22. Hazrat Haji Baksheel Sahib (db) (Dargah Faqirpur, Dadu)
23. Hazrat Maulana Abdul Rehman Sahib Langri (db) (Faqirpur)
24. Hazrat Allami Alhaj Mufti Karim Bakhsh (db) (Malir, Karachi)
25. Hazrat Mufti Abdul Rehman Sahib (db) (Allahabad, Kandiaro)
26. Hazrat Maulana Bashir Ahmed (db) (Faqirpur)
27. Hazrat Maulvi Muhammad Dawood (db) (Khairpur Mirs)
28. Hazrat Haji Muhammad Ali Buzdar (db) (Dargah Tahirabad, Tando Allah Yar)
29. Hazrat Haji Ashiq Muhammad Sial (db) (Tando Allah Yar)
30. Hazrat Maulana Fazl Muhammad Brohi (db) (Faqirpur)
31. Hazrat Haji Khair Muhammad Kalhoro (Kandiaro)
32. Hazrat Maulvi Nisar Ahmad Khoso (db) (Faqirpur)
33. Hazrat Maulana Ghulam Qadir Memon (db) (Moro)
34. Hazrat Qari Khan Muhammad (db) (Larkana)
35. Hazrat Mushtaq Ahmad Shar (db) (Kandiaro)
36. Hazrat Ghulam Murtaza Abbasi (db) (Kandiaro)
37. Hazrat Muhammad Bakhsh Gabol (db) (Allahabad)
38. Hazrat Maulana Gul Muhammad Chandio (db) (Allahabad)
39. Hazrat Maulana Muhammad Qasim Gabol (db) (Kandiaro)

40. Hazrat Maulana Muhammad Yar Sabzoi (db) (Kandiaro)
41. Hazrat Haji Muhammad Usman Chana (db) (Kandiaro)
42. Hazrat Haji Muhammad Siddique Memon (db) (Moro)
43. Hazrat Maulana Fateh Muhammad Soomro (db0 (Moro)
44. Hazrat Syed Muhammad Mithal Shah (db) (Nawab Shah)
45. Hazrat Maulana Muhammad Rahim (db) (Moro)
46. Hazrat Maulana Allah Warayo (db) (Faqirpur)
47. Hazrat Haji Abdul Salam (db0 (Dado)
48. Hazrat Haji Muhammad AbRahim (ra) (Shikarpur)
49. Hazrat Maulana Muhammad Hasan Otho (db) (Nawab Shah)
50. Hazrat Maulana Maqsood Elahi (Karachi)
51. Hazrat Maulana Sardar Ahmed Sani (db) (Nawab Shah)
52. Hazrat Haji Muhammad Chandio (db) (Nowshehro Feroze)
53. Hazrat Maulana Sahib Dinah (db) (Faqirpur)
54. Hazrat Maulana Imam Ali (db) (Faqirpur)
55. Hazrat Maulana Ghulam Muhammad Tonio (db) (Faqirpur)
56. Hazrat Haji Muhammad Siddiq Lakhir (db) (Faqirpur)
57. Hazrat Maulana Abdullah (db) (Faqirpur)
58. Hazrat Haji Rab Nawaz (db) (Faqirpur)
59. Hazrat Maulana Abdul Rasool (db) (Faqirpur)
60. Hazrat Maulana Abdul Majeed (db) (Dado)
61. Hazrat Maulana Jaital Shah Geelani (db) (Jacobabad)
62. Hazrat Haji Wali Muhammad Gabol (db) (Thana Bola Khan)
63. Hazrat Maulana Sardar Ahmed (db) (Nawab Shah)
64. Hazrat Maulana Muhammad Qasim Khaskheli (db) (Thana Bola Khan)
65. Maulana Muhammad Qasim Shahani (db) (Dado)
66. Hazrat Maulana Fazal Ahmed Chandio (db) (Larkana)
67. Hazrat Haji Hussain Baksh (db) (Larkana)
68. Hazrat Haji Muhammad Isa (db) (Larkana)
69. Hazrat Haji Ali Muhammad Jatoi (db) (Faqirpur)
70. Hazrat Haji Adam Brohi (db) (Gadap, Karachi)
71. Hazrat Maulana Muhammad Mohsin Brohi (db) (Karachi)
72. Hazrat Maulana Rahmatullah (db) (Karachi)
73. Hazrat Maulana Qari Shah Muhammad (db) (Khandu Goth, Karachi)
74. Hazrat Haji Abdul Sattar (db) (Karachi)
75. Hazrat Maulana Mushtaq Ahmad (db) (Karachi)
76. Hazrat Maulana Ahmad Zaman (db) (Karachi)
77. Hazrat Maulana Dr Muhammad Ibrahim (db) (Karachi)
78. Hazrat Maulana Ghulam Nabi (db) (Karachi)
79. Hazrat Haji Abdul Hakeem Memon (db) (Hyderabad)
80. Hazrat Maulana Khalid Mughal (db) (Hyderabad)

81. Hazrat Maulana Naseem Ahmad (db) (Hyderabad)
82. Hazrat Maulana Abdul Ghafoor Marri (db) (Sanghar)
83. Hazrat Maulana Muhammad Ayub Chandio (db) (Tharparkar)
84. Hazrat Haji Khair Muhammad Abbasi (db) (Thatta)
85. Hazrat Maulana Muhammad Alam Jat (db) (Thatta)
86. Hazrat Maulana Muhammad Sharif (db) (Thatta)
87. Hazrat Maulana Ghulam Muhammad Shar (db) (Khairpur Mirs)
88. Hazrat Haji Muhammad Saleh Chana (db) (Khairpur Meers)
89. Hazrat Maulana Sardar Ahmed (db) (Khairpur Mirs)
90. Hazrat Maulana Mohib Ali (db) (Jacobabad)
91. Hazrat Syed Hussain Shah (db) (Ghouspur)
92. Hazrat Haji Atta Muhammad Rajpar (db) (Mehrabpur)
93. Hazrat Maulana Ghulam Muhammad Bhatti (db) (Larkana)
94. Hazrat Hafiz Noor Muhammad (db) (Khairpur)
1. 95.Hazrat Qari Muhammad Bilal (db) (Dado)
95. Hazrat Maulana Nawaz Ali Mangi (db) (Dado)
96. Hazrat Maulana Muhammad Yameen (db) (Dado)
97. Hazrat Maulana Muhammad Azim (db) (Dado)
98. Hazrat Maulana Dar Muhammad Panwar (Dadu)
99. Hazrat Haji Ras Muhammad Chandio (db) (Dado)
100. Hazrat Haji Gul Hasan Jokhio (db) (Malir, Karachi)
101. Hazrat Maulana Nawab-Uddin (db) (Larkana)
102. Hazrat Hafiz Noor Muhammad (db) (Larkana)
103. Hazrat Maulana Muhammad Yusuf (db) (Hala, Hyderabad)
104. Hazrat Maulana Muhammad Ismail Lind (db) (Satharja, Khairpur)
105. Hazrat Maulana Muhammad Ali Arain(db) (Degree)
106. Hazrat Maulana Khan Muhammad Barro (db) (Khair Paqar)
107. Hazrat Maulana Wali Muhammad (db) (Shah Noorani, Balochistan)
109 Hazrat Sardar Ahmad (db) (Sheikhupura)
110. Hazrat Hafiz Habibullah (db) (Faisalabad)
111. Hazrat Maulana Muhammad Ramzan (db) (Faisalabad)
112. Hazrat Maulana Muhammad Masoom (db) (Muzaffargarh)
113. Hazrat Haji Muhammad Akram (db) (Dubai)
114. Hazrat Maulana Noor Hussain (db) (Faisalabad)
115. Hazrat Maulana Ali Ahmad (db) (Rahimyar Khan)
116. Hazrat Haji Nik Muhammad Arshad (db) (Toba Tak Sing)
117 Hazrat Dr Muhammad Yusuf (db) (Faisalabad)
118 Hazrat Maulana Allah Yar (db) (Faisalabad)
119 Hazrat Maulana Abdul Wahab (db) (Bengal)
120. Hazrat Maulana Abdul Salam (db) (Lahore)
121. Hazrat Hafiz Abdul Sattar (db) (Lahore)

122. Hazrat Maulana Jalaluddin (db) (Iran)
123. Hazrat Maulana Muhammad Shafi (db) (Rahim Yar Khan)
124. Hazrat Maulana Syed Muhammad Ismail Shah (db) (Rawalpindi)
125. Hazrat Haji Muhammad Salam (db) (Bannu)
126. Hazrat Maulana Muhammad Sharif Brohi (db) (Khuzdar)
127. Hazrat Maulana Muhammad Umar Lohi (db) (Lasbela)
128. Hazrat Maulana Mahmood-ul-Hasan Marri (db) (Quetta)
129. Hazrat Maulana Abdul Khaliq (db) (Iran)
130. Hazrat Maulana Haji Muhammad Ali (db) (Mecca)
131. Hazrat Haji Muhammad Siddique Brohi (db) (Dubai)
132. Hazrat Maulana Anwar Al-Mustafa (db)
133. Hazrat Maulana Dr. Abdul Latif Chana (db)
134. Hazrat Maulana Riasat Ali (db)
135. Hazrat Maulana Ameer Ali (db)

2. Hazrat Khawaja Muhammad Tahir Abbasi Naqshbandi {*Sajan Sain*}

Hazrat Khawaja Muhammad Tahir Abbasi Naqshbandi (db), known as Sajjan Sain (db), is the son of Hazrat Khawaja Allah Bakhsh Abbasi, known as Sohna Sain (ra). He was born on 21st March 1963 AD in Rahmatpur, Larkana. Hazrat Pir Matha (ra) gave adhan in his ear and named him Muhammad Tahir (ra). He received his primary education at Dargah Faqirpur Sharif Radhan, District Larkana, and Dars Nizami and Contemporary Education at Allahabad, Kandiaro. He did an MA in Islamic Studies from Sindh University. He received higher education from Al-Markaz-ul-Qadri, Karachi. The teaching of Hadith from Sheikh Al-Hadith Hazrat Allama Syed Muntakhib-ul-Haq Qadri (ra), History from Ustad Allama Yahya Siddiqui (ra), Tafsir and Principles of Tafsir and other sciences of Hadith and Principles of Hadith, Fiqh, and Principles of Jurisprudence, Philosophy, Logic, Knowledge of Kalam, Arabic Literature and received education in grammar from Sheikh Al-Adab Maulana Saeed-ur-Rehman (ra). He acquired knowledge of the History of Religions and Comparative Religions from the Honourable Abdul Quaddus Hashmi (ra). He learned recitation from Qari Muhammad Tufail Naqshbandi. He set goals in the spiritual and esoteric sciences with his father, Sohna Sain (ra), and became proud of the caliphate. He was awarded the Dastar-e-Fazeelat on 25th March 1982 AD. He doesn't call any other sect or religion terrible. He pays attention to his character and faith and considers the welfare of people.

He ascended to the Caliphate in 1398AH. After his father's death, he succeeded him and became the monastery's successor. He has more than a hundred caliphs.

Names of some of his great caliphs:

1. Hazrat Sahibzada Muhammad Jafar Sadiq (db) (Dargah Allahabad)
2. Hazrat Allama Muhammad Rafiq Ahmed (db) (Grandson of Hazrat Pir Fazal Ali Qureshi ra)
3. Hazrat Maulana Dida Dil Ghafari (db) (Grandson of Hazrat Khwaja Abdul Ghaffar Pir Matha ra)
4. Hazrat Allama Muhammad Jameel Abbasi (db) (nephew of Hazrat Sajan Sain)
5. Hazrat Allama Mufti Muhammad Idris Dahri (db)
6. Hazrat Maulana Riasat Ali (db) (Sialkot)
7. Hazrat Syed Muhammad Ismail Shah (db) (Dargah Tahiri, Rawalpindi)
8. Hazrat Mufti Abdul Rahman (db) (Allahabad)
9. Hazrat Maulana Qamar Al Hashemi (db) (UK)
10. Hazrat Maulana Muhammad Masoom Habibi (db) (Multan)
11. Hazrat Allama Mufti Habib-ur-Rehman Gabol (db) (Allahabad Dargah)
12. Hazrat Syed Muhammad Jayal Shah Jilani (db) (Jacobabad)
13. Hazrat Haji Khair Muhammad Abbasi (db) (Hyderabad, Sindh)
14. Hazrat Maulana Fateh Muhammad Soomro (db)
15. Hazrat Allama Muhammad Dawood Sher Baloch (db)
16. Hazrat Maulana Ghulam Qadir Memon (db)
17. Hazrat Maulana Sardar Ahmad Ghaffari (db) (Nanak Sahib, Punjab)
18. Hazrat Allama Mufti Muhammad Ramzan Lakho (db) (Karachi)
19. Hazrat Allama Qari Muhammad Dawood Lakho (db) (Tando Allah Yar)
20. Hazrat Maulana Zafarullah (db) (USA)

3. Hazrat Maulana Rafiq Ahmad Shah Qureshi (ra)

Hazrat Maulana Rafiq Ahmad Shah Qureshi (ra) is the successor of Hazrat Khawaja Allah Bakhsh Abbasi Ghafouri (ra) (Sohna Sain). He was born in 1957AD in Miskeenpur, District Muzaffargarh. He is the grandson of Hazrat Khawaja Fazal Ali Qureshi (ra). His father's name is Maulana Abdul Rauf Shah Qureshi (ra). He was educated in the madrasas of Multan and Tando Allahyar. After completing his religious education, he pledged allegiance to Hazrat Khwaja Allah Bakhsh Abbasi Ghafouri (ra) (Sohna Sain). After completing his conduct, he was honoured with the caliphate and permission. After the death of Hazrat Sohna Sain (ra), he renewed his allegiance to Hazrat Muhammad Tahir Abbasi (db) (Sajan Sain). He taught in Central Madrasa Allahabad, Kandiaro, for three years. He also writes poetry in Saraiki and Urdu.

Islamic spiritual mission

Hazrat Khawaja Allah Bakhsh Abbasi (ra), *known as* Peer Sohna Sain (Khalifa of Hazrat Khawaja Muhammad Abdul Ghaffar (ra) *known as* Peer Matha)

1. Hazrat Professor Maqsood Elahi (Mudzillahu)

Hazrat Prof. Maqsood Elahi (Mudzillahu) is the successor of Hazrat Sohna Sain (ra). His ancestors belong to a noble family in the Bikaner region of India. After the creation of Pakistan, his parents migrated and settled in Harunabad, Bahawalnagar, Pakistan. He was born on 1st October 1955AD.

He was fond of education from a young age. He received his early education in Okara, where he stayed with his maternal grandfather. Then, his parents settled in Nawabshah, so he continued his education there. From there, he passed his B.Sc. Exams. After that, he did an MSc in Chemistry from the University of Sindh and joined the Department of Education. He has taught at the Government Degree Science and Commerce College, Orangi Town, and the Inter College North Karachi.

His tendency was towards spirituality, so he pledged allegiance to Hazrat Allah Bakhsh Ghafari (ra) (Sohna Sain) in the Silsila Aliya Naqshbandiya in 1975AD. He made a spiritual journey by staying with his Sheikh. He wrote a book on the life of his Shaykh called "Sirat-e-Wali-e-Kamil." Hazrat Sohna Sain's (ra) conversation touched his heart. He used to serve and respect his Sheikh, treating him with great love and compassion. He has visited the country and abroad for preaching, including India, South Africa, Mozambique, and other countries. He founded a religious organization, "Islamic Spiritual Mission". He is its patron saint. Apart from this, he is affiliated with another organization called the Al-Maqsood Foundation.

Sufia Naqshbandiya Mujaddidiya. (Hyderabad)

1. Hazrat Khawaja Abdul Rahman Mujaddidi (ra)

Hazrat Khawaja Abdul Rahman Mujaddidi (ra) bin Sheikh Abdul Qayyum Mujaddidi Sirhindi (ra) is related to Hazrat Imam Rabbani (ra) through nine lines and from Hazrat Abu Bakr Siddique (RA) through 41 lines. He was born in Kandahar in 1244 AH/1808 AD.

He learned the external sciences from Mulla Habibullah Kandahari (ra) and benefited from the internal perfections by swearing allegiance to his father. After his death, he became his successor.

He died in 2nd Dhu Qadah 1351AH/1898AD at the age of seventy-one (71) and was buried at the foot of Mount Ganja in Tandu Sain-Dad.

His Authors:

۱۔ شیخ یحییٰ منیری کے اعتراضات کے جواب میں رسالہ

۲۔ مسائل فقیهه

۳۔ فتاویٰ

۴۔ ملا حسین واعظ کاشفی کی کتاب ؒ الرشحات ؒ کے اعتراضات کا جواب

۵۔ آغاز سلوک

۶۔ دعائے ختم القرآن (عربی)

Sufia Naqshbandiya Mujaddidiya. (Karachi)

1. Mian Abdul Aziz Mujaddidi (ra)

Mian Abdul Aziz Mojaddedi's father's name was Hazrat Haji Abdul Karim Mujaddidi bin Hazrat Haji Ziaul Haq Mujaddidi (ra). His residence was near Turk Masjid in Malir Karachi. He was a great scholar. He died in 1311AH in Karachi and was buried in Mewa Shah's graveyard.

2. Hazrat Zia Ahmad Mujaddidi (ra)

Hazrat Zia Ahmad Mujaddidi (ra) pledged allegiance to his father, Mian Abdul Aziz Mujaddidi (ra). He set the standards of behaviour and became proud of the caliphate and permission. Because of worship and austerity, Allah blessed him with spiritual power. He died in 1345AH. His mausoleum is located in Pir Sirhindi Goth, Malir, Karachi.

3. Pir Ghulam Muhammad Mujaddidi (ra)

The name of Pir Ghulam Muhammad Mojaddedi's (ra) father was Hazrat Shah Zia Masoom bin Hazrat Shah Ata Masoom (ra). He was loyal to his father and received his father's spiritual blessings. His father migrated from Kabul and settled in Sindh.

He memorized the Holy Qur'an from the Chahar Bagh Safa madrasa and studied Islamic studies. At that time, his Astana was the center of the scholars of Bukhara, Samarkand, Mawra-ul-Nahar, and India. On the occasion of Hajj, Hazrat Shah Rukn-Uddin bestowed upon him the special privileges and permission of the Alia Naqshbandiya, Qadriya, Chishtiya, and Owaisiya. He died on 24th Muharram 1372AH, corresponding to October 1952AD, and his mausoleum is in Model Colony, Malir, Karachi.

Names of your caliphs:

1. Maulana Habib-ul-Nabi (ra) (Bhakti, Khyber Pakhtunkhwa)
2. Maulana Wali-ul-Nabi (ra) (Bhakti, Khyber Pakhtunkhwa)
3. Maulana Muti-ul-Nabi (ra) (Bhakti, Khyber Pakhtunkhwa)
4. Sahibzada Baha-ul-Haq (ra) (Tira Sharif)
5. Mufti Muzaffar Ahmad (ra) (Karachi)
6. Maulana Maqbool Ahmad (ra) (Surat)
7. Maulana Hafiz Ali (ra) (Surah)
8. Maulana Abdul Salam Mujaddidi (ra)(Afghanistan)

His children:

1. Hazrat Ghulam Ahmad Mujaddidi, known as Bashah Agha Jan (Afghanistan)
2. Hazrat Noor Ahmad Mujaddidi aka Noor Agha (ra) (Karachi)
3. Hazrat Abdullah Agha Mujaddidi (ra) (Karachi)
4. Hazrat Fazl Mahmood Mujaddidi (ra) (Karachi)
5. Hazrat Fazl Rabi Agha (ra) (Karachi)
6. Hazrat Fazl Ghaffar Mujaddidi (ra) (Karachi)
7. Hazrat Fazlur Rehman Mujaddidi (ra) (Karachi)

4. Hazrat Noor Ahmad Mujaddidi (ra)

Hazrat Noor Ahmad Mujaddidi (ra) was the son and successor of Hazrat Ghulam Muhammad Mujaddidi (ra). He was born in 1930AH in Afghanistan. He studied Arabic, Persian, and Nizamiyah at Madrasa Hussainiya Surat (India).

After his father's death, he renewed his allegiance to his brother Hazrat Bashah Agha Jan (ra).

5. Mufti Muhammad Abdullah Naimi (ra)

Mufti Muhammad Abdullah Naimi (ra) was born on 1344AH / 1935AD in Mahla Rexar Institution, Pul Maqam Chahbar, Makran, Iran. His father's name was Muhammad Ramzan (ra). His family migrated in 1935 AD and settled permanently in Malir, Karachi. Among his teachers are Maulana Hakimullah Bakhsh (ra), Hafiz Muhammad Bakhsh Jhelumi (ra), Maulana Muhammad Usman Makrani (ra), Mufti Muhammad Umar Naeemi Moradabadi (ra). He established a madrassa in Goth Sahib-dad, Darul Uloom Mujaddidiya Naimiya.

He pledged allegiance to Alhaj Syed Abdul Khaliq Shah Makrani (ra) in the Qadriya chain and to Hazrat Alhaj Abdullah Solange in the Naqshbandi chain. He got the honour of the caliphate and permission by setting the standard of behaviour.

He died on 30th July 1982AD at night. Allama Mustafa Al-Azhari (ra) led his funeral prayer, and he was buried on the premises of Darul Uloom Mujaddidiya Naimiya, Malir.

Khanqah series Aliya Naqshbandiya Mujaddidiya Masoodiya Mazharia. Karachi

1. Dr. Muhammad Masood Ahmed (ra)

Dr. Muhammad Masood Ahmad (ra) was born in 1930AD in a neighbourhood near Jama Masjid Fatehpuri, Delhi. He did his primary education in Delhi.

In 1956AD, he pledged allegiance to his father, Hazrat Mufti Shah Muhammad Mazhar (ra), and acquired spiritual knowledge.

Names of your successors:

1. Sahibzada Abul Soror Muhammad Masroor Ahmad (ra)
2. Dr. Muhammad Saeed Ahmed (ra) (Sajjadah Nasheen at Dargah Khawaja Baki Ballah, Delhi)
3. Mufti Muhammad Makram Ahmad (ra) (Khatib and Imam of Shahi Masjid, Fatehpuri)
4. Maulana Muhammad Hakeem Khan-ul-Akhtar Shahjahan Puri (ra) (Lahore)
5. Hakeem Muhammad Aqil Chishti Mazhari (ra) (Dham-pur, Bijnor, India)
6. Alhaji Ghulam Qadir Khan (ra) (Rawalpindi)
7. Subedar Nabi Shah (ra) (Khyber Pakhtunkhwa)
8. Javed Iqbal Mazhari (ra) (Karachi)

Khanqah Alia Niaziya Nizamiyah. Karachi

1. Shah Hakimullah Niazi (ra)

Shah Hakimullah Niazi (ra) was born in Allahabad in the middle of the eighteenth century. The spiritual sciences were completed by Hazrat Maulana Muhammad Abd al-Shakur Niazi Allahabadi (ra). Apart from him, he also got the caliphate and permission from Shah Muhyiddin Alvi (ra) and Shah Muhammad Taqi (ra).

After his primary education, he studied the Qur'an and Hadith, the sciences of rationality and transference, interpretation, and jurisprudence. He was proficient in Arabic, Persian, Urdu, and English. In 1952 AD, he founded the Khanqah Alia Niaziya Nizamiyah in Liaquatabad.

He died on December 11, 1971AD, and was buried in his monastery.

Khanqah Naqshbandiya Mujaddidiya. Mahd-ul-Muneer Islami (Karachi)

Hazrat Pir Zulfiqar Ahmad Naqshbandi (db) (Khalifa Hazrat Ghulam Habib ra)

1. Hazrat Maulana Hafiz Munir Ahmad (*Damat Barakatahu*)

Hazrat Maulana Hafiz Munir Ahmad (Damat Barakatahu) is the Khalifa of Hazrat Pir Zulfiqar Ahmad Naqshbandi (Damat Barakatahu). He is Hafiz of the Qur'an, an expert in external and internal sciences. He completed his spiritual journey in the service of Hazrat Pir Zulfiqar Ahmad Naqshbandi (db) and rose to the rank of Khilafah. He is associated with the education department. He memorized the Holy Quran from Hazrat Hafiz Nizamuddin Sahib (ra) in 1968 AD. He did his schooling at PIB Colony, Karachi. He studied recitation and tajwid from Qari Roohullah Sahib (ra) in Jamia Rashidiya. He completed Dars Nizami in 2002 from Ahya Uloom for Boys and Girls. His honourable teachers were Maulana Habibullah Chitrali (db), Hazrat Mufti Saleem Jan (db), Hazrat Maulana Saifullah Noor-Ullah Niazi (db), Hazrat Mufti Munir Ahmad Chittagami (ra), Shaykh al-Hadith Hazrat Maulana Saleh Sahib Qarorvi (ra), Shaykh al-Hadith Hazrat Maulana Mufti Inaam-ul-Haq Qasmi (db), Shaykh al-Hadith Hazrat Maulana Samiullah Shah Sahib (db), Hazrat Mufti Ahmad-ul-Haq Chittagami Sahib (db) and Hazrat Mufti Abdul Rasheed Sahib (db) (Markaz al-Islami, Dhaka

He first pledged allegiance to Hazrat Syed Zawar Hussain Shah Sahib (ra) in 1974AD and began setting standards of conduct (Suluk) by serving him. When he passed away, he pledged allegiance to Hazrat Dr. Abdul Rahim Gandhi (ra) in

1980AD. After his death, he renewed his allegiance to Murshid Alam Hazrat Maulana Ghulam Habib Naqshbandi (ra) in 1986AD. After Hazrat Murshid Alam's (ra) passing away, he established a spiritual relationship with his successor, Hazrat Pir Zulfikar Ahmad Naqshbandi (db) in 1991. After completing his spiritual goals, His Holiness Sheikh Hazrat Pir Zulfiqar Ahmad Naqshbandi (db) elevated him to the caliphate and granted him permission during the annual gathering in Jhang in 2002. His residence is in PIB Colony, Karachi. He established the Islamic educational and spiritual institution "Mahd al-Munir al-Islami," which provides Muslims with religious services and spiritual training. His Islamic Broadcasting Organization serves the people under the name of Maktaba Al-Munir. He is the founder and honourable of Jamia Ahya Uloom for Boys and Girls.

His Authors:

۱۔ خطبات منیر (۷ جلدیں)

۲۔ ترجمہ و تفسیر سورۃ النباء

۳۔ ترجمہ و تفسیر سورۃ القدر

۴۔ ترجمہ و تفسیر سورۃ القارعہ

۵۔ ترجمہ و تفسیر سورۃ العلق

۶۔ ترجمہ و تفسیر سورۃ العادیات

۷۔ ترجمہ و تفسیر سورۃ عبس

۸۔ ترجمہ و تفسیر سورۃ الناس

۹۔ مناجات نبوی اور مسنون دعائیں مع آداب

۱۰۔ زبدۃ التجوید

۱۱۔ مکتوبات مجددیہ کے انمول موتی

Khanqah Saidiya Ghafooriya Zawariya, Yusuf Goth (New Karachi)

Hazrat Khawaja Muhammad Sadiq Qureshi (ra)

(Khalifa Hazrat Khawaja Muhammad Saeed Qureshi ra)

1. Hazrat Hakeem Muhammad Yusuf Baig (db)

Hazrat Hakeem Muhammad Yusuf Baig (ra) was the caliph of Hazrat Maulana Muhammad Sadiq (ra). He was born in 1350AH / 1932AD in Delhi. Medicine was his family profession. Shariat strictly bound him. His father, Hazrat Mirza Yaqoob Beg (ra), was a licensed (Ijazat-Yafta) employee of the Qadriya Silsila at Hamdard Pharmacy. After migrating to Pakistan, he lived in Old Area Methadar (Karachi). He was looking for Sheikh Kamil. He pledged allegiance to Hazrat Sufi Muhammad Ahmad Sahib (ra) and performed tehsil-e-Suluk. He also benefited academically from Dr. Ghulam Mustafa Khan Sahib (ra) and Maulana Abdul Jabbar (ra). He was full of simplicity, contentment, sincerity, and yearning for the call of religion and the goodwill of the people.

He travelled to Panipat (India) with Hazrat Maulana Muhammad Sadiq (ra) in November 1981AD and pledged allegiance to him. On 24th Dhul-Qadah 1402AH / 13th September 1982AD, Hazrat Maulana Sadiq (ra) gave him a written caliphate and permission.

He initially built Khanqah Saidiya Ghafooriya Zawariya, New Karachi. He later constructed the Khanqah Naqshbandiya Mujaddidiya, Block No. 10, Federal B Area, near Ayesha Manzil (Karachi).

In 1983AD, he and his wife had the privilege of visiting Hajj Baitullah and the shrine of Rasulullah (ﷺ). He died on 15th Safar 1491AH / 11th June 1998AD. His son, Hafiz Muhammad Ahmad Baig (db), is now managing this monastery.

Astana Alia Naqshbandiya. Gulash Jamal (Karachi)

Hazrat Mufti Mazhar Baqa (ra) (Khalifa Hazrat Dr. Ghulam Mustafa Khan ra)

Hazrat Muhammad Salman Thanvi (Mudzillahu)

Hazrat Muhammad Salman Thanvi (Mudzillahu) is the successor of Hazrat Mufti Mazhar Baqa (ra). He was born in 1947 AD.

He has studied at Karachi University. And has been serving as a System Analyst in the Port Qasim Authority. He passed away on Friday, 1st December 2023AD, according to 71/Jumadi Al-Awwal 1445AH in Karachi.

Monasteries of Khyber Pakhtunkhwa

Khanqah Ahmadiyya Saidiya. (Musa Zai Sharif) Dera Ismail Khan

Hazrat Khawaja Muhammad Ismail Siraji Mujaddidi (ra)
(Khalifa Hazrat Khawaja Sirajuddin ra).

1. Hazrat Khawaja Muhammad Nauman Siraji (Quds Sira)

He was born on 20th Safar 1360AH, on 18th March 1941AD in Khanqah Ahmadiyya Saidiya Musa Zai Sharif. He was the eldest son and caliph of Hazrat Khawaja Muhammad Ismail Saraji (ra). His mother was the daughter of Hazrat Khawaja Alauddin Sahib (ra). He received the Nazra Qur'an and early education from Musa Zai Sharif. He went to Islamia College, Peshawar, for further education. After completing his education, he studied the books of Tasawwuf and took the oath of allegiance from his father. In 1405AH, corresponding to 1984AD, Hazrat Khawaja Muhammad Ismail Siraji (ra) granted him permission and a caliphate in the eight chains of Tariqat.

After his father's death on 5th Muharram Al-Haram 1414AH, corresponding to 1993AD, he became his successor in Khanqah Ahmadiyya Saidiya Musa Zai Sharif. In 1998AD, he went to the Holy Hijaz with his wife for Hajj Baitullah and the shrine of Rasool ﷺ. Allah gave him four sons: Hafiz Muhammad Sirajuddin (db), Hafiz Muhammad Tayyab (db), Hafiz Ameer Umar (db) and Hafiz Osama Hammad.

2. Hazrat Khwaja Muhammad Saad Siraji Dosti Murshid Baba (Quds Sira)

He was born on 20th November 1945AD in Musa Zai. He is the second son and caliph of Hazrat Khawaja Muhammad Ismail Saraji (ra). He received his primary and religious education from Maulana Qazi Muhammad Khalil (ra) and Maulana Qazi Muhammad Ismail (ra) in Musa Zai Sharif. He did his MA in Urdu and Persian from Gomel University, Dera Ismail Khan, and received a gold medal. In 1994AD and 2001AD, he had the honour of visiting Hajj Baitullah and Roza-e-Rasulullah (ﷺ).

He pledged allegiance to his father and set the standards of behaviour (Suluk). 1405A.H. according to 1984AD. His Sheikh granted the caliphate and permission in eight Salasil. He used to serve his father very much. In 1972AD, he visited Afghanistan to meet his devotees and followers. He travelled to India in September 2012AD. He attended the shrines of all elders and Auliya Allah in Delhi.

Dear names of his sons:

Muhammad Zubair Saraji (db),
Mohammad Namir Saraji (db),
Muhammad Zaid Siraji (db)
Muhammad Umair Saraji (db)
Muhammad Junaid Siraji (db)

3. Hazrat Khawaja Muhammad Saeed Siraji (Quds Sira)

He was born on 20th November 1945AD in Musa Zai. He is the third son and caliph of Hazrat Khawaja Muhammad Ismail Saraji (ra). He did his early education in Khanqah Musa Zai. Then he received a complete religious education from Qazi Muhammad Khalil (ra) and Qazi Muhammad Ismail (ra) at Jamia Qadriya, Rahim Yar Khan. He completed the Dars-e-Nizami and earned an MA in Arabic from Gomel University.

He pledged allegiance to his father and set the standards of behaviour (Suluk). 1405A.H. according to 1984AD. His Sheikh granted the caliphate and permission in eight Salasil.

Dear names of your sons:

1. Ahmad Zubair Siraji (db)
2. Ahmed Talha Siraji (db)
3. Ahmed Huzaifa Siraji (db)
4. Ahmad Mamoon Siraji (db)

Astana Aliya Naqshbandiya Mujaddidiya. Peshawar

Hazrat Sheikh Sadi Balkhari Naqshbandi) (Khalifa Hazrat Syed Adam Banuri)

1. Hazrat Haji Muhammad Ismail Ghori Naqshbandi (ra)

Hazrat Haji Muhammad Ismail Ghori Naqshbandi (ra) was the successor of Hazrat Sheikh Saadi Balkhari Naqshbandi (ra). He used to live in Peshawar. He has achieved the blessing of Hajj. He appeared in Lahore and pledged allegiance to Hazrat Sheikh Sadi Balkhari Naqshbandi (ra), set standards of behaviour (Suluk), and received the Caliphate. He continued to perform the work of growth and guidance in Peshawar. He was a great scholar. He died at the age of 115 in 1111AH / 1699AD and was buried in Peshawar. His caliph was Hafiz Abdul Ghafoor Naqshbandi Peshawari (ra).

2. Makhdoom Hafiz Abdul Ghafoor Peshawari Naqshbandi (ra)

Makhdoom Hafiz Abdul Ghafoor Peshawari Naqshbandi (ra) was the successor of Hazrat Haji Muhammad Ismail Ghori Naqshbandi (ra). His father's name was Sheikh Muhammad Saleh Kashmiri (ra). He also memorized the Holy Quran along with his early education.

He pledged allegiance to Hazrat Haji Muhammad Ismail Ghori Naqshbandi (ra) and obtained Kharqa Khilafat and permission in Naqshbandiya, Qadriya, Chishtiya, and Suhrawardya. He was very hospitable. He used to give good charity. He died on 14th Sha'ban 1116AH/1704AD and was buried in Peshawar.

3. Akhund Abdul Salam Naqshbandi, known as Wakil Badshah (ra)

Akhund Abdul Salam Naqshbandi, known as Wakil Badshah (ra), was the caliph of Makhdoom Hafiz Abdul Ghafoor Peshawari Naqshbandi (ra). He was born in 1086AH/1675AD in Peshawar. His father's name was Shah Masood Hussaini (ra).

He pledged allegiance to Makhdoom Hafiz Abdul Ghafoor Peshawari Naqshbandi (ra) and remained in his service. His Sheikh Aqdas (ra) awarded him the Caliphate and ordered him to go to Delhi. At that time, Mubarak was twenty-five years old. After becoming a Mansab and a mufti in Delhi, he came to Kashmir and held the post of Qazi al-Qadah and Shaikh-ul-Islam there. He died on 18th Shawwal 1171AH/ 1757AD.

4. Hazrat Maulana Salim-uddin Naqshbandi Lahori (ra)

Hazrat Maulana Saleem-uddin Naqshbandi Lahori (ra) was among the descendants of Akhund Abdul Salam Naqshbandi (ra), the famous Wakil Badshah (ra). He worked extensively to promote and publish the Naqshbandiya Mujaddidiya method and its development and guidance in Lahore. He was alive during the time of Hazrat Mufti Ghulam Sarwar Lahori (1890AH).

5. Hazrat Shaykh Yahya, known as Hazrat Jee (ra)

Hazrat Sheikh Yahya, also known as Hazrat Jee (ra), was the successor of Hazrat Sheikh Saadi Balkhari Naqshbandi (ra). His surname was Abu Ismail (ra). His father's name was Pir Dar (ra). He was a Chughtai Mughal by descent. He was born on 1041AH/1631AD. He pledged allegiance at the hands of Hazrat Sheikh Saadi Balkhari Naqshbandi (ra) in Peshawar and rose to the rank of Khilafat. He used to walk from Attock to Lahore to meet his mentor. He used to complete this journey in fourteen days and considered this presence as his happiness.

He died on 1131AH / 1718AD and was buried at Attock. Hazrat Syed Shah Mohammad Ghous Lahori Naqshbandi (ra) and Hazrat Muhammad Umar Chamkani Naqshbandi (ra) are among his caliphs.

6. Hazrat Syed Shah Muhammad Ghous Lahori Naqshbandi (ra)

Hazrat Syed Shah Muhammad Ghous Lahori Naqshbandi (ra) was the caliph of Hazrat Sheikh Yahya, known as Hazrat Jee (ra). His father's name was Syed Hasan Gilani Peshawari (ra). He was born in 1085AH/1674AD in Peshawar.

After completing his education at eighteen, he pledged allegiance to his father and received the Caliphate in the Qadriya Silsila. After his father's death, he pledged allegiance to Hafiz Abdul Ghafoor Naqshbandi (ra) and became a caliph under his tutelage. After him, he pledged allegiance to Hazrat Sheikh Muhammad Yahya, known as Hazrat Jee (ra) in Attock, and remained in his company, being honoured with the Caliphate.

He received spiritual blessings from many Auliya Allah. Among them, Mian Noor Muhammad (ra), Shah Muhammad Fazil Darwish (ra), Shah Zinda Faqir (ra), Akhund Muhammad Naeem (ra), Sheikh Pir Muhammad Sachiar (ra), Haji Gulgun Muhammad Jafar (ra), Shah Kaleem Ullah Shahjahanpuri (ra), Syed Miran Bheek Chishti (ra), Hazrat Sibghat Allah (ra), Sheikh Abdul Wahid known as Shah Gul (ra) and Sheikh Abdul Nabi Naqshbandi (ra) are included. He died in 1152AH / 1739AD.

His Authors:

۱۔ غوث نامہ (اس کا ترجمہ اسرار الطریقت کے نام سے شائع ہوا)

۲۔ اسرار التوحید ۳۔ شرح قصیدہ غوثیہ

7. Hazrat Mian Muhammad Umar Naqshbandi Chamkani (ra)

Hazrat Mian Muhammad Umar Naqshbandi Chamkani (ra) was the caliph of Hazrat Sheikh Yahya, known as Hazrat Jee (ra). His father's name was Muhammad Ibrahim Khan (ra). He stayed in the Bajaur area and then in Faridabad. After his father's death, he was brought up by his maternal grandfather, Malik Saeed Khan (ra).

He pledged allegiance to Hazrat Sheikh Saadi Balkhari Naqshbandi (ra) and remained in his circle. After his death, he renewed his loyalty to his caliph, Hazrat Sheikh Muhammad Yahya (ra), and completed the lessons of behaviour (Suluk). He was blessed with the Caliphate. Ahmed Shah Abdali was also among his

devotees and used to consult him in domestic affairs. He had built a masjid in Chamkani and used to perform worship and rituals in its room. His works include

"تواضیح المعانی (منظوم ترجمہ خلاصہ کیدانی)" اور "خزینۃ الاسرار"

He died on Rajab 1190AH/1776AD and was buried in Chamkani.

His great caliphs:

1. Muhammadi Akhundzada (ra) (son)
2. Shah Faqir Ullah Alvi (ra)
3. Sheikh Muhammad Masood (ra)
4. Haji Muhammad Saeed Lahori (ra)

8. Hazrat Shah Faqir-ullah Alvi Jalalabadi (ra)

Hazrat Shah Faqir-ullah Alvi Jalalabadi (ra) was the caliph of Hazrat Mian Muhammad Umar Naqshbandi Chamkani (ra). His father's name was Abdul Rahman (ra). He was born at the end of the eleventh century in Rohtas, a village near Jalalabad.

While touring different countries, he visited the Haramain Sharifain and the shrines of Hajj Baitullah and Rasulullah (ﷺ). He pledged allegiance to Hazrat Sheikh Muhammad Masood Daim (ra), an elder of the Naqshbandi family. His chain of Tariqat is as follows: Shah Faqir-ullah Alvi (ra), Mian Muhammad Umar Chamkani (ra), Sheikh Muhammad Masood (ra), Haji Muhammad Saeed Lahori (ra), Sheikh Saadi Lahori (ra), Sheikh Syed Adam Banuri (ra), then Hazrat Imam Rabbani Mujaddid Alf Al-Thani (ra). He founded the Khanqah Naqshbandiya in Shikarpur (Sindh) in 1150 AH / 1737 AD. He had established a grand library in his monastery. He had seventeen works in Persian, Arabic, and Pashto. He died on 3/Safar 5911 AH/1871 and was buried in Shikarpur, Sindh.

Khanqah Naqshbandiya Mujaddidiya. Haripur

Hazrat Khawaja Abul Saad Ahmad Khan (ra)

(Khalifa Maulana Muhammad Abdullah Ludhianvi ra)

1. Hazrat Qazi Sadruddin (ra)

Hazrat Qazi Sadruddin (ra) belonged to Mauza Darwish of Abbottabad district. He was the follower and caliph of Hazrat Khawaja Abul Saad Ahmad Khan (ra). He was born on Shabab al-Moazzam 1325AH, according to November 1902AD, in Kot Najibullah (Haripur). His father's name was Qazi Feroz-Uddin (ra). His grandfather, Qazi Wahid-uddin (ra), migrated from Afghanistan and settled in Hazara.

He got his early education from his father. Then, read from Maulana Sikandar Ali Sahib (ra), a prominent scholar of his time. Apart from him, he studied Arabic sciences with an elder, Maulana Hameed-uddin Sahib (ra). He travelled to India to study philosophy, logic, and mathematics. During this time, he also faced many hardships. He studied under Maulana Fazal Haq Rampuri (ra), Principal of Madrasa Aliya in Rampur. Then he went to Darul Uloom Deoband. He completed his studies in Hadith at Madrasa Darul Uloom Soleimani, Bhopal, and worked as a Madris at Madrasa Nizamiyah, Hyderabad Deccan. He went for Hajj, where the famous religious scholar Syed Azeen Kabati (ra) entered his discipleship.

The desire to find a mentor arose in his heart, so he came to Khanqah Sarajiya Naqshbandiya, Kundian, District Mianwali, and pledged allegiance to the blessed hands of Hazrat Abul Saad Ahmad Khan Sahib (ra). Due to Murshid Kamil's attention, passion, and hard work, he completed his goals in one year and seven months and got permission and caliphate in the prescribed Tariqat. His mentor said! "Whatever I got from my sheikh, I am bestowing on you all the same as my Murshid had bestowed on me."

After the caliphate was granted, he returned to his homeland. He established the Khanqah Naqshbandiya Mujaddidiya Sadriya opposite the Haripur Railway Station, adjacent to the Eid Gah, and constructed a beautiful masjid. He built a great library in it. He founded Madrasa Darul Uloom Rahbaniyyah, a well-known Madrasah of the Hazara district. It is a religious institution.

He died on 18th Rabi al-Thani 1398AH, corresponding to 28th March 1978AD, and was buried in Haripur, Hazara, beside the Khanqah Masjid. His son Hazrat Maulana Qazi Abdul Daim (ra) became his caliph and successor.

2. Hazrat Ali Bahadur (ra)

Hazrat Ali Bahadur (ra) was the successor of Hazrat Abu Saad Ahmad Khan (ra). He belonged to Balhag, Mansehra, Hazara. The early days of his youth were spent with bandits. Because of the goodness in his nature, he repented of this act and pledged his allegiance to Hazrat Aqdas (ra). He set the standards of behaviour (Suluk) and reached the point that Hazrat Aqdas (ra) blessed him with his caliphate. Hazrat Nazir Ahmad Arshi (ra) says about him:

This Pathan youth of Hazara was used to robbery and adultery at an early age, and many armed men lived under his command. Once, during this occupation, he passed by the monastery of Sarajiya. At that time, coincidentally, he got a fever. He came to the monastery due to a fever. The monastery's servants continued to provide him with food and drink. One day, Hazrat Aqdas (ra) saw him, asked his name and position, and said, Ali Bahadur Khan, you are worthy to become a dervish. Ali Bahadur (ra) says that at that time, I did not even understand the meaning of Darwish; what is the name of this thing? But he did not want to leave the monastery. He had some spiritual promptings that led him to become the Shareh-Sadar. His heart was inclined towards allegiance, and with the attention of Murshid Kamil, his present became an atonement for the past. In the future, Allah will open the doors of happiness for him. Then, he joined the special servants of Hazrat Aqdas (ra).

3. Hazrat Maulana Ghulam Ghous Hazarvi (ra)

He was the caliph of Hazrat Khan Muhammad Sahib (ra). He was born in June 1906 AD in the Baffa District, Mansehra. After passing the middle examination in 1914AD, he went to Madrasa Saharanpur (India) for higher religious education. He received intellectual and spiritual blessings from Hazrat Sheikh-Ul-Hind Maulana Mahmood-Ul-Hasan (ra). He completed the tour of Hadith from Allama Anwar Shah Kashmiri (ra), Maulana Muhammad Rasool Khan Hazarvi (ra), Maulana Shabbir Ahmad Usmani (ra), and Maulana Muhammad Ibrahim Balyavi (ra). After Tehsil-e-Ilm, he continued to teach in Darul Uloom Deoband. Then he became active with the Jamiat Ulema-e-Hind. He conducted preaching tours and brought people into the fold of Islam. In 1931 AD, he was imprisoned for one year for opposing the government. He took full part in the civil disobedience movement. In 1953 AD, he played a prominent role in the Khatam-e-Nabuwat movement. He was elected General Secretary of Jamiat Ulema Islam in 1956 AD. He joined the Hajj delegation in 1972 AD. He performed five Hajj. He was the editor-in-chief of Jamiat Ulema-e-Islam magazine "Tarjuman-al-Islam" for a long time. He had great

devotion to the elders of the Naqshbandiya and other lineages. He pledged allegiance to Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) and, after his death, renewed his allegiance to Hazrat Maulana Abul Khalil Khan Muhammad (ra). Later, it was declared an authorized caliphate and given permission. He passed away on February 3, 1981, while reciting the Kalma Tayyaba.

4. Hazrat Maulana Mufti Atta Muhammad (ra)

Mufti Atta Muhammad (ra) was the caliph of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra). He was born in 1328AH in Mauza Choudhwan Tehsil Kalachi, Dera Ismail Khan. His father was dearly named Mian Ghulam Muhammad (ra). He belonged to a scholarly family. He read the Quran from his uncle, Hafiz Habibullah (ra). He read early books by Maulana Fazal Haq Gari Shamozai (ra). He received a higher literary education from Maulana Faiz Muhammad Shahjahani (ra) in Multan.

After completing his education in 1349AH, he started teaching in his village. He was an expert in the sciences of heritage, jurisprudence, and syntax. Countless people have received knowledge from him. In 1363AH, he appeared in the service of Hazrat Maulana Muhammad Abdullah Ludhianvi (ra) in Khanqah Sarajiya Kundian and obtained the blessing of allegiance. He continued to provide teaching services in the monastery according to his Sheikh's instructions. During this time, he completed Madarij-e-Suluk and was honoured with permission and a caliphate. He read the Maktobat Sharif of Imam Rabbani (ra) and Resail Naqshbandiya. He also had access to jurisprudence. Hazrat Maulana Abdul Ghafoor Madani (ra) appreciated his academic ability. On the death of his mentor, Hazrat Maulana Muhammad Abdullah Ludhianvi (ra), he performed his ghusl and Takfeen services.

Some of his publications include:

۱۔ آپنے ''تحفہ سعدیہ'' پر مفید حواشی تحریر فرمائے۔

۲۔ سواء السبیل (عربی)

۳۔ لمعات عراقیؒ (فارسی)

۴۔ رسالہ میراث انوار الفرائض کی شرح لکھی۔

Monasteries of Balochistan

Khanqah Naqshbandiya Mujaddidiya. Zhob (Balochistan)

Hazrat Khawaja Abu Khalil Khan Muhammad (ra)

(Khalifa Hazrat Maulana Abul Saad Ahmad Khan ra)

1. Hazrat Maulana Muhibullah (Mudzillahu)

Hazrat Maulana Muhibullah (db) was the caliph of Hazrat Khawaja Khan Muhammad (ra). He was born on 3rd Dhul-Qadah 1372AH / 14th July 1953AD in Zhob. His father's name was Hazrat Mulla Nawab (ra). He belonged to the Kabzai nation. His father lived a life of great hardship for the sake of education in Afghanistan for about fifteen years. He did mujahida and austerities for self-purification. His father-in-law and leader of the Tariqat, Hazrat Mulla Abdul Khaliq Akhundzada (ra), blessed him with the caliphate and permission. His father was a great example of patience and perseverance in his area. Among the five sons and two daughters of Hazrat Mulla Nawab (ra), Hazrat Maulana Muhibullah Sahib (db) is the eldest.

Hazrat Maulana Muhibullah Sahib (db) received his early education in the Madrasa Faiz-al-uloom of his maternal grandfather, Hazrat Mullah Abdul Khaliq Akhundzada (ra), in Margha-e-Kabzai District, Zhob. He read all the books till the end of his life in the same seminary. Among his teachers were Maulana Muhammad Din Musa Khaili (ra), Fazil Darul Uloom Deoband; Shaykh Hadith Maulana Allah Dad Kakar Sahib (ra); Maulana Muhammad Hashim (ra); Maulana Syed Muhammad (ra); and Maulana Shah Meeran (ra). Worthy personalities included and completed a tour of Hadith Madrasa Tanweer Al-Qur'an, Zhob, with Maulana Allah Dad Kakar Sahib (ra) and Maulana Jan Muhammad Sahib (ra). After completing his education, he continued teaching at Madrasa Faiz al-Uloom Murgha Kabzai, Madrasa Darul Uloom Islamia, Laura Lai, and Madrasa Miftah al-Uloom Qasimiya. Then, he set up his Madrasah near the Laura Lai Commissionerate.

Hazrat Maulana Muhibullah (db) swore allegiance to his maternal grandfather, Hazrat Mullah Abdul Khaliq Akhundzada (ra), in the Qadriya lineage. He had permission in both Qadriya and Naqshbandiya. He had many followers in Pakistan and Afghanistan. After his grandfather's death, he continued to treat his father dearly. He used to say that my father used to sit me in front of him repeatedly and blessed me with sharp attention. He said I was sitting before my father one day when he began to pay attention. I began to feel as if this was not the scene of this world but the scene of the hereafter.

Father died in 1988AD. I used to think that if the Murshid died, another was unnecessary. However, I saw in the book that it is essential to establish a

relationship with the living mentor after the mentor has passed away. For this purpose, I travelled to different places. Meanwhile, someone told me about Hazrat Khawaja Khan Muhammad Sahib (ra). I did Istekharah. After that, I saw in my dream that Hazrat Khawaja Khan Muhammad Sahib (ra) paid attention to me. The flashes of attention were so overwhelming that I could not bear them. I woke up suddenly. I thought that Hazrat Khawaja Khan Muhammad Sahib's (ra) attention was so strong from there, so what would happen if I went to him? I joined the Hazrat Sahib (ra) service with the intention of allegiance. Hazrat pledged allegiance to me in the Naqshbandi series.

Hazrat Maulana Muhibullah Sahib (db) was in the service of Hazrat Khawaja Khan Muhammad Sahib (ra) for twenty-two years. Meanwhile, in Ramadan in 1995AD, Hazrat Khawaja Khan Muhammad Sahib (ra) blessed him with caliphate and permission.

2. Hazrat Maulana Gul Habib Sahib (ra)

He was the caliph of Hazrat Khan Muhammad Sahib (ra). He belongs to Loralai, Balochistan. On 27th April 1992 AD, Hazrat Khan Muhammad Sahib (ra) visited his house during his missionary tour of Balochistan.

Astana Alia Naqshbandiya. Loralai

Hazrat Maulana Abdul Hakeem Kakar, known as Nana Sahib (ra)

Hazrat Maulana Abdul Hakim Kakar (ra) was the caliph of Hazrat Abdul Ghafoor Peshawari Naqshbandi (ra). He promoted the Naqshbandi series extensively in Balochistan. He died in 1153AH. His grave is in the village of Loralai Tehsil.

His successors:

1. Maulana Muhammad Yusuf (ra)

2. Maulana Noor Muhammad Kandahari (ra)

3. Hazrat Haji Faqir-Ullah Alvi (ra)

Monasteries of Kashmir

Astana Aliya Naqshbandiya Mujaddidiya. Nerian Sharif (Kashmir)

Khawaja Ghulam Mohiuddin Ghaznavi (ra)

(Khalifa Hazrat Khawaja Fazal Ali Qureshi ra)

1. Hazrat Pir Muhammad Alauddin Siddiqui (db)

2.

Hazrat Pir Muhammad Alauddin Siddiqui (ra) was the son and caliph of Hazrat Khawaja Ghulam Mohiuddin Ghaznavi (ra). He was born in 1938AD. His mother belonged to Kashmir. He studied under Maulana Fazlur Rehman (ra), Hafiz Muhammad Yusuf (ra), and Maulana Ghulam Mehmood (ra) at Jamia Rahmaniya, Haripur. He learned Quranic sciences from Maulana Abdul Ghafoor Hazarvi (ra) in Wazirabad. He studied Hadith in Faisalabad from Shaykh Al Hadith Maulana Sardar Ahmed (ra). After completion, he returned to Nerian Sharif. Completed spiritual lessons from Father and ascended to the Caliphate. After his father's death, he became his successor and assumed the position of Irshad.

In 1988AD, he laid the foundation stone of Muhyiddin Islamic University. After the establishment of the university, he founded Mohiuddin Medical College. Keeping in mind the demands of the times, he launched the Alnoor TV channel. In which Shariat and spirituality are taught. It also offers programs in Urdu, Arabic, Pashto, Gujarati, English, Bengali, and regional languages.

He has two sons and one daughter.

Monasteries of India

Astana Aliya Naqshbandiya Mujaddidiya, Wali Lillahi Delhi

Hazrat Sheikh Adam Banuri (ra)

(Khalifa Imam Rabbani Mujaddid Alf al-Thani Sheikh Ahmad Sirhindi ra)

1. Hazrat Shah Abdul Rahim Farooqi Mujaddidi Dehlvi (ra)

Hazrat Shah Abdul Rahim Farooqi Mujaddidi Dehlvi (ra) was the caliph of Hazrat Syed Adam Banuri (ra). His father's name was Hazrat Wajih-uddin (ra). He was born on 1054AH/1644AD in Muzaffargarh district (India).

He received instruction in the Holy Quran and the basics from his father. Then, in Agra, he studied theology and knowledge of Islam from Mir Muhammad Zahid Harvi (ra). After completing his education, he began teaching at Madrasah Rahimiyah in Delhi.

He pledged allegiance to Syed Azmat-Ullah Akbarabadi (ra), the elder of the Chishtiya family. After that, he pledged allegiance to his Caliph, Abul Qasim Akbarabadi (ra). During this time, he continued to visit and meet other Auliya Karams. He even became related to Hazrat Khawaja Baqibillah (ra). He asked him for allegiance, so he said! You pledge allegiance to one of the caliphs of Hazrat Syed Adam Banuri (ra). Therefore, he pledged allegiance to Syed Abdullah Akbarabadi (ra), and in some narrations, he pledged allegiance to Hazrat Syed Adam Banuri (ra). After Mujaddidiya Suluk was completed, he was exalted by the caliphate and given permission. He founded Madrasa Rahimiyah in Delhi. Madrasa, from which Indian historical scholars graduated.

Hazrat Shah Abdul Rahim (ra) was a moderate scholar, jurist, and perfect Mujaddidi Shaykh. He was also a participant in Majlis al-Mualifeen's correction of Fatawah Alamgiri. After completing Fatwah Alamgiri, he and Sheikh Hamid Jaunpuri (ra) revised it. His son, Hazrat Shah Waliullah Muhaddith Dehlvi (ra), gained world fame. He died at the age of 77 on 12th Safar 1131AH/ 1718AD.

His Compilations:

۱۔ فتاویٰ عالمگیری کی تدوین میں خدمات

۲۔ ارشادِ رحیمیہ

۳۔ انفاسِ رحیمیہ

۴۔ مکتوبات

2. Hakeem Ummat Hazrat Shah Waliullah Muhaddith Dehlvi (ra)

Hakeem Ummat Hazrat Shah Waliullah Muhaddith Dehlvi (ra) was the son and caliph of Hazrat Shah Abdul Rahim Farooqi Mujadidi Dehlvi (ra). He was born on 4th Shawwal 1114AH/ 21st February 1703AD in Delhi.

He finished the Holy Quran at the age of seven. Then, he read Persian books. At age 10, he read Shareh-e-Jami and books on jurisprudence, logic, and hadith. Apart from this, He read books on medicine, meanings, and numbers from his father. At 15, he pledged allegiance to his father and began to determine Naqshbandiya's manners. In two years, he completed the study of the Hadith, and during this time he also became fully proficient in it. His father blessed him with the caliphate and allowed him to sit on the Musnad Irshad. After his father's death, he taught at the Madrasa Rahimiyah in Delhi for twelve years, teaching religious and intellectual subjects.

He visited the Haramain Sharifain and stayed there for a year after performing Hajj. He took the authority of Hadith from Shaykh Abu Tahir bin Ibrahim Madani (ra) and received from him the honour of receiving Kharqah Khilafah in the four chains. He was also satisfied with the company of other scholars and Auliya Allah there. He returned to Delhi on 14th Rajab 1145AH/ 9th July 1732AD.

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) held the position of excellence in external sciences and internal virtues. He adopted the method of the jurists. He translated the Holy Quran into Persian. After that, he wrote a work on the knowledge of tafsir, " الفوز الكبير فی اصول التفسير." He has numerous works, among which حجة البالغه is very famous. He took part in the Third Battle of Panipat.

He died in 19th Muharram 1176AH/1762AD and was buried in Delhi. Among his children were his sons Shah Abdul Aziz (ra), Shah Rafi Uddin (ra), Shah Abdul Qadir (ra), and Shah Abdul Ghani (ra).

3. Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra)

Hazrat Shah Abdul Aziz Muhaddith Dehlvi (ra) was the son and caliph of Hazrat Shah Waliullah Muhaddith Dehlvi (ra). He was born on 1159AH / 1746AD. He acquired external and internal knowledge from his father and other scholars. During his education, he pledged allegiance to his father and received the honour of the Khilat Caliphate in Naqshbandiya and other Salasil. He was seventeen years old at the time of his father's death. In which he had reached the level of perfection in all the sciences and arts of rationality, simulation, and

esotericism. After his father's death, he taught hadith science, writing, and compilation for about 60 years. He had the status of Hujjat in the sciences of Hadith and Fiqh. He died at the age of 79 on 7th Shawwal 1238AH / 17th July 1823AD and was buried by the side of his late father outside the Turkman Darwaza in Delhi.

Some of his famous works:

۱۔ تفسیر فتح العزیز

۲۔ سر الشہادتین

۳۔ تحفہ اثنا عشریہ

۴۔ بستان المحدثین

۵۔ عجالہ نافعہ

۶۔ فتاویٰ عزیزیہ

4. Hazrat Pir Abdul Ghafoor Shah Naqshbandi (ra)

Hazrat Pir Abdul Ghafoor Shah Naqshbandi (ra) was the successor of Hazrat Haji Abdul Rahim Kashmiri (ra). He received his religious education from Madrasa Masjid Bucan Khan, Andrun Mochi Darwaza, Lahore. Hazrat Pir Meher Ali Shah (ra) and Hazrat Syed Jamaat Ali Shah Muhaddith Ali Puri (ra) also graduated in the same year and received Dastar Fazeelat.

He married into the Sadat family of Lahore. He pledged allegiance to Haji Abdul Rahim Kashmiri (ra) in the Naqshbandiya chain and became proud of the caliphate. He founded Madrasah Ghousia in Masjid Takiya Sadhwan (Lahore). He authored a magazine on the virtues of blessings and peace. Apart from this, there is also a book of his, "خزائن البرکات."

He died on 17th Jumadi al-Akhir 1340AH/1922AD and was buried in Takiya Sadhwan. Later, on August 18, 1935 AD, he was removed from there and buried in the Miani cemetery.

Astana Aliya Naqshbandiya Mujaddidiya (Banur Sharif)

Hazrat Syed Adam Banuri (ra)

(Khalifa Imam Rabbani Mujaddid Alf Al-Thani Sheikh Ahmad Sirhindi ra)

1. Hazrat Sheikh Noor Muhammad Peshawari (ra)

Hazrat Sheikh Noor Muhammad Peshawari (ra) was the caliph of Hazrat Adam Banuri (ra). He studied in Lahore and Sultanpur. After receiving an education, he served Hazrat Adam Banuri (ra), pledged allegiance to him, and attained perfection in austerities and mujahida. He was proud of the caliphate and permission.

He inducted many people from the Yusufzai tribe into the Naqshbandiya chain, and many of them rose to the rank of Wilayat. He died in 1095AH / 1649AD.

2. Hazrat Haji Abdullah Bahadur (ra) (Kohat)

Hazrat Haji Bahadur (ra) was the caliph of Hazrat Adam Banuri (ra). His name was Syed Abdullah (ra), but people remembered him as Haji Bahadur (ra). It is narrated that he was given the title of Bahadur by the Messenger of Allah (ﷺ) in Kashf. His father's name was Syed Sultan Muhammad Shah (ra). His lineage is related to Hazrat Imam Hasan Askari (ra). He was born on Monday, 16th Rajab 989AH/ 1581AD in Agra (UP, India).

He completed his education at the age of seventeen. He entered the service of Hazrat Syed Adam Banuri (ra) along with Hazrat Muhammad Mir Muhammad Kalan (ra) (Khalifa Hazrat Syed Adam Banuri ra). Hazrat Banuri (ra) looked at him and spoke! Mir Muhammad Clan! He is brave and one of our caliphs.

Then Hazrat Syed Adam Banuri (ra) hugged him to his chest, prayed, and honoured him with allegiance. He remained in the service of his mentor for eleven years and received the privilege of caliphate and permission. He performed Hajj many times and received the blessings of Hajj with his Sheikh. After returning from Hajj, he went to Kohat and promoted the Naqshbandiya method. It became hot in the promotion and publication of Mujaddidiya. The number of his followers was more than 1.5 lakh. He died while travelling in Badakhel on 1099AH/1687AD. He was buried in Kohat.

His Authors:

۱۔ مفتاح الدقائق ۲۔ تبیان الحقائق

His great caliphs:

1. Maulana Noor Muhammad Mudqaq bin Muhammad Firoz Lahori (ra)
2. Shah Waliullah Nangarhari (ra)
3. Akhund Sheikh Mian Muhammad Naeem Jalalabadi (ra)

3. Hazrat Sheikh Hamid Naqshbandi Lahori (ra)

Hazrat Sheikh Hamid Naqshbandi Lahori (ra) was the caliph of Hazrat Adam Banuri (ra). He occupied the highest places of Tasawwuf. He was very pious. Talking less, eating less, and sleeping less were part of his habit. He used to avoid meetings with officials and nobles. He died on 1052AH/1642AD in Lahore.

4. Hazrat Haji Muhammad Saeed Naqshbandi (ra)

He was the caliph of Hazrat Saadullah Mujaddidi (ra) (Khalifa Hazrat Syed Adam Banuri ra). He was Sahib-e-Kramat Wali Allah. He used to benefit Allah's creation through external and internal education, teaching spiritual training. He continued to receive blessings and favours from elders in different cities of Afghanistan and then went for Hajj. After returning from Hajj, he settled in Mahalla Abdullahwari, Lahore, and started teaching. It was during those days when Ahmad Shah Abdali invaded India.

He lived to be 110 years old and died in 1166AH, corresponding to 1753AD. His mausoleum is located on the south side of Hazrat Shah Chirag's mausoleum, near the wall of the whites' graveyard, near Abdullahwari, i.e., GT Road, Lahore.

Hazrat Ahmad Siddique Kashmi (ra) is one of his successors. He was endowed with places of Tariqat and Haqiqat. He came to India from his native Kishm (Badakhshan) in his youth and stayed with Abdul Rahim Khan Khanan for some time. He also had a taste for poetry. He first pledged allegiance to Hazrat Khawaja Baqibillah (ra), Qutb-ul-Iqtab. He repented with his hands and studied remembrance of Allah. He was so overwhelmed by the Shaykh's love that he says that when I returned from the Deccan trip and was in close contact with Hazrat Khawaja (ra), the matter reached such a point that he saw the beauty of Hazrat in anyone he looked at. Even the walls, the trees, and the stones were visible everywhere except for his beauty. On the contrary, he had removed the illusion of my existence from the middle and started to consider himself as the existence of Hazrat Khawaja (ra).

ایک وہ تھا کس کا رخ تھا سوئے دوست
ایک وہ جس کی طرف خود روئے دوست

By the order of Hazrat Khawaja Baqi Ballah (ra), he came to Hazrat Mujaddid (ra) in Sirhind. He continued to stay with Hazrat Mujaddid (ra) and obtained places of Suluk. He said that once I became interested in Hajj, I decided and prepared the way. He mentioned this commitment to Hazrat Mujaddid (ra). Hazrat said I will not find you among the pilgrims this year. But I did not think about this of Hazrat and left. On the way, robbers attacked me, injured me, and robbed me of all my belongings. So, I could not go on Hajj. In the second year, he went on a preparatory journey and arrived for Hajj. He died in Shawwal 1050AH and was buried in the Hazrat Khawaja Baqibillah (ra) tomb in Delhi.

5. Hazrat Syed Ilm-ullah Hasani Rai Barelvi (ra)

Hazrat Syed Ilm-ullah Hasani Rai Barelvi (ra) was the successor of Hazrat Syed Adam Banuri (ra). He was born on 12th Rabi Awwal 1033AH/1623AD. His father's name was Syed Muhammad Fuzail (ra). He was related to Hazrat Ali Murtaza (RA). He worked in Lashkar Shahi for some time but left the job and turned to acting. He devoted considerable time to Hazrat Adam Banuri (ra) from the beginning. He attended his service, pledged allegiance to him, and got busy determining behaviour lessons (Suluk). Finally, after completing the ritual, he was awarded the caliphate and permission. He was with Hazrat Sheikh Adam Banuri (ra) during his stay in Gwalior. After getting the caliphate and permission, he founded the circle in Naseerabad and got busy with the education and training of the Taliban-e-Haqq. He had the privilege of visiting the Haramain Sharifain twice and attending Hajj Baitullah and Roza-e-Rasulullah (ﷺ).

He died at the age of sixty-three in 9th Dhuel-Hijjah 1096AH / 1685AD. He had four children: Shah Ayatollah (ra), Shah Muhammad Huda (ra), Syed Abu Hanifa (ra), and Syed Muhammad Jee (ra).

The names of some of his successors are as follows.

1. Hazrat Fateh Muhammad Ambalvi (ra)
2. Hazrat Abdul Ahed (ra)
3. Hazrat Syed Abdullah Muhaddith Akbarabadi (ra)
4. Hazrat Mahmood Darsan Tab Kharjavi (ra)
5. Hazrat Mahmood Wali Kakurvi (ra)
6. Hazrat Mahmood Khan Afghan (ra)

6. Hazrat Sheikh Muhammad Amin Badakhshi (ra)

Hazrat Sheikh Muhammad Amin Badakhshi (ra) was the caliph of Hazrat Syed Adam Banuri (ra). He was born in 1020AH / 1611AD. His father's name was Sheikh Ali-uddin Jahangir (ra). He was in the company of about forty caliphs of Hazrat Mujaddid Alf al-Thani (ra). He initially pledged allegiance to Sheikh Sultan Muhammad Farkhari (ra) at his father's request; after his death, he left home to perform Hajj and stayed in Lahore for a few days. Here, he heard the fame of Hazrat Syed Adam Banuri (ra), so he came to him and pledged allegiance to him. Then, he had the privilege of going with his Shaykh for Hajj, Baitullah. He lived in Haramain Sharifain for fifty years.

Among His teachers were Mullah Isa (ra), Mullah Yusuf Peshawari (ra), Mullah Mukhtar, Mullah Chalak Peshawari (ra), Mullah Abdul Hakim (ra), Mullah Abdul Salam (ra), Mullah Saeed Khan (ra), Mullah Saadullah Khan Lahori (ra), Sheikh Muhammad Bahli (ra), Mullah Muhammad Misri (ra), Sheikh Isa Maghribi (ra), Imam Ali (ra), Imam Zainul Abidin Tabari (ra), Sheikh Tajuddin Maliki (ra), Sheikh Islam Muhammad Makki (ra), Sheikh Abdul Rahman Khayari (ra) and Mulla Nafi Madani (ra).

The year of his death could not be known. He went from Makkah to Egypt, where he died and was buried in Egypt.

He has written several books, some of which are as follows.

1۔ المفاضله بین الانسان و الکعبه

2۔ رساله در مسائل جمعه وچهار گانه احتیاطی

3۔ رساله در اثبارِ ذکر

4۔ رساله فقه ئ ضروریه در مذاہب اربعه

5۔ مناسک الحج و العمره در دالحاسیة و جواب

6۔ فضایلها (آدابِ زیارت)

7۔ منتخب احادیث الجوامع والمسانید حضرات

8۔ رسائل امینیه

9۔ مقاماتِ احمدیه و مناقب حضرات المعصومیه

10۔ رساله فی احوال شیخ محمد جمال پشاوریؒ

11۔ رسالہ عرفانیہ

12۔ رسالہ شجرہ و دوائر طریقہ

13۔ اختصار التاریخ فی فضائل الحرمین الشریفین

14۔ مکتوباتِ بدخشی در موعظت و نصیحت و فضائلِ طریقہ

15۔ رسالہ کراماتِ آدمیہ

16۔ رسالہ بری و بحری (در بشارات)

17۔ رسالہ فی ترجمہ الشیخ آدم بنوری

18۔ رسالہ واقعاتِ وفاتِ شیخ آدم بنوریؒ

19۔ اقوال شیخ آدم بنوریؒ

20۔ نتائج الحرمین

21۔ رسالہ وحدت الوجود

22۔ عربی ترجمہ رسائل شیخ آدم بنوریؒ

23۔ ترتیب خلاصۃ المعارف تالیف شیخ آدم بنوریؒ

24۔ ترتیب نکات الاسرار تالیف شیخ آدم بنوریؒ

Astana Aliya Naqshbandiya Mujaddidiya Zubairia, Sirhind Sharif

Hazrat Khawaja Muhammad Zubair (ra)(*Qayyum Rabe*)

Hazrat Khawaja Muhammad Zubair (ra) was the son of Hazrat Hujjat-Ullah Muhammad Naqshband's (ra) eldest son, Sheikh Abul Ali (ra), his grandson and caliph. He was born on Monday, the 5th of Dhu al-Qadah 1093 AH / November 1682AD. He got the titles of Abul Barakat and Shamsuddin. He performed Hajj with his father at the age of thirteen. In the same year, his father, Sheikh Abul Ali (ra), passed away, so he came under the care of his grandfather. He learned all inner behaviour and perfections from his grandfather Hazrat Hujjat-Ullah Muhammad Naqshband (ra) and was honoured with the Caliphate. He was the Qayyum of his time and very pious. He used to recite Surah Yaa-Sen Sharif 60 times during the

Tahajjud prayer. He used to meditate for a long time. He used to teach Mishkout Sharif and Maktobat Sharif after worship. He used to recite ten parts of the prayer. His permanent Wazifa was to repeat 42 thousand times the Kalima Tayyaba, 15 thousand times the names of self "Ism-e-Zat, ALLAH," and 10 thousand times the Kalima Sharif at night. He used to finish the entire Quran during two-rakat prayers. Hazrat Hujjat-Ullah had given him the good news of Qayumiyat. He was appointed Qayyum Rabe on Saturday, 1st Safar 1114AH / 1702AD. He was the Qutb-al-Iqtab of his time.

He died at 69 on Wednesday, 4th Dhul-Qadah 1152AH/ 30th March 1740AD in Delhi and was buried in the Hazrat Sheikh Saaduddin (ra) mansion in Sirhind Sharif. Hazrat Khawaja Zia-ullah (ra) and Hazrat Syed Qutbuddin Haider (ra) were among his successors.

Among his children were Hazrat Sheikh Muhammad Azizullah (ra), Hazrat Sheikh Abdul Qadir Sani (ra), Hazrat Sheikh Muhammad Ahrar Sani (ra), Hazrat Sheikh Muhammad Masoom Maghfoor (ra), Hazrat Fatima Zamani (ra) and Hazrat Badr Ansa (ra).

1. Hazrat Khawaja Zia-ullah Naqshbandi (ra)

Hazrat Khawaja Zia-ullah (ra) was the successor of Hazrat Khawaja Muhammad Zubair (ra). He was a descendant of Hazrat Khawaja Bahauddin Naqshband (ra). He came to Kashmir for trade. He was a very wealthy businessman. He was visited by Rasulullah ﷺ in a dream and told to go to Hazrat Khawaja Muhammad Zubair (ra). When he appeared in the Hazrat Khawaja Muhammad Zubair (ra) service, he immediately pledged allegiance and entered his circle. While setting the conduct goals, his heart became detached from the world. His famous work is "مقاصد السالکین". Hazrat Khawaja Muhammad Zubair (ra) gave him the title of "فخر کشمیر". He was famous in Kashmir as "احسن لین ". He was blessed with the tidings of the "ولایتِ صغریٰ و کبریٰ، کمالاتِ نبوت اور حقائقِ ثلاثه". He also worked for four years at the Hazrat Shah Ghulam Ali (ra) company in Delhi. His mentor, Hazrat Khawaja Zubair (ra), also stayed in Delhi during those days.

He died in 14th Rabi Awwal in Delhi; the year of his death is unknown. Some biographers have roughly written 1180AH. His body was brought to Sirhind and buried by the side of his Sheikh Hazrat Khawaja Muhammad Zubair (ra).

2. Hazrat Syed Qutbuddin Haider (ra)

Hazrat Syed Qutbuddin Haider (ra) was the caliph of Hazrat Khawaja Muhammad Zubair (ra). His name was Syed Mohammad Ashraf, nicknamed Qutbuddin, known as Haider Hussain (ra). He was born in 1047AH / 1628AD in Nawah Bukhara (Mawra-an-Naher). His growth and education took place in a very pure environment. He completed his education in his native Bukhara. After attaining perfection in Hadith, Tafsir, Fiqh, Reasons, and Narratives, he reached Sirhind in search of Pir-e-Kamil. Here, pledged allegiance to Qayyum Rabe Hazrat Khawaja Muhammad Zubair (ra) remained in the service of Shaykh Kamil for fifteen years and was honoured with the caliphate and permission.

After the departure of Murshid Kamil Qayyum Rabe' in 1152AH, he was appointed to the Musnad Irshad in Sirhind Sharif and continued to bless the Taliban-e-Haq with growth and guidance by staying in Khanqah Mujaddidiya for more than twenty years. He did not like to associate with rich people. In 1173AH, he made Hazrat Hafiz Syed Muhammad Jamal Ullah (ra) his successor. He went to Hajj Baitullah to visit the Haramain Sharifain, then left for Madinah with enthusiasm. On the way, he kept offering Nawafil, and Darood Sharif entered the city of Tayyaba barefoot and was blessed by Faiz Nabvi ﷺ. He died in Madinah on 11th Rajab 1180AH/ 1776AD. He was buried near the blessed grave of Hazrat Usman Ghani (RA), along with the graves of Hazrat Syed Adam Banuri (ra) and Hazrat Khawaja Muhammad Parsa (ra), in Jannat-ul-Baqi.

3. Hazrat Hafiz Syed Muhammad Jamal-ullah Rampuri (ra)

Hazrat Hafiz Syed Muhammad Jamal-ullah Rampuri (ra) was the successor of Hazrat Syed Qutbuddin Haider (ra). His father, Syed Muhammad Darwish (ra), came to India with the army from Bukhara. He was Bukhari Syed. He was born on 11th Rabi Awwal 1137AH / 28th November 1724AD in Gujrat (Punjab). He was still a child when Hazrat Ali Murtaza (RA) put his saliva in his mouth in his dream, and Hazrat Ghous-ul-Azam (ra) continued to train him spiritually. He had attained perfection in the knowledge of Shariat and was a Hafiz of the Holy Quran. He used to recite the Holy Quran very cheerfully.

He was fond of travel and tourism; he had completed military training and used to travel with his sword tied to him. Pilgrimages continued to be made at various places in India. Meanwhile, He was blessed with Hajj Bayt-Ullah. On his return from Hajj, he visited Sirhind and then stayed there.

During his stay in Sirhind Sharif, he met Hazrat Qutbuddin Haider Bukhari (ra) and was so impressed by his personality that he immediately pledged allegiance to him. Staying with him, he settled the morals quickly and became authorized in 1163AH. He settled permanently in Sirhind Sharif. When the Sikhs were massacred in Sirhind, he moved to Rampur and stayed in Rampur (Mustafaabad) until recently.

He used to organize many following the Sunnah. The actions had reached perfection in outward and inward ways. His heart was full of divine love. His blessings come to many people. His gaze had so much influence that anyone who saw him once would be enchanted. There was much modesty in nature. Nawab Faizullah Khan Walia Rampur, his servant, and his devotees loved him wholeheartedly. Nawab Kalb Ali Khan was so devoted to him that he bequeathed that he should be buried near his mausoleum.

He passed away on 4th Safar-ul-Muzaffar 1209AH/1794AD in Rampur. His grave is on the blessed door to Eid Gah.

His great caliphs:

1. Hazrat Khawaja Syed Muhammad Isa (ra) (Gandapuri)
2. Hazrat Mulla Sher Khan Tarai (ra)
3. Hazrat Syed Mulla Aman Tarai (ra)
4. Hazrat Shah Faiz Bakhsh (ra) (Shah Dargahi Ghaznavi)
5. Hazrat Waris Khan Bansari (ra)
6. Hazrat Syed Mohiuddin Tarai (ra)
7. Hazrat Sheikh Serai (ra)

4. Hazrat Hafiz Muhammad Ranjha Naqshbandi (ra)

Hazrat Hafiz Muhammad Ranjha Naqshbandi (ra) was the caliph of Sheikh Ali Asghar Sialkoti (ra), the caliph of Hazrat Khawaja Muhammad Zubair (ra). He stayed in the company of his Sheikh and served him for nineteen years. His father's name was Hafiz Fateh Muhammad Ranjha (ra). He was born in 1081AH. He was a scholar of external and internal sciences. He was staying in the town of Miana. He also received spiritual grace from his uncle Hazrat Hafiz Mir Muhammad (ra). At his request, he joined the teaching circle of Hazrat Allama Gul Muhammad (ra), the grandson of Hazrat Abdul Hakeem Sialkoti (ra), and acquired the external sciences.

Hazrat Hafiz Muhammad Ranjha (ra) visited the islands of Indonesia, Swat, Buner, Tibet, Sri Lanka, Khakassia (Mount Qaaf), and Bukhara. He had numerous followers and promoted the Naqshbandiya chain to far-flung areas.

He died at the age of 120 in 1201AH / 1786AD and was buried in Wan Miana. He had four children: Hafiz Noor Ahmed (ra), Ali Sher (ra), Bahluk (ra), and Muharram (ra).

Astana Aliya Naqshbandiya Mujaddidiya. Thanesari

Hazrat Maulvi Naeemullah Mujaddid Bahraichi (ra)

(Khalifa Hazrat Mazhar Jan-e-Janan Habibullah Shaheed ra)

Hazrat Maulana Murad-Ullah Mujaddidi Thanesari (ra)

Hazrat Maulana Murad-Ullah Mujaddidi Thanesari (ra) was one of the caliphs of Hazrat Maulvi Naeemullah Bahraichi (ra). He was born in 1166AH. He was the successor of Hazrat Maulvi Naeemullah Bahraichi (ra). He promoted and published the Naqshbandiya Mujaddidiya method for forty years. He vehemently hated polytheism and innovation and saved countless people from these evils. He used to lead the way for creation in the world, following the Prophet's (ﷺ) Sunnah, self-purification, and inner cleanliness.

He died at the age of 82 in 1248AH/1833AD. Maulana Abul Hasan Naseerabadi (ra) was his caliph.

Astana Aliya Naqshbandiya Mujaddidiya, Shah Muhammad Afaq (Delhi)

Hazrat Khawaja Zia-ullah Naqshbandi (ra)

(Khalifa Hazrat Khawaja Muhammad Zubair Qayyum Rabe ra)

1. Hazrat Shah Muhammad Afaq Farooqi Mujaddidi (ra)

Hazrat Shah Mohammad Afaq Farooqi Mujaddidi (ra) was the caliph of Hazrat Khwaja Zia-ullah (ra). His father's name was Sheikh Ehsanullah (ra). His lineage is related to Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). He was born with the blessing of Hazrat Mirza Mazhar Jan Janan Shaheed in 1160AH / 1747AD.

After completing the external sciences, he pledged allegiance to Hazrat Khawaja Zia-ullah (ra) and decided on the Suluk of Mujaddidiya. He visited Afghanistan from Delhi. Shah Zaman Shah (ra) of Afghanistan was his believer and follower. Hazrat Shah Ghulam Ali Dehlvi (ra) used to send some of his disciples to him for training.

He was comprehensive in Shariat and Tariqat. Poverty, trust, contentment, asceticism, devotion, worship, and austerity were the characteristics of his nature. After the death of Hazrat Khawaja Zia-Ullah (ra), he renewed his allegiance to Hazrat Khawaja Mir Dard (ra), who was the successor of his father, Hazrat Khawaja Muhammad Nasir Andalib (ra), who was the successor of Hazrat Khawaja Muhammad Zubair (ra).

Allah Ta'ala had given Hazrat Shah Muhammad Afaq (ra) great fame and popularity. People from Delhi to Kabul received his blessings. The king of Afghanistan at that time pledged allegiance to him and became a devotee. Hazrat Maulana Fazlur Rehman Ganj Moradabadi (ra) used to say that he used to recite Durood Sharif ten thousand times, Kalima Tayyaba fifty thousand times, ten Juz of the Holy Quran and Salat al-Tasbih all five times. All his words were by the Prophet's (ﷺ) Sunnah.

He died on 7th Muharram 1251AH/1836AD in Delhi and was buried behind a masjid in Mughalpura. Maulana Fazlur Rehman Ganj Moradabadi (ra) and Maulana Muhammad Naseer Mujadidi (ra) hold a very high position among his caliphs.

2. Hazrat Maulana Ghulam Rasool Alampuri (ra)

Hazrat Maulana Ghulam Rasool Alampuri (ra) was the follower and caliph of Hazrat Khawaja Muhammad Naseer Mujaddidi (ra). His father's name was Mian Murad Bakhsh (ra), and he was born in Alampur (Punjab). His mother died when he was three years old. He has a primary education and education in Arabic and Persian obtained from Maulvi Muhammad Usman (ra) and Maulana Ahmad (ra). He also benefited from Delhi's Sajjadah Nasheen Dargah Alia Khawaja Nizamuddin (ra).

He pledged allegiance to Hazrat Khawaja Muhammad Naseer Mujaddidi (ra), established Suluk Mujaddidiya, and obtained high positions. He also acquired external and internal sciences from Hazrat Ghulam Mohiuddin Bagvi (ra). He was a scholar of Fiqh, Hadith, and Tafsir. He also wrote poetry in Punjabi. He died in 1291AH/1974AD. Some biographers have recorded his death in 1892 AD.

Some of his works:

۱۔ چوپٹ نامہ

۲۔ مسلم توحید

۳۔ ادرسی حرفی

۴۔ سسی پنوں

۵۔ احسن القصص (یوسف زلیخا)

Astana Aliya Naqshbandiya Mujaddidiya, Ganj Moradabad

Hazrat Shah Muhammad Afaq Farooqi Mujaddidi (ra)

(Khalifa Hazrat Khawaja Zia-ullah ra)

1. Hazrat Shah Fazlur Rehman Ganj Moradabadi (ra)

Hazrat Shah Fazlur Rehman Ganj Moradabadi (ra) was the caliph of Hazrat Shah Mohammad Afaq Farooqi Mujaddidi (ra). His father's name was Shah Ahl-ullah (ra). He was a resident of Malanwan town, Unnao district (Awadh). He was born in Sandila in 1208 AH/1793 AD. Here was his maternal family residence. Hazrat Sheikh Haider Ali Shah (ra) was the caliph of Hazrat Shah Mohammad Afaq (ra) in this town. He had taken up residence in Ganj Moradabad, three miles from Malanwan.

He acquired knowledge from Shah Abdul Aziz Dehlvi (ra), Maulana Muhammad Ishaq Dehlvi (ra), Maulana Noor Ansari Farangi Mahal (ra), Shah Ghulam Ali (ra) and Mirza Hasan Ali Kabir Muhaddith Lucknowi (ra) and reached perfection. He pledged allegiance to Hazrat Shah Muhammad Afaq Dehlvi (ra), decided on Mujaddidiya behaviour, and became proud of the Khilat-e-Khilafah and the permission of allegiance-elegance.

He did the spiritual training of Khalq-e-Khuda in Ganj Moradabad. He was a perfect follower of Sunnah and Shariat. Great scholars used to learn Hadith from him. He used to help the poor a lot. He knew the sciences of Sahah Sitta and attained a high position in knowledge and theosophy. Initially, he lived in Malanwan, but after his wife's death, he moved to Ganj, Moradabad and settled there. He used to follow the Sunnah of the Prophet ﷺ strictly and do much charity. He had a prominent position in Amr bil-Maruf and Nahi an al-Munkir.

He died on 22nd Rabi Awwal 1323AH/1905AD and was buried in the tomb of Murad Khan in Ganj, Moradabad. He had numerous caliphs, among whom Syed Didar Ali Shah (ra) and Maulana Ikram-Uddin (ra) were his notable admirers.

2. Allama Syed Deedar Ali Shah Alwari Naqshbandi (ra)

Allama Syed Didar Ali Shah Alwari Naqshbandi (ra) was the caliph of Hazrat Shah Fazlur Rehman Ganj Moradabadi (ra). His father's name was Syed Najaf Ali Shah (ra). He was born in 1373AH / 1856AD in Pir Mohalla Nawabpura, Alwar (India). His uncle Syed Nisar Ali Shah (ra) was considered among the Auliya of his time. His lineage goes back to Hazrat Imam Musa Kazim (ra).

He read Dars Nizami books from Maulana Karamatullah Khan Dehlvi (ra) and completed the tour of Hadith. He studied jurisprudence and logic from Maulana Abdul Wali Rampuri (ra) and Maulana Irshad Hussain Naqshbandi Rampuri (ra). Hadith is authenticated by Maulana Ahmad Ali Saharanpuri (ra) and Maulana Shah Fazlur Rehman Ganj Moradabadi (ra). Hazrat Syed Mehr Ali Shah Golravi (ra) was his classmate.

After completing the external sciences, he reached Ambala in the service of Hazrat Sain Tawakul Shah (RA), an essential figure of his time, and stayed with him for two years; then his mentor said! Go to Ganj, Moradabad, and collect his share there. So, he appeared in the service of Hazrat Fazlur Rehman Ganj-Moradabadi (ra) and pledged allegiance to him. After completing the behaviour lessons by staying with him, he was exalted by the caliphate and given permission.

His life was a constant struggle. Following his teacher's instructions, Maulana Irshad Hussain Farooqi Rampuri (ra) was appointed Madaris in Madrasa Irshad Uloom Rampur. In 1907 AD, he went to his homeland, Alwar, and established the Quwat-ul-Islam Masjid and the Quwat-ul-Islam Madrasa there. In 1917 AD, he was appointed Khatib and Mufti in the Shahi Masjid, Agra. He came to Lahore in 1922 AD, started teaching in the Wazir Khan Masjid, and became a Khatib and Mufti. In 1925AD, Anjuman Hizb Al-Ahnaf was founded. He established Darul Uloom Hizb Al-Ahnaf. His son Abul Hasanat Syed Muhammad Ahmed (ra) was the Khatib of Wazir Khan Masjid after him. He died on 22nd Rajab 1354AH / 20th October 1935AD and was laid to rest in Jama Masjid, inside the Delhi Darwaza, Lahore.

His Famous Works:

۱۔ تفسیر میزان الادیان (تفسیر سورۃ الفاتحہ)

۲۔ رد روافض الاستغاثہ من اولیاء اللہ

۳۔ دیوان دیدار علی (فارسی و اردو)

3. Hazrat Maulana Syed Ikram-uddin Bukhari Naqshbandi (ra)

Hazrat Maulana Syed Ikram-uddin Bukhari Naqshbandi (ra) was the caliph of Hazrat Shah Fazlur Rehman Ganj Moradabadi (ra). He was a scholar and a famous preacher. Accordingly, his nickname "Waiz-ul-Islam" became famous.

He pledged allegiance to Hazrat Shah Fazlur Rehman Ganj Moradabadi (ra) and ascended to the Caliphate with permission in 1350AH / 1931AD. He also had a taste for poetry and used the pseudonym "Akhtar." He was always trying to spread the religion of Ahl as-Sunnah wa'l-Jama'ah. He was very active in opposing Mirza Ghulam Ahmad Qadiani (LA). In this regard, in his work "فیض جاری ملقب بہ ہدایت البخاری" He has explained the reason for the problem of Khatam-e Nabuwat.

Astana Aliya Naqshbandiya Mujaddidiya, Makan Sharif

1. Hazrat Syed Imam Ali Shah (ra) (Makan Sharif)

Hazrat Syed Imam Ali Shah (ra) pledged allegiance to Hazrat Shah Hussain's (ra) right hand and, in a short period, set the standards of behaviour (Suluk) and Tariqat and rose to the top of the Khilat-e-Khilafah and Majaz Tariqat of Naqshbandiya Mujaddidiya. His father's name was Syed Haider Ali (ra). He was born in 1212AH / 1797AD in Makan Sharif (Tirchhaitar), Gurdaspur (India).

He read Persian books from Maulana Faqir-Ullah Kofi (ra) and textbooks from Hafiz Muhammad Raza (ra) and Maulana Noor Muhammad (ra). Hazrat Shah Hussain Borewala (ra) urged to read Masnavi. If there were a whisper in the heart of someone present, he would correct it immediately. He died on 13th Shawwal 1282AH/ 1865AD and was buried in Makan Sharif. His son, Syed Sadiq Ali Shah (ra), became his caliph and successor.

Among his descendants, Syed Mahfouz Hussain (ra) (bin Syed Mazhar Qayyum bin Syed Barak Ullah bin Syed Sadiq Ali Shah ra) is a Sajjadah Nasheen in Bhaler near Sangla Hill.

2. Khawaja Baba Amiruddin Kotlvi (ra)

Khawaja Baba Amiruddin Kotlvi (ra) was born in 1207AH / 1792AD in Dharam Kot near Makan Sharif, Gurdaspur District (India). He belonged to the Kokusai nation. He pledged allegiance to Hazrat Khawaja Imam Ali Shah (ra) only after his primary education. He was recruited as a constable in the police. Once, he met Hazrat

Khizr (peace be upon him) while reciting Wazifa on the river and received many blessings from him. He came to Kotla Sharif (Kotla Panju Baig) District, Sheikhupura. Many people here are satisfied with his knowledge and wisdom. Many people were guided by his preaching. He was a great scholar.

He died at 130 in 1330AH / 1912AD from a stroke. He was buried in Kotla Sharif. His successor was Mian Khurshid Alam (ra).

3. Hazrat Shah Rukn-uddin Mujaddidi Alwari (ra)

Hazrat Shah Rukn-Uddin Mujaddidi Alwari (ra) was the caliph of Hazrat Shah Muhammad Masood (ra). His father's name was Syed Shah Mohiuddin (ra). He was born in Kherla District, Gurgaon, near Delhi. When his father died at the age of six, he moved to Alwar (Rajasthan) with his uncle Sheikh Fariduddin (ra) and completed his education. He learned the art of calligraphy from Munshi Rahimullah (ra). After completing his education, he pledged allegiance to Hazrat Shah Muhammad Masood (ra) (Royal Imam, Jama Masjid Fateh Puri, Delhi) in the Silsila Aliya Naqshbandiya Mujaddidiya in 1304AH. He was elevated to the caliphate and permission in 1309AH. He died in 1335AH / 1917AD. His son, Maulana Mufti Muhammad Mahmood Alwari (ra), succeeded him.

Some of his works:

۱۔ رکن دین (کتاب الصلوٰۃ)

۲۔ رکن دین (توضیح العقائد)

۳۔ روح الصلوٰۃ

۴۔ مولود محمود

۵۔ رسالہ اربعین

4. Sheikh Al-Hadith Mufti Muhammad Mahmood Mujaddidi Alwari (ra)

Maulana Mufti Muhammad Mahmood Alwari (ra) was the son and caliph of Hazrat Shah Rukn-uddin Mujaddidi Alwari (ra). He was born on 5th Dhul-Hajjah 1322 AH/ 1903AD in Alwar (India). He learned the external sciences from his father. Then, he learned higher books from other teachers, including Hakeem Jameel-uddin

(ra) in Madrasa Moiniya Osmania, Ajmer Sharif, and Madrasa Jama Masjid Fatehpur.

He pledged allegiance to his father and became the authority of allegiance and caliph in the Naqshbandiya Mujaddidiya chain. Among his works are Rukn Deen (Kitab al-Hajj, Kitab al-Saam, Kitab al-Zakat) and Misbah al-Salikeen.

He died in 1987 AD/1408 AH and was buried in Hyderabad. His son Mufti Abul Khair Muhammad Zubair (db) succeeded him. Dr. Prof. Muhammad Masood (db) bin Mufti Azam Shah Mazhar-ullah Dehlvi (ra) is among his caliphs.

Astana Aliya Naqshbandiya Mujaddidiya, Jamia Masjid Fatehpuri (Delhi)

Hazrat Shah Rukn-uddin Alwari Naqshbandi (ra)

(Khalifa Hazrat Shah Muhammad Masood Alwari ra)

1. Mufti Azam Shah Mazhar-ullah Naqshbandi Dehlvi (ra)

Mufti Azam Shah Mazhar-ullah Naqshbandi Dehlvi (ra) was the caliph of Hazrat Shah Rukn-uddin Alwari Naqshbandi (ra). His father's name was Maulana Muhammad Saeed (ra), and his grandfather's name was Shah Muhammad Masood (ra). He was born in Delhi on Thursday, the 15th of Rajab 1303AH/ 1886AD. When his father died when he was four years old, his grandfather and uncle, Maulana Abdul Majeed (ra), raised him.

He memorized the Quran from Qari Habibullah (ra). He pledged allegiance to Hazrat Sadiq Ali Shah (ra), the son of Hazrat Sheikh Imam Ali Shah (ra) (Makan Sharif), at the age of fourteen, but his mentor died a year later. He renewed his allegiance to Hazrat Shah Rukn-uddin Alwari Naqshbandi (ra), completed his spiritual training, and became proud of the caliphate and permission in all the chains of transmission. After becoming perfect in Shari'ah and Tariqat, he became the leader of Jamia Masjid Fatehpur and continued this service until his life's end. He was a true lover of the Prophet (ﷺ).

He also participated in the Khilafat Movement and the Pakistan Movement. His famous works include Fatawah Mazhar, Makatib Mazhari, and Mazhar al-Aqaed. He died on 14th Shaban 1386AH / 28th November 1966AD at the age of eighty-three years.

His sons are Mufti Muzaffar Ahmad (db), Mufti Muhammad Ashraf (db), Maulana Muhammad Ahmad (db), Maulana Munawar Ahmad (db) and Mufti Manzoor Ahmad (db). Prof. Dr. Masood Ahmad (db) in Pakistan and Dr. Muhammad Saeed

Ahmad (db), Sajjadah Nasheen Khanqah Khwaja Baqibillah (ra) in India are his caliphs.

2. Mufti Muhammad Muzaffar Ahmad Naqshbandi (ra)

Mufti Muhammad Muzaffar Ahmad Naqshbandi (ra) was the son and caliph of Mufti Azam Shah Mazhar-ullah Naqshbandi Dehlvi (ra). He was born in 1328AH / 1910AD in Delhi.

He memorized the Holy Quran from Qari Fazal-Uddin (ra) at Madrasa Aliya Jama Masjid Fatehpur and learned Tajweed and recitation. He completed his religious education with his father. Acquired knowledge of medicine from Hakeem Jameel Uddin (ra) (Teacher Hakeem Ajmal Khan ra). After completing his education, he served as the deputy imam and a fatwa writer at Jamia Masjid Fatehpuri.

He pledged allegiance to Shah Rukn-Uddin Alwari (ra) (Khalifa Mufti Muhammad Masoud ra), and after completing the Mujaddidiya method, he was elevated to the caliphate and permission. After that, he pledged allegiance to his father and obtained the honour of the caliphate and his permission. Until 1947 AD, he continued to perform the duties of the Imamate in Delhi. After the establishment of Pakistan, he came to Karachi and was appointed Khatib at the Jama Masjid in Aram Bagh. Later, he decided to retire. He has rendered prominent services in the Movement of Khatam-e-Nabuwat.

At the end of his life, he had a heart problem. He died on 17th Shawwal 1391AH / 6th December 1971AD. He has three sons, Qari Mohammad Zafar Ahmed (db), Hafiz Mohammad Azhar Ahmed (db), and Hakeem Mohammad Nazr Ahmed (db).

Some of his works:

۱۔ الدعاء فلمجاہد و لغیر المجاہد

۲۔ الجہاد

۳۔ عقائد و اعمال

۴۔ شمشیر صداقت

3. Professor Muhammad Masood Ahmed Naqshbandi (ra)

Professor Muhammad Masood Ahmad Naqshbandi (ra) is the son and caliph of Mufti Azam Shah Mazhar-ullah Naqshbandi Dehlvi (ra). He started Tehsil-e-Ilm in Madrasa Jama Masjid Fatehpur, Delhi, under the tutelage of his father. In 1948AD he obtained the certificate of Persian Fazil. Then, he came to Pakistan to take care of his brother. In 1958AD, he received his MA from Punjab University and was the first in the entire university. The Governor of West Pakistan awarded him a gold medal.

He came to Delhi in 1956 AD and pledged allegiance to his father in the Silsila Aliya Naqshbandiya Mujaddidiya, and then received permission from the Khilafat of Hazrat Allama Mufti Muhammad Mahmood Alwari (ra) (Hyderabad, Sindh). In 1958AD, he became a lecturer at Government College Mirpur and then a professor at Government College Quetta. He was the principal of Government College, Tando Muhammad Khan, and Mithi District, Tharparkar. He also held the position of Principal at Government College, Skardu District, Nawabshah, for some time. He was the Principal of Government College Sukkur (Sindh).

He wrote the thesis "Quran and Urdu Translation and Tafseer" for his Ph.D. on 1000 pages. Apart from this, he has many works in which the biography of Mujaddid Alf Al-Thani (ra) is well known. He was the monument of his Shaykh Tariqat and his ancestors.

His great caliphs:

1. Maulana Dr. Muhammad Saeed (db) (Sajjadah Nasheen Khanqah Khwaja Baqi Ballah (ra), Delhi)
2. Mufti Muhammad Makram Ahmed (db) (Sajjadah Nasheen Khanqah Naqshbandiya Mujaddidiya Masjid Fatehpuri, Delhi)

4. Mufti Muhammad Manzoor Ahmad Naqshbandi (ra)

Mufti Muhammad Manzoor Ahmad Naqshbandi (ra) is the son and caliph of Mufti Azam Shah Mazhar-ullah Naqshbandi Dehlvi (ra). He was born on 1346AH / 1927AD in Delhi. He got his early education from his father. Then, in Madrasah Aliya Jama Masjid Fatehpuri (Delhi), he completed the Hadith tour in 1946 AD and obtained the first rank. He was a very skilled orator and was known for captivating everyone's hearts. He pledged allegiance to his father and fixed the places of conduct. He fell seriously ill but never missed the prayer. He learned about the almanac from his father. He came to Pakistan in 1947 AD and compiled a

perpetual prayer calendar, i.e., prayer times and sunrise and sunset calendar, in Karachi.

In 1948AD, his health became very bad, so he moved to Hyderabad (Sindh) and died of the same disease on Thursday, 3rd Sha'ban 1369AH/1949AD. He was buried on the side of Lake Phalili, Hyderabad, Sindh.

Astana Aliya Naqshbandiya Mujaddidiya, Sharqpur Sharif

Hazrat Baba Amiruddin (ra) (Kotla Sharif)

(Khalifa Hazrat Syed Imam Ali Shah (ra) (Makan Sharif))

1. Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra)

Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra) was the caliph of Hazrat Baba Amiruddin (ra) (Kotla Sharif). His father's name was Mian Aziz-uddin (ra). He was born in Sharqpur in 1382 AH/1865 AD. He was very modest from childhood. He used to sit in a corner of the masjid in Sharqpur after finishing the Holy Quran, studying in Middle School, and engaging in the remembrance of Allah. He read 76 Persian books from his uncle, Hafiz Hameed-uddin (ra), and perfected calligraphy. Along with external education, Allah Ta'ala also blessed him with knowledge.

He pledged allegiance to Hazrat Baba Amiruddin (ra) (Kotla Sharif) in the Silsila Alia Naqshbandiya. He decided on the behaviour (Suluk) of the Naqshbandiya chain and became proud of the caliphate and permission. He used to order all his devotees to follow the Sunnah of Rasulullah ﷺ completely. He was a great scholar of Kashf wa Karamat; he used to participate in the circle of editors. His grace reached a wide area of Punjab. In the Indian dimensions, his caliphs used to carry out the work of Tabligh Deen.

He died on 3rd Rabi Awwal 1347AH / 20th August 1928AD, at the age of 65, and was buried in Sharqpur. His real brother Hazrat Sani Lathani Mian Ghulam-Ullah Sharqpuri (ra) succeeded him.

His great caliphs:

1. Mian Ghulam Ullah Sahib (ra)
2. Syed Muhammad Ismail Sahib (ra)
3. Syed Noorul Hasan Bukhari Sahib (ra) (Kilianwala Sharif)
4. Maulana Muhammad Umar Ichhravi (ra)
5. Hazrat Abul Reza Shah Hakim Ali (ra)

2. Hazrat Sani Lathani Mian Ghulam-ullah Mujaddidi Sharqpuri (ra)

Hazrat Sani Lathani Mian Ghulam-ullah Sharqpuri (ra) was the caliph of Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra). His father's name was Aziz-uddin (ra). He was born in Sharqpur in 1309 AH / 1891 AD. He was five years old when his father's shadow lifted from his head.

After matriculation, he passed the Hakeem Haziq exam from Medical College, Lahore, and opened a practice in Sharqpur. His brother got married at the age of fifteen and gave all the land in his name. He pledged allegiance to his brother, Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra), and began setting spiritual goals. He completed all the goals quickly and was honoured with the caliphate and permission. He has rendered valuable services in promoting and publishing the chain of Naqshbandiya Mujaddidiya.

He repaired the masjid built by his mentor Hazrat Mian Sahib (ra), expanded it, and made a seminary. He also had the honour of visiting Hajj Baitullah three times and visiting the shrine of Rasulullah (ﷺ).

After spending about thirty years preaching religion, he left this mortal world on 7th Rabi-ul-Awwal 1377AH/3rd October 1957AD and died in Sharqpur; he was buried beside his brother Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra). He has two sons, Hazrat Mian Ghulam Ahmad (ra) and Hazrat Mian Jameel Ahmad (ra).

3. Hazrat Maulana Muhammad Umar Naqshbandi Ichhravi (ra)

Hazrat Maulana Muhammad Umar Naqshbandi Ichhravi (ra) was the caliph of Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi Sharqpuri (ra). His father's name was Maulana Muhammad Amin (ra). He was born in 1320AH / 1920AD.

He read the Holy Quran from his father. Then he got knowledge from Maulana Salahuddin (ra), Maulvi Muhammad Hussain Lakhvi (ra), Maulvi Attaullah Lakhvi (ra), and Maulvi Muhammad Alam Sambhali (ra) (Lahore). He stayed with Maulana Ali Muhammad Jamati (ra) (Kasur) in Fatuwala. He pledged allegiance to Hazrat Mian Sher Muhammad Sharqpuri (ra) and became proud of the caliphate and permission. He took part in the promotion and publication of the Hanafi religion. He died on 2nd Dhul-Qadah 1391AH/ 21st December 1971AD in Lahore.

His Authors:

١۔ مقیاس حنفیت

٢۔ مقیاس مناظرہ

٣۔ مقیاس خلافت

٤۔ مقیاس نور

٥۔ مقیاس صلوٰۃ

٦۔ مقیاس حیات

٧۔ مقیاس اسلام

4. Hazrat Abul Raza Shah Hakim Ali Naqshbandi (ra)

Hazrat Abul Raza Shah Hakim Ali Naqshbandi (ra) was the caliph of Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra). His father's name was Shah Shahabuddin (ra). He was born in 1297AH/1880AD in Kotli, Gujranwala district.

He was a Hafiz of the Quran and mastered Arabic and Persian. He was the best lyricist and poet. His nickname was "Abu al-Raza". He used to spend many days without eating or drinking while worshiping. He died at sixty-three on 1359AH/22nd January 1940AD and was buried in Lahore.

5. Mian Rehmat Ali Mujaddidi (ra) (Ghang Sharif)

Mian Rahmat Ali Mujaddidi (ra) (Ghang Sharif) was the caliph of Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra). He spent his entire life promoting the publication of Silsila Aliya Naqshbandiya Mujaddidiya. He took thousands of people out of the mire of sins and guided them to the straight path. He was a respected elder. He died on 23rd Muharram 1390AH / 1st April 1970AD and was buried in Ghang Sharif.

Astana Aliya Naqshbandiya Mujaddidiya, Delhi

Sheikh Abdul Wahid, *known as* Shah Gul (ra)

(Khalifa Imam Rabbani Mujaddid Alf al-Thani Sheikh Ahmad Sirhindi ra)

1. Maulana Sheikh Mufti Muhammad Abid Mujaddidi Lahori (ra)

Maulana Sheikh Mufti Muhammad Abid Mujaddidi Lahori (ra) was the caliph of Sheikh Abdul Wahid, known as Shah Gul (ra). His father's name was Sheikh Abi Hasan Zia-ul-Ans (ra). His genealogy goes back to Hazrat Abu Bakr Siddiq (RA). He was born in Lahore.

He attended the Astana Aliya of Sheikh Abdul Wahid al-Maroof Shah Gul (ra) to seek inner blessings, pledged allegiance to him, and started his spiritual journey. He reached the heights of Khilat Khilafah and the authorized Naqshbandiya Mujaddidiya method by completing all the steps with great effort, dedication, and sincerity. He had also reached perfection in the external sciences. Zikr, Azkars, and meditation were the norm. He also had the privilege of visiting Hajj Bayt-Ullah and the shrine of Rasulullah (ﷺ). He died in Lahore on 18th Ramadan 1160AH/1747AD. Maulana Muhammad Hasan Naqshbandi (ra) died in Delhi in Tazkirah-tul-Mashaikh Naqshbandiya and had his grave marked there.

He is the author of many works, some of the most famous of which are:

۱۔ رسالہ وجوہ اعجاز القرآن

۲۔ شرح قصیدہ بانت سعاد

۳۔ شرح خلاصہ کیدانی (فارسی)

۴۔ رسالہ فی الاربعہ الاحتیاط بعد صلوٰۃ الجمعہ

۵۔ العشرۃ المبشرہ فی فضائل امت المرحومہ

2. Shah Saadullah Gulshan Naqshbandi Dehlvi (ra)

Shah Saadullah Gulshan Naqshbandi Dehlvi (ra) was the caliph of Sheikh Abdul Wahid, known as Shah Gul (ra). His original homeland was Burhanpur. He was settled in Delhi. He was synchronizing Hazrat Shah Waliullah Muhaddith Dehlvi (ra).

He was Tarik-ud-Duniya Sheikh, who used to live in Jama Masjid, Delhi, and eat only after many days. He also lived in Ahmedabad (Gujarat) for some time. He resided in Deccan for twenty-two years and in Delhi for twenty years. He held a very high position in the Naqshbandiya method. He also had a taste for poetry. He kept his pen name, Gulshan, after his Sheikh Shah Gul (ra). The famous poet Wali Deccani (ra) was his disciple. There are 200,000 poems in his Dewan "Meykhana Dard". He died in Delhi in 1138AH/1762AD and was buried there.

3. Hazrat Khawaja Mir Nasir Andalib (ra)

Hazrat Khwaja Mir Nasir Andalib (ra) was the caliph of Shah Saadullah Gulshan Naqshbandi Dehlvi (ra). His lineage is traced back to the Emperor Naqshband, Hazrat Khawaja Bahauddin Naqshband Bukhari (ra). He was initially a soldier in the Mughal army. He pledged allegiance to Hazrat Shah Saadullah Gulshan Naqshbandi Dehlvi (ra) and retired from the military. Most of his time would be spent in worship and austerities. Spiritually, he reached high places and attained the status of Wilayat. He had reached the place of excellence in Islamic sciences and literature. Your work "نالهئ عندلیب" is very famous. He also had a taste for poetry.

He died in 1172AH / 1759AD and was buried in Delhi. His great-grandson, Hazrat Khawaja Mir Dard (ra), was a Naqshbandi Wali Allah of his time, a great scholar, and a famous Urdu poet.

Astana Aliya Naqshbandiya Mujaddidiya, Delhi

Hazrat Khawaja Muhammad Siddiq (ra)

(Son and Caliph of Hazrat Khawaja Muhammad Masoom ra)

1. Hazrat Sheikh Hafiz Saadullah Mujaddidi (ra)

Hazrat Sheikh Hafiz Saadullah Mujaddidi (ra) was the caliph of Hazrat Khawaja Sheikh Muhammad Siddique Sirhindi (ra). Hazrat Hafiz Saadullah (ra) appeared in the service of Hazrat Khawaja Muhammad Siddique (ra) during his stay in Delhi and pledged allegiance to him. Then, he remained in the service of his Sheikh for thirty years. The service of the Delhi monastery was his responsibility. Great people of knowledge and mystics used to come to his monastery; among them, Hazrat Khawaja Muhammad Nasir Andalib (ra) (father of Hazrat Khawaja Mir Dard ra) is worth mentioning. He earned the title of "Syed-ul-Sufia" among the dervishes of Delhi. He went to Ahmedabad in the hot summer for some work of his Shaykh; there, he got pain in his eyes, which caused him to lose sight; he was very humble.

Nawab Firoz Jang was his disciple. He also blessed Hazrat Mirza Mazhar Jan Janan (ra) with his caliphate.

He died on 19th Shawwal 1152AH/1740AD and was buried in Madrasa Ghazi-uddin Khan in Ajmeri Darwaza outside Shahjahan-Abad. This madrasa later became a college.

Astana Aliya Naqshbandiya Mujaddidiya, Hazrat Karmanwala Sharif

Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra)

(Khalifa Hazrat Baba Amiruddin (ra) Kotla Sharif)

1. Hazrat Syed Ismail Naqshbandi (ra)

Hazrat Syed Ismail Naqshbandi (ra) was the caliph of Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra) (Khalifa Hazrat Baba Amiruddin (ra), Kotla Sharif). His father's name was Syed Ali Shah (ra). He was born 1307AH / 1889AD in Karmanwala District, Ferozepur (India). His lineage returns to Syed Makhdoom Jahanian Jahan Gasht (ra) (Uche Sharif).

He received his early education from Maulana Rahmat Ali (ra) (Karmanwala) and Maulana Muhammad Amin (ra). Then he studied at Pir Syed Ghulam Hyder Jalalpuri's (ra) Madrasah. He has been manifesting for some time, staying in Saharanpur, studying at Nomaniya University, Lahore, then at Madrasa al-Islam, Delhi, from Maulana Abdul Ali (ra), and graduating in 1327AH / 1909AD. After Tehsil-e-Ilm, he pledged allegiance to Maulana Ashraf-Uddin Chishti Firozpuri (ra) (Khalifa Khawaja Shams-ul-Arifin Sialvi ra). After his death, he pledged allegiance to Hazrat Mian Sher Muhammad Naqshbandi Mujaddidi (ra) and was honoured with the permission and caliphate. After the partition of India, he stayed in Pakpattan for three years. Then he came to Mouza Pakka (Okara) and named it Karmanwala, which later became Karmanwala Railway Station.

He died on Thursday, 27th Ramadan 1385AH/20th January 1966AD and was buried in Karmanwala. He has two sons, Syed Ali Muhammad (db) (Sajjadah Nasheen) and Syed Usman Ali (db).

Astana Aliya Naqshbandiya Mujaddidiya, Tawakuliya Ambala Sharif

Khawaja Qadir Bakhsh Jahan Khaili (ra)

(Khalifa Hazrat Shah Abu Saeed Ahmad Farooqi ra)

1. Hazrat Khawaja Tawakul Shah Mujaddidi Ambalvi ra

Hazrat Khawaja Tawakul Shah (ra) was the caliph of Hazrat Khawaja Qadir Bakhsh Jahan Khaili (ra). He was born in 1255AH in Mauza Pakho, District Gurdaspur. As a child, the shadow of his parents rose from his head. He had no siblings. His maternal grandfather, Mian Aladin Shah Mast (ra), raised him. After receiving his primary education, he reached the age of consciousness and met Hazrat Khawaja Qadir Bakhsh Jahan Khaili (ra). He pledged allegiance to him and started living with him. He received spiritual blessings from him and was exalted to the Caliphate. His grace began to spread far and wide from Ambala. He used to follow the Sunnah of Rasulullah (ﷺ) very much and advised him to recite Durood Sharif frequently. Travellers and beggars were not allowed to go without food.

In Delhi, he took Faiz from the shrine of Khawaja Khawajagan Hazrat Baqi Billah (ra), and then from the shrines of Hazrat Bu Ali Qalandar (ra) and Hazrat Shamsuddin Turk (ra) in Panipat. In the beginning, when someone came to pledge allegiance to him, he used to pledge allegiance to Hazrat Haji Hafiz Mahmood (ra). Then, on the insistence of Khalifa Alam Shah (ra), he started pledging his allegiance. People from Lahore, Delhi, Karnal, Panipat, Ajmer Sharif, Ahmedabad, Bombay, and far-flung areas used to come and pledge allegiance to him. He helped countless non-Muslims to believe. Late in life, he suffered from piles. He died on Wednesday, 4th Rabi' Al-Awwal 1315AH / 1898AD and was buried in Ambala.

Dear names of his successors:

1. Amir Ullah Shah Sahib (ra)
2. Mr. Hashim Shah (ra)
3. Elahi Bakhsh Sahib (ra)
4. Maulvi Muhammad Sulaiman Sahib Sirsa Rani (ra)
5. Hafiz Syed Sarfraz Ali Kazmi (ra)
6. Hafiz Abdul Rahman Qari Panipati (ra)
7. Maulvi Muhammad Siddique Sahib Punjabi (ra)
8. Haji Muzaffar Ali Khan Sahib Moradabadi (ra)
9. Maulvi Mehboob Alam Sahib Gujarati (ra)
10. Hakeem Moez Uddin Sahib Dehlvi (ra)
11. Hafiz Qari Syed Ikram Hussain Naqvi Karnali (ra)

12. Maulvi Sirajuddin Ahmed Farooqui Dehlvi (ra)
13. Mir Yusuf Ali Shah Dehlvi (ra)
14. Sain Mughali Shah (ra)

2. Hazrat Allama Noor Bakhsh Tawakuli Mujaddidi (ra)

Hazrat Allama Noor Bakhsh Tawakuli Mujaddidi (ra) was the caliph of Hazrat Khawaja Tawakul Shah (ra). He was born in 1294AH / 1877AD in Chak Qazian District, Ludhiana (India). His father was one of the disciples of Khawaja Qader Bakhsh Mujaddidi Jahan Khaili. He received his primary education in his locality. He then passed MA from Aligarh Muslim University with distinction. He became a professor at the university. He used to attend Maulana Ghulam Rasool Qasmi Amritsari (ra) 's service and sit on the mat to learn Tafsir, Hadith, and Fiqh. During his tenure as headmaster of the Muhammadan School, Ambala, he met Hazrat Khawaja Tawakul Shah (ra). He swore allegiance to him, and after settling the Madarij of behaviour (Suluk), he ascended to the caliphate with permission in 1311AH / 1893AD. He was a Professor of Arabic at Government College, Lahore, and the Director of Education at Jamia Naumania, Lahore. He died on 13th Jumadi al-Awwal 1367AH / 24th March 1948AD due to falling down the stairs. He was buried in Faisalabad.

Some of his works:

1۔ سیرت رسول عربی ﷺ

2۔ معراج النبی ﷺ

3۔ عقائد اہل سنت

4۔ شرح قصیدہ بردہ (اردو)

5۔ شرح قصیدہ بردہ (عربی)

6۔ تذکرہ مشائخ نقشبندیہ

7۔ تحفہ شیعہ

8۔ رسالہ نور

Astana Aliya Naqshbandiya Mujaddidiya, Faizabad Sharif

Hazrat Khawaja Arham Dil Kandahari (ra)

(Khalifa Hazrat Muhammad Alam Kandahari ra)

1. Hazrat Khawaja Syed Faiz Muhammad Shah, known as Pir Kandahari

Hazrat Khawaja Syed Faiz Muhammad Shah (ra), known as Pir Kandahari (ra), has passed the line of Naqshbandiya as a perfect and great Sheikh. His genealogy is related to Hazrat Imam Rabbani (ra) in six ways:

Hazrat Syed Faiz Muhammad Shah Mujaddidi (ra) (Peer Kandahari), Hazrat Mulla Arham Dil Kandahari (ra), Hazrat Muhammad Alam Kandahari (ra), Hazrat Khawaja Noor Muhammad Kandahari (ra), Hazrat Mian Abdul Hakim Kandahari (ra), Hazrat Qayyum Sani Urwa-tul-Wuthqa Khwaja Muhammad Masoom Sirhindi (ra), Hazrat Imam Rabbani Mujaddid Alf al-Thani Sheikh Ahmad Sirhindi Farooqi Naqshbandi (ra).

2. Khawaja Mian Abdul Hakeem Naqshbandi Kandahari (ra)

Khawaja Mian Abdul Hakeem Naqshbandi Kandahari (ra) was the successor of Hazrat Khawaja Arham Dil Kandahari (ra). His father's name was Syed Amir Muhammad Shah (ra). He was born on 1850AD / 1266AH in Qila Syedan, forty miles from Kandahar.

He was religious from childhood. He read the Holy Quran at the age of five. Growing up, he pledged allegiance to Hazrat Mulla Arham Dil Kandahari (ra). At the Sheikh's order, he was engaged in religious education. Along with education, he also had a habit of worshiping Allah at night. After completing his education, he obtained the Dastar-e-Fazeelat and was then honoured with the caliphate and permission to remain in the service of his Sheikh. At the time of receiving the caliphate, he was twenty years old. His Sheikh ordered him to go to India.

While attending the shrine of Hazrat Kaka Sahib (ra) in Nowshera, he participated in the shrine of Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra) in Sirhind Sharif. He married a woman from the family of Hazrat Mian Sher Muhammad Sharqpuri (ra) in Patoki and then stayed in Shahdara for about twenty-five years. He came from Shahdara to Tandlianwala, which later became known as Faizabad after his name.

He died at the age of 111 on 18th Rajab 1380AH / 6th January 1961AD and was buried in Faizabad. His funeral prayer was led by his caliph, Mr. Sufi Muhammad

Siddique (ra). Among his children were three sons, Syed Abdul Karim (db), Syed Ali Hussain (db) and Syed Abdul Ghafoor Shah (db).

His great caliphs:

1. Sahibzada Syed Ali Hussain (db) (Sajjadah Nasheen)
2. Sufi Muhammad Siddique (db) (located in Rolla near Renala Khurd)
3. Maulana Muhammad Khan (db) (Dharur, Faisalabad)
4. Hakeem Muhammad Latif (db) (Chah Meeran)

Astana Aliya Naqshbandiya Farooqi Mujaddidiya, Delhi, India

Hazrat Shah Muhammad Omar (ra)

(Khalifa Hazrat Shah Ahmad Saeed Farooqi Dehlvi ra)

1. Hazrat Shah Abu al-Khair Mohiuddin Abdullah Farooqi Mujaddidi ra

Hazrat Shah Abu al-Khair Mohiuddin (ra) was the son and caliph of Hazrat Shah Muhammad Umar (ra). He was born on 27th Rabi Awwal 1272AH/ 1856AD in Delhi. His lineage returns to Hazrat Mujaddid Alf al-Thani (ra) through eight lines. His father taught him the words of Bayat at age four and honoured him with the Bayat. He memorized the Holy Qur'an and studied the sciences of the Qur'an from Maulvi Habib-ur-Rahman (ra) and Syed Ahmed Makki (ra). He succeeded his father in the monastery after completing his education in ethics. He was cautious about the manners of Tariqat and Shariah.

In 1911AD, he took refuge in Meerut to avoid disturbing the people. At that time, kings considered it their privilege to attend this court. In 1903 AD, Mir Mehboob Ali Khan (Nizam of Hyderabad Deccan) visited. Amir Habibullah and Ghazi Amanullah (Afghanistan) were devoted to him. Amir Millat Syed Jamaat Ali Shah Muhaddith (ra) and Shah Rukn-uddin Alwari (ra) used to attend his service. Mufti Azam Shah Mazhar-Ullah (ra) had a particular eye on Jama Masjid Fatehpuri. Haji Imdad-ullah Muhajir Makki (ra) also used to participate in his meetings. He has also recited excellent Naatiya poems.

He died on 29th Jumadi Al-Awwal 1341AH/17th February 1924AD in Khanqah Mazharia, Delhi, and was buried there. He had three sons, Bilal (ra), Abu-ul-Hasan Zayed (ra), and Salim (ra).

2. Hazrat Shah Abul Hasan Zaid Farooqi Mujaddidi (ra)

Hazrat Shah Abul Hasan Zaid Farooqi Mujaddidi (ra) was the son and caliph of Hazrat Shah Abu al-Khair Mohiuddin (ra). He was born in Delhi on 25th Ramadan Mubarak 1324AH/13th November 1906AD. He completed his external studies in Delhi, went to Jamia Azhar (Egypt) in 1931AD, and returned in 1935AD. He was a great historian, researcher, and writer. He spent his whole life in the publication and promotion of Ahl-al-Sunnat Wal-Jamaat and the Naqshbandiya Mujaddidiya method.

His Authors:

1۔ وحدۃ الوجود

2۔ علامہ ابن تیمیہ اور ان کے ہم عصر علماء

3۔ مجموعہ خیر البیان

4۔ مقاماتِ خیر (اردو)

5۔ مقاماتِ اخیار (فارسی)

6۔ منہج البا ء فی السلام علی الانبیاء

7۔ مناہج السیر و مدارج الخیر

8۔ بزمِ خیر

9۔ حضرت مجدد ؒ اور ان کے ناقدین

10۔ مولانا اسماعیل اور تقویت الایمان

3. Hazrat Maulana Muhammad Alam Asi Mujaddidi Amritsari (ra)

Hazrat Maulana Muhammad Alam Asi Mujaddidi Amritsari (ra) was the caliph of Hazrat Shah Abu al-Khair Mohiuddin Mujaddidi (ra). His father's name was Abdul Majeed (ra). He was born on 1298AH / 1881 in Mouza Rakho Syedan, Gujranwala.

He received his religious education from Nomaniya Madrasa, Lahore, and then Maulana Abul Faiz Muhammad Hasan Faizi (ra), Maulana Ghulam Muhammad Bagvi (ra), Maulana Mufti Muhammad Abdullah Tonki (ra), and Maulana Ghulam Qadir Bharavi. He was a professor of Arabic at MAO College, Amritsar. He pledged

allegiance to Hazrat Shah Abu al-Khair Mujaddidi Dehlvi (ra) and obtained the honour of the caliphate and permission. He died on Friday, 28th Shaban 1363AH / 18th August 1944AD and was buried in Amritsar.

His Famous Works:

۱۔ الکاویہ علی الغاویہ (ردمرزائیت عربی اردو)

۲۔ المیلاد فی القرآن

4. Hazrat Maulana Noor Ahmad Naqshbandi Mujaddidi Amritsari (ra)

Hazrat Maulana Noor Ahmad Naqshbandi Mujaddidi Amritsari (ra) was the caliph of Hazrat Shah Abu al-Khair Mohiuddin Mujaddidi (ra). His father's name was Sheikh Shahabuddin Farooqui (ra). He studied under Maulana Ahmed Hasan Kanpuri (ra) and Shah Fazlur Rehman Ganj Moradabadi (ra). In 1299AH, he visited Makkah and studied at Madrasa Solatia under Maulana Haji Rehmat-ullah Keranvi (ra). He stayed in Makkah for seven years and had the privilege of performing Hajj at Bayt-Ullah and visiting the shrine of Rasulullah (ﷺ). During the establishment of Makkah, he received the honour of allegiance from Sheikh Al-Arab and Al-Ajam Haji Imdad-ullah Muhajir Makki (ra). After his departure, he renewed his allegiance to Hazrat Shah Abu al-Khair Mohiuddin Mujaddidi (ra) and became proud of the caliphate and permission.

He founded Madrasa Nomaniya in Amritsar in 1315 AH/1917 AD. Hundreds of great scholars were born here, including Maulana Asi Amritsari (ra), Mian Sher Muhammad Sharqpuri (ra), Hazrat Syed Jamaat Ali Shah Lathani Alipuri (ra), and other scholars. He died on 13th Shaban 1348H / 14th January 1930AD and was buried near Masjid Noor Amritsar.

Astana Aliya Naqshbandiya Mujaddidiya. Manakpur

1. Hazrat Khawaja Syed Hussain (ra)

Hazrat Khawaja Syed Hussain (ra) was the caliph of Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra). His father's name was Syed Ahmed bin Sharifuddin Qasim (ra). He was a resident of Manakpur. Hazrat Mujaddid Alf al-Thani (ra) writes about him in one of his letters:

My dear brother! Mir Syed Hussain (ra) would not have forgotten the distant ones and would not have let this way of honouring the manners of Silsila Aliya, which is distinguished from all the ways of Mashaikh Ikram, for many reasons since he met. There are fewer opportunities, so keep the meaning in mind. Some of the features and perfections of this method have been written in the high sciences and noble knowledge. He died in Manakpur (UP, India) and was buried there.

2. Khawaja Abdul Basit (ra)

Khawaja Abdul Basit was the son and caliph of Hazrat Khawaja Syed Hussain (ra). His followers extended to Turkey. He migrated to Turkey, died there, and was buried there. He used to travel to the corners of the world to preach the religion, and sometimes he had to face many hardships.

3. Khawaja Abdul Qadir (ra)

Khawaja Abdul Qadir (ra) was the son and caliph of Khawaja Abdul Basit (ra). He also stayed with his father in Turkey. He worked with him a lot in publishing. He was a Wali Allah who strictly followed Shariat Mutahira. His family is a big part of the development of Naqshbandiya in Turkey. He returned from Turkey to India and is now in Pakistan. His shrine is in Pirkot (Jhang).

4. Khawaja Syed Mahmood (ra)

Khawaja Syed Mahmood (ra) was the son and caliph of Khawaja Abdul Qadir (ra). He received instruction in both external and internal sciences from his father. He also had permission from the Qadriya family. He lived in Turkey, then came to India and settled in Junagadh. He did the work of preaching and publishing religion there. He died in Junagadh and was buried there.

5. Khawaja Syed Abdullah (ra)

Khawaja Syed Abdullah (ra) was the son and caliph of Khawaja Syed Mahmood (ra). He was very pious. Once, he was meditating on Mount Makli in Thatta, Sindh, when a group of Brahmans came and stayed there. These people were going to

Wardha for worship, but stayed there as it was night. They began to talk to him and expressed their idolatrous views, but in front of him stood a male Qalandar who gave realistic answers to all superstition. Hazrat Khawaja Syed Abdullah (ra) answered all their questions satisfactorily. His words touched their hearts, and they all became Muslims.

His eldest son was Hazrat Abul Barakat Syed Hasan (ra), whose grace spread far and wide. Among his descendants was Shah Muhammad Ghous (ra), whose wealth spread in Lahore. He died in Thatta (Sindh) and was buried in the Makli graveyard. He is known as Abdullah Shah Ashabi (ra) in Sindh.

6. Khawaja Syed Inayatullah (ra)

Khawaja Syed Inayatullah (ra) was the follower and caliph of Hazrat Syed Abdullah Shah (ra). His hometown was Shahjahan-Abad (Delhi). He had the caliphate and permission from all the Salasil. He visited various parts of the subcontinent during his preaching and then made Kashmir his center. After popularizing the Naqshbandiya Mujaddidiya method in Kashmir, he returned to Delhi. He died in Delhi and was buried there.

7. Khawaja Hafiz Ahmed (ra)

Khawaja Hafiz Ahmad (ra) was the follower and caliph of Khawaja Syed Inayatullah (ra). He was blessed with a caliphate and permission in the Naqshbandiya and Qadriya chains. He was a Hafiz of the Quran and a religious scholar. He also made his students practice the internal sciences, in addition to teaching the external sciences. He made his preaching center in Kashmir and reformed many people there. He died in Kashmir and was buried there.

8. Khawaja Abdal Saboor (ra)

Khawaja Abdal-Saboor (ra) was the follower and caliph of Khawaja Hafiz Ahmad (ra). He was permitted in the four chains of the caliphate, but he made his identity in the chain of Naqshbandiya. He was a resident of Kashmir. There, he did much to propagate and promote the Naqshbandiya Mujaddidiya religion. He died in 1164AH in Srinagar and was buried there.

9. Khawaja Gul Muhammad (ra)

Khawaja Gul Muhammad (ra) was the follower and caliph of Khawaja Abd al-Saboor. He belonged to the town of Mangli in Mansehra (Hazara). After receiving his initial education, he searched for centers of esoteric training. Nature brought him to the shrine of Hazrat Khawaja Abdul Saboor (ra). He took hold of his feet, pledged allegiance to him, embarked on the journey of spirituality, and became exalted with the caliphate and permission.

He died on 24th Muharram 1198AH and was buried in his hometown, Mangali, near Mansehra. The names of Hazrat Khawaja Abdul Ghafoor (ra), Khawaja Abdul Rafiq (ra), and Khawaja Abdul Majeed (ra) are prominent among his successors.

10. Khawaja Abdul Majeed (ra)

Khawaja Abdul Majeed (ra) was the follower and caliph of Khawaja Gul Muhammad (ra). He also received spiritual grace from Hazrat Khawaja Abdul Ghafoor (ra). He was a resident of Kashmir. He had the attribute of the four chains. He was a great scholar. In Kashmir's troubled areas, including Kundal Shahi and Pulang Bazar Piran areas, he promoted the Method of Naqshbandiya Mujaddidiya. The people of Athmuqam had a great devotion to him. He died at the age of 78 on 15th Shaban 1236AH. His grave is in Kaithal Sharif.

11. Khawaja Abdul Aziz (ra)

Khawaja Abdul Aziz (ra) was the follower and caliph of Khawaja Abdul Majeed (ra). He was a resident of Kittian, a township of Tehsil Athmuqam. His father was Hazrat Mian Abdul Rahim (ra), a respected Wali Allah.

Shariat strictly bound him and used to teach the same to the disciples. The fact is that this behaviour is prominent in every Naqshbandi elder. According to him, Tasawwuf is the name of the observance of Shari'ah; only the names Mujahida and Riazat are not Tasawwuf.

12. Khawaja Sultan Muhammad Malok (ra)

Khawaja Sultan Muhammad Malok (ra) was the son of Khawaja Abdul Aziz (ra), murid and caliph. He was born in Janjath. He lived his life there. He received religious and spiritual education and training from his dear father and became proud of the caliphate and permission. His region became the center of the Naqshbandiya chain. He died in Janjath and was buried there. His masjid and shrine are made of wood.

13. Khawaja Nizamuddin Kayanvi (ra)

Khawaja Nizamuddin Kayanvi (ra) was the son of Khawaja Sultan Muhammad Malok (ra), a murid and caliph. He belonged to the Mughal Sultanate. His father, Khawaja Sultan Muhammad Malok (ra), was one of the greatest Sufis of his time. He was born in a village called Kittian of Athmuqam. He received instruction in both external and internal sciences from his father. Then he started appearing at other schools and centers to study science and art more. He learned the knowledge of rationale and narrative from Hazrat Maulana Muhammad Ali Makhadvi (ra). He also received spiritual grace from Hazrat Khawaja Noor Muhammad Tarahi (ra) (Chora Sharif). He also received favour in Silsila Chishtiya from the elder Imam Shah Salman Taunsvi (ra) and was honoured with his caliphate. He also travelled to Hijaz, Syria, and Egypt.

Twenty-seven of his successors from Kohistan, Balakot, Hazara, Abbottabad, Haripur, Kashmir, and other areas are mentioned. He died on 8th Safar 1313AH in Kayan Sharif and was buried there.

Astana Aliya Naqshbandiya Mujaddidiya. Burhanpur

Hazrat Maulvi Shaykh Muhammad Farrukh (ra)

Caliph of Hazrat Khawaja Muhammad Masoom Urwah-tul-Wusqa (ra)

Hazrat Sheikh Muhammad Baig Burhanpuri (ra)

Hazrat Sheikh Muhammad Baig Burhanpuri (ra) was the successor of Hazrat Sheikh Muhammad Farrukh (ra). His father's name was Sheikh Yar Muhammad (ra). He was born on 1041AH/1631AD. His title was Nuruddin (ra). He was an expert in external and internal sciences. He also had the privilege of living in the Haramain

Sharifain. He had travelled to many countries and cities and then returned to his native Burhanpur (Deccan). He died in 1110AH/1698AD.

Some of his works:

1۔ ترغیب الحسنات و ترہیب السیئات فی الحدیث

2۔ جامعہ الدلائل شافعیہ لمذہب الحنفیہ

3۔ خلاصۃ الرسائل فی فضائل مکہ

4۔ رسالہ فی الحج و العمرہ

5۔ الرسالۃ لکاشفہ لھیۃ الارض و السموات بالاحادیث و الآیات

6۔ زبدۃعقائد الاسلام فی شرح تھذیب المنطق و الکلام

7۔ شرح الارشاد فی النحو

8۔ عمدۃ الوصف فی الصلوٰۃ خلف المخالف

9۔ شرح اشکال التاسیس

10۔ فائض المنیبین فی السلوک و الحقائق

11۔ الفوائد الفاخرۃ فی بیان الامور الدنیویۃ الاخرویۃ

12۔ الفوائد الفاخرۃ فی بیان احوال الدنیویۃ و الآخرۃ

13۔ مراد المقصود فی رفع شبہات و حدۃ الوجود

14۔ مفرح القلوب فی الآداب و السلوک

15۔ مناسک الحج و بیان حقیقۃ المکۃ و المدینۃ

16۔ خلاصۃ السیر فی بیان ابتداء العالم و بعض احوال خیر البشر ﷺ

17۔ ملحق خلاصۃ السیر

18۔ عطیۃ الوہاب الفاصلہ بین الخطاؤالصواب

19۔ تعریب بعضی ئ مکتوبات حضرت مجدد الف الثانیؒ

Astana Aliya Naqshbandiya Mujaddidiya. Naseerabad

Hazrat Maulvi Naeemullah Mujaddidi Bahraichi (ra)

(Khalifa Hazrat Mirza Mazhar Jan Janan Habibullah Shaheed ra)

1. Hazrat Sheikh Abul Hasan Naseerabadi (ra)

Hazrat Sheikh Abul Hasan Naseerabad (ra) was the successor of Hazrat Naeemullah Bahraichi (ra). His father's name was Sheikh Noorul Hasan (ra). He was born in 1198AH / 1783AD in Naseerabad, ten miles from Rae Bareilly. He received his primary education in his town and then moved to Lucknow, where he read regular textbooks from Sheikh Tarab Ali Lucknowi (ra). When his inclination was towards the Tariqat, he used to attend the services of Hazrat Maulvi Murad-Ullah Farooqi Thanesari (ra) and Hazrat Maulvi Naeemullah Bahraichi (ra). Both of them gave him the caliphate.

He had a large number of followers; he made great efforts to eliminate polytheism and innovations, and to promote the Sunnah of the Prophet ﷺ through his dawah and preaching. He passed away on 2nd Shawwal 1272AH/ 1856AD in Naseerabad.

Monasteries Of Afghanistan

Astana Aliya Naqshbandiya Mujaddidiya Nohani

Hakeem Hafiz Abdul Hakeem Nohani (ra)

Caliph of Hazrat Khawaja Muhammad Masoom Urwah-tul-Wusqa (ra)

1. Hazrat Khawaja Noor Muhammad Naqshbandi Kandahari (ra)

Hazrat Khawaja Noor Muhammad Naqshbandi Kandahari (ra) was the caliph of Hakeem Hafiz Abdul Hakeem Nohani (ra). He had become blind, but his sight was restored with the prayer and spiritual attention of Hazrat Mian Abdul Hakeem (ra).

2. Hazrat Khawaja Sher Muhammad Naqshbandi Kandahari (ra)

Hazrat Khawaja Sher Muhammad Naqshbandi Kandahari (ra) was the successor of Hazrat Khawaja Noor Muhammad Naqshbandi Kandahari (ra). He had immense devotion and love for his Sheikh and obeyed his every order immediately.

3. Hazrat Khawaja Mullan Muhammad Alam Naqshbandi Kandahari

Hazrat Khawaja Mulan Muhammad Alam Naqshbandi Kandahari (ra) was the successor of Hazrat Khawaja Sher Muhammad Naqshbandi Kandahari (ra). He dedicated his life to the preaching of Shariat and Sunnah of the Prophet ﷺ. His grave is in Kandahar.

4. Hazrat Khawaja Mulla Syed Arham Dil Naqshbandi Kandahari (ra)

Hazrat Khawaja Mulla Syed Arham Dil Naqshbandi Kandahari (ra) was the caliph of Hazrat Khawaja Mulla Muhammad Alam Naqshbandi Kandahari (ra). He held a high position in asceticism and worship. He was rich in both external and internal knowledge. He was a strict follower of Shariat and devoted to the love of Rasulullah ﷺ. His caliph was Hazrat Khawaja Syed Faiz Muhammad Naqshbandi, Pir Kandahari (ra), whom he ordered to go to India.

Astana Aliya Naqshbandiya Mujaddidiya, Mulla Shoor Bazar

Hazrat Ghulam Qayyum Farooqi (ra)

1. Hazrat Khawaja Fazl-e-Umar, known as Mullah Shoor Bazar Farooqi

Hazrat Khawaja Fazl-e-Umar (ra) (known as Mulla Shoor Bazar Farooqi) was the son and caliph of Hazrat Ghulam Qayyum Farooqi (ra). His lineage is related to Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). He was born on 7th Jumadi Al-Awwal 1302AH in Shoor Bazar, Kabul (Afghanistan); hence, he became famous as Mullah Shoor Bazar (ra).

After completing his education in rational sciences, he pledged his allegiance to his father in Silsila Aliya Naqshbandiya Mujaddidiya, set the standards of behaviour (Suluk), and was soon elevated to the caliphate with permission. After his father's death, he followed his guidance and became his successor. The circle of his disciples had expanded to Pakistan, India, Iran, Hijaz, Bengal, and Afghanistan. He died on 25th Muharram 1376AH / 1956AD after the Fajr prayer in Kabul, and was buried in the Khanqah Mujaddidiya Qila Jawad, Kabul.

2. Sadr-al-Mashaikh Maulana Fazl Usman Farooqi Sirhindi (ra)

Sadr al-Mashaikh Maulana Fazl Usman Farooqi Sirhindi (ra) was the son and caliph of Hazrat Khawaja Fazal Umar (ra) (known as Mulla Shoor Bazar Farooqi ra). His lineage is related to Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). He was born on Jumadi al-Awwal 1319AH / 1901AD in Shoor Bazar, Kabul.

He studied at Madrasah Mujaddidiya Shore Bazar, Kabul. He pledged allegiance to his father, completed the lessons of Silsila Aliya Naqshbandiya Mujaddidiya, and became proud of the caliphate and permission. His father also participated in the war against the British in Afghanistan, in which the British were severely defeated. When the Jews started expelling the Palestinians in 1948AD, he sent millions of rupees from Afghanistan to the Grand Mufti of Palestine, Syed Amin al-Husseini (ra).

His father founded the Noor Al-Madaris religious institution in Ghazni. He passed away before it was completed, so the project was completed. He was the vice president of this seminary for a while. In 1956AH, he had the privilege of visiting Hajj Baitullah and the shrine of Rasulullah ﷺ.

He died on 15th Rabi Awwal 1393AH / 18th April 1973AD in Lahore. His father's side buried him in Qila Jawad, Khanaqah Mujaddidiya in Kabul.

His son, Sheikh Al-Mashaikh Khawaja Fazlur Rehman Farooqi (ra), passed away on 24th January 1989AD in Lahore. His funeral prayer was led by Prof. Sibghatullah Mujaddidi (ra) (Interim President of the Afghan Government), and he was buried in the graveyard of Hazrat Muhammad Tahir Bandagi (ra) Khalifa Khas Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) in the cemetery of Mayani Sahib.

Turkey

Hazrat Khawaja Ubaidullah Ahrar (ra)
Hazrat Mullah Abdullah Elahi Simavi (ra)
Hazrat Amir Ahmed Bukhari (ra) (Turkey)

Hazrat Amir Ahmad Bukhari (ra) was the caliph of Hazrat Mulla Abdullahi Elahi Simavi (ra). He came to Turkey from Mawra-an-Naher. He settled permanently in Istanbul and was known as Amir Bukhari Teke (ra).

He had a taste for poetry and has written in Persian and Turkish. He died in 922AH / 1516AD.

Bahrain

Hazrat Sheikh Muhammad Ibn Ali Yaqub Hijazi Bahraini Naqshbandi

Hazrat Sheikh Muhammad Ibn Ali Yaqub Hijazi Bahraini Naqshbandi (ra) was born in 1328AH / 1908AD in Muharraq, Bahrain.

He died in Rabi Awwal in 1996 AD.

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَىْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا اْلاِ يْمَانَ وَزَيِّنْهُ فِىْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

PUBLICATIONS OF SIKANDER NAQSHBANDI

1 - Biography of The Greatest Prophet (ﷺ)
(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Khatamahu Misk (Kitab ad-Duaa)
25 – Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)
26 – Ghazwah Hind

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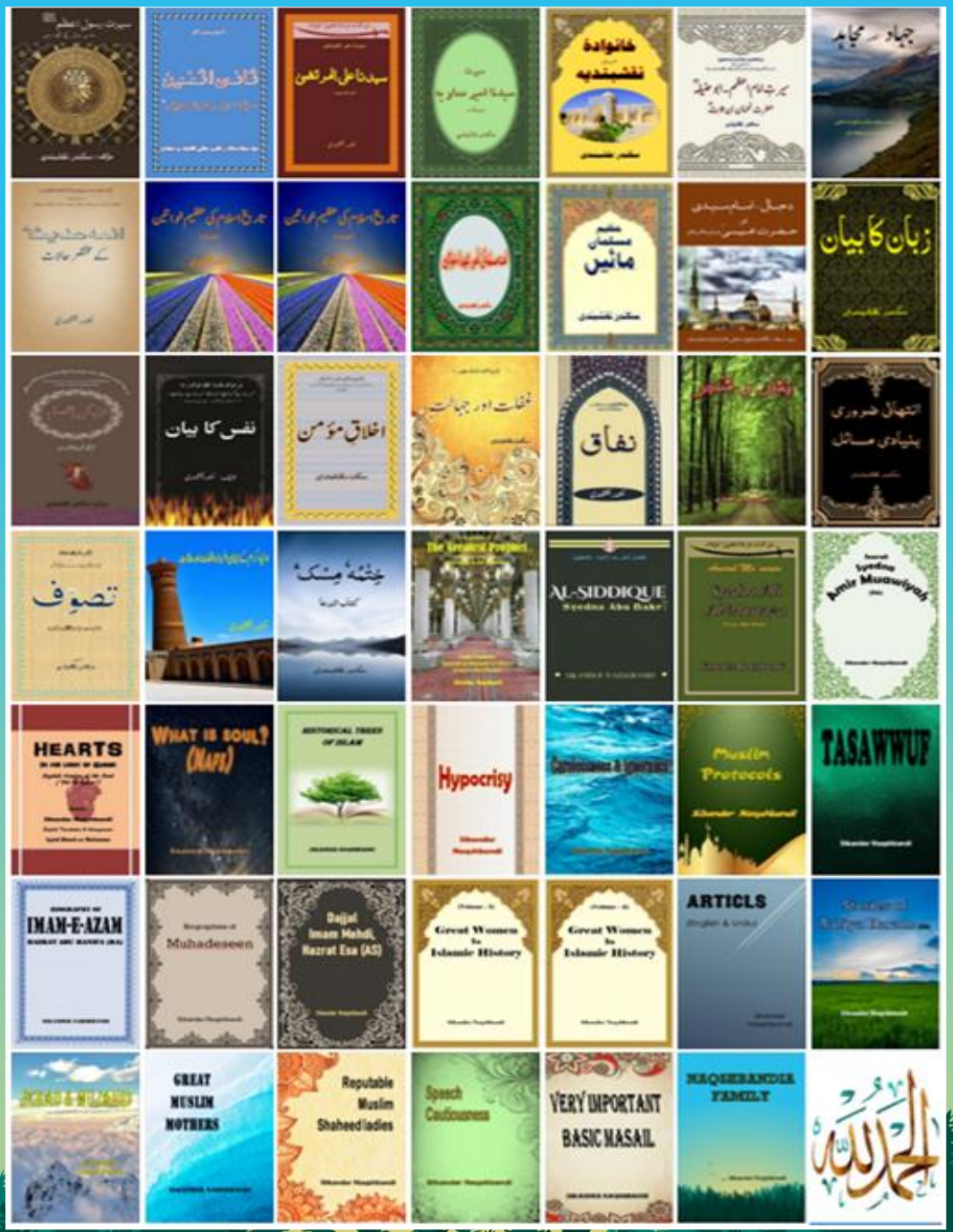
Link: https//archive.org/details/@sikander.naqshbandi

سکندر نقشبندی صاحب کی تصانیف

1. سیرتِ رسول اعظم ﷺ (ماہ و سال کے آئینہ میں)
2. ثانی اثنین ۔ سیدنا ابو بکر صدیق رضی اللہ عنہ
3. سیرتِ امیر المومنین سیدنا علی المرتضیٰ رضی اللہ عنہ
4. دل کی اقسام (قرآن کی روشنی میں)
5. نفس کا بیان
6. بشر و شجر
7. تصوف (قرآن و سنتِ رسول کریم ﷺ کی روشنی میں)
8. غفلت اور جہالت
9. اخلاقِ مومن
10. سیرتِ امامِ اعظم ۔ ابو حنیفہ رحمہ اللہ (حضرت نعمان بن ثابت رحمہ اللہ)
11. نفاق
12. زبان کا بیان
13. خانوادہ ئ سلسلہ عالیہ نقشبندیہ
14. امتِ مسلمہ کی نامور شہداء خواتین
15. عظیم مسلمان مائیں
16. دجال، امام مہدی اور حضرت عیسیٰ علیہ السلام
17. اولیاء کرام کے ایمان افروز واقعات اور حالات
18. تاریخ اسلام کی عظیم خواتین (جلد اول)
19. تاریخ اسلام کی عظیم خواتین (جلد دوم)
20. جہاد اور مجاہد
21. ائمہ حدیث کے مختصر حالات
22. سیرتِ سیدنا امیر معاویہ رضی اللہ عنہ
23. انتہائی ضروری بنیادی مسائل
24. غزوہ ہند
25. رحمۃ العالمین ﷺ پر قاتلانہ حملوں کا تذکرہ

PUBLICATIONS OF SIKANDER NAQSHBANDI



Email: Sikander.naqshbandi@gmail.com

Link: https//archive.org/details/@sikander.naqshbandi